DUE DATE

KOLABA DISTRICT GAZETTEER

[*Price*—**Rs. 18·50** *or* **£1 7*s*. 9*d*.**]

MAHARASHTRA STATE GAZETTEERS

Government of Maharashtra

KOLABA DISTRICT

(REVISED EDITION)

(Revised edition of Volume XI of the original Gazetteer of the Bombay Presidency relating to Kolaba)

*

DIRECTORATE OF PRINTING AND STATIONERY
MAHARASHTRA STATE, BOMBAY-4
1964

GAZETTEER OF INDIA

MAHARASHTRA STATE GAZETTEERS

KOLABA DISTRICT

FIRST EDITION : 1883

SECOND EDITION (REVISED): 1964

Set up in Linotype Georgian and printed letterpress in India
by the Manager, Government Press, Nagpur

CONTENTS

PREFACE

THE GAZETTEER of the Bombay Presidency was originally compiled between 1874 and 1884, though the actual publication of the volumes was spread over a period of 27 years. The Kolaba District Gazetteer was published in 1883.

This revised edition has been prepared under the orders of the Government of Maharashtra by an Editorial Board, specially created for that purpose in 1949. The following are the present members of the Editorial Board:—

The Maharashtra Zilla Parishads and Panchayat Samitis Act, 1961, enacted with the object of decentralization of democracy and administration, came into effect in the district, as in all the districts of Maharashtra, from 1st May 1962. As the manuscript of this volume was already in the press the salient features and the changes that have emerged with the introduction of the Act have been given at the end of the volume as an appendix.

Diacritical marks to explain the pronunciation of names of places and of words in Indian languages have been used only in three chapters, namely, Chapter 2—History, Chapter 3—People, and Chapter 19—Places of Interest and also in the Directory of Villages and Towns. In other chapters the current spellings have been retained. A key to the diacritical marks used is given at page 981.

My thanks are due to Dr. B. G. Kunte, M.A., Ph.D. (Econ.), Ph.D. (Hist.), Assistant Editor, Shri K. V. Yohannan, B.A., LL.B., Superintendent, Prof. A. N. Weling, M.A., Sarvashri D. C. Deo, M.A., and K. K. Chaudhari, M.A., Research Assistants and other members of the staff for their valuable assistance in the preparation of this volume.

My thanks are also due to Shri J. W. D'Souza, Director, Government Printing, Stationery and Publications, Bombay, and Shri S. R. Desai, Manager, Government Press and Book Depot, Nagpur, for execution of the printing work of this volume.

BOMBAY:
July, 1964.

P. SETU MADHAVA RAO,
Executive Editor and Secretary.

GENERAL INTRODUCTION

As EARLY AS 1843 an attempt was made to arrange for the preparation of Statistical Accounts of the different districts of the Bombay Presidency. The following extract* will be found interesting as giving an idea of the intention of those who desired to have such Accounts compiled.—

Government called on the Revenue Commissioner to obtain from all the Collectors as part of their next Annual Report, the fullest available information regarding their districts.... . . Government remarked that, as Collectors and their Assistants during the large portion of the year moved about the district in constant and intimate communication with all classes, they possessed advantages which no other public officers enjoyed of acquiring a full knowledge of the condition of the country; the causes of progress or retrogradation, the good measures which require to be fostered and extended, the evil measures which call for abandonment, the defects in existing institutions which require to be remedied, and the nature of the remedies to be applied. Collectors also, it was observed, have an opportunity of judging of the effect of British rule on the condition and character of the people, and their caste prejudices, and on their superstitious observances. They can trace any alteration for the better or worse in dwellings, clothing and diet, and can observe the use of improved implements of husbandry or other crafts, the habits of locomotion, the state of education, particularly among the higher classes whose decaying means and energy under our most levelling system compared with that of preceding Governments will attract their attention. Finally they can learn how far existing village institutions are effectual to their end and may be made available for self-government and in the management of local taxation for local purposes.

"In obedience to these orders, reports were received from the Collectors of Ahmedabad, Broach, Kaira, Thana and Khandesh. Some of the reports contained much interesting information. These five northern reports were practically the only result of the Circular Letter of 1843."

The matter does not seem to have been pursued any further.

In October 1867, the Secretary of State for India desired the Bombay Government to take concrete steps for the compilation of a Gazetteer of the Presidency on the model of the Gazetteer prepared during that year for the Central Provinces. The Government of Bombay then requested some of its responsible officials to submit a scheme for carrying into effect the orders of Secretary of State, and in 1868, appointed the Bombay Gazetteer Committee to supervise and direct the preparation of the Gazetteer. After a few organizational experiments the responsibility was finally entrusted to Mr. James M. Campbell of the Bombay Civil Service, who commenced the compilation in 1874 and completed the series in 1884. The actual publication, however, of these volumes was spread over a period of 27 years between 1877 and 1904 in which year the last General Index volume was published.

Though a Gazetteer literally means only a geographical index or a geographical dictionary, the scope of this particular compilation was much wider. It included not only a description of the

* Gazetteer of Bombay Presidency, Vol. I, Part I (History of Gujarat, pp. iii and iv.

physical and natural features of a region but also a broad narrative of the social, political, economic and cultural life of the people living in that region. The purpose which the Gazetteer was intended to serve was made clear in the following remarks of Sir William Hunter, Director-General of Statistics to the Government of India, when his opinion was sought on a draft article on Dharwar District in 1871*. He said—

"My own conception of the work is that, in return for a couple of days' reading, the Account should give a new Collector, a comprehensive, and, at the same time, a distinct idea of the district which he has been sent to administer. Mere reading can never supersede practical experience in the district administration But a succinct and well conceived district account is capable of antedating the acquisition of such personal experience by many months and of both facilitating and systematising a Collector's personal enquiries .... But in all cases a District Account besides dealing with local specialities should furnish a historical narration of its revenue and expenditure since it passed under the British rule, of the sums which we have taken from it in taxes, and of the amount which we have returned to it in the protection of property and person and the other charges of civil Government."

The Gazetteer was thus intended to give a complete picture of the district to men who were entire strangers to India and its people but who as members of the ruling race carried on their shoulders the responsibility of conducting its administration.

The Gazetteer had 27 Volumes, some split up into two or three Parts, making a total of 35 books including the General Index which was published in 1904. Some of the Volumes were of a general nature and were not confined to the limits of a particular district. For example, Volume I dealt with history and was split up into two Parts, one dealing with Gujarat and the other with Konkan, Deccan and Southern Maratha Country; Volume IX was devoted to the Population of Gujarat and contained two parts, one describing Hindus and the other Mussalmans and Parsis, but there was no corresponding Volume devoted to the population of Maharashtra or Karnatak; Volume XXV gave an account of the Botany of the area covered in the whole Presidency. The remaining volumes dealt with various districts of the Presidency and with what were then known as Native States attached to the Bombay Presidency. Some of the District Volumes had two or three Parts for example, those of Thana, Kanara, Poona and Bombay. On the other hand, there was only one combined volume for some districts, as for example, Surat and Broach, and Kaira and Panch Mahals.

The scheme of the contents was more or less the same for all the District Volumes though the accounts of particular items varied considerably from district to district. Information was

* Gazetteer of the Bombay Presidency, Vol. I, Part I (History of Gujarat), p vii

collected from Government offices and, in respect of social and religious practices, from responsible citizens. Eminent scholars, experts and administrators contributed articles on special subjects.

This Gazetteer compiled over eighty years ago had long become scarce and entirely out of print. It contained authentic and useful information on several aspects of life in a district and was considered to be of great value to the administrator, and scholar and the general reader. There was a general desire that there should be a new and revised edition of this monumental work. The then Government of Bombay, therefore, decided that the old Gazetteer should be revised and republished, and entrusted the work of revision to an Editorial Board specially created for that purpose in 1949. This new edition has been prepared under the direction of that Editorial Board. In view of the reorganization of States in 1956 and the coming into existence of the State of Maharashtra in 1960, areas for which no District Gazetteer had previously been compiled are taken up and new District Gazetteers are being compiled in accordance with the common pattern.

In the nature of things, after a lapse of over 80 years after their publication, most of the statistical information contained in the old Gazetteer had become entirely out of date and had to be dropped altogether. In this edition an attempt has been made to give an idea of the latest developments, whether in regard to the administrative structure or the economic set-up or in regard to social, religious and cultural trends. There are portions in the old Gazetteer bearing on archaeology and history which have the impress of profound scholarship and learning and their worth has not diminished by the mere passage of time. Even in their case, however, some restatement is occasionally necessary in view of later investigations and new archaeological discoveries by scholars, and an attempt has been made to incorporate in this edition, the results of such subsequent research. The revision of old Volumes has, in fact, meant an entire rewriting of most of the chapters and sections. In doing so, statistical and other information is obtained from the relevant Departments of Government, and articles on certain specialised subjects are obtained from competent scholars

In this dynamic world, circumstances and facts of life change, and so do national requirements and social values. Such significant changes have taken place in India as in other countries during the last half a century, and more so after the advent of Independence in 1947. The general scheme and contents of this revised series of the Gazetteers have been adapted to the needs of

altered conditions. There is inevitably some shift in emphasis in the presentation and interpretation of certain phenomena. For example, the weighted importance given to caste and community in the old Gazetteer cannot obviously accord with the ideological concepts of a secular democracy, though much of that data may have considerable interest from the functional, sociological or cultural point of view. What is necessary is a change in perspective in presenting that account so that it could be viewed against the background of a broad nationalism and the synthesis of a larger social life. It is also necessary to abridge and even to eliminate, elaborate details about customs and practices which no longer obtain on any extensive scale or which are too insignificant to need any elaboration. In the revised Gazetteer, therefore, only a general outline of the practices and customs of the main sections of the population has been given.

An important addition to the District Volume in this edition is the Directory of Villages and Towns given at the end which contains, in a tabulated form, useful information about every village and town in the district. The district map given in this edition is also fairly large and up-to-date.

The revised Gazetteers are published in two series:—

1. *The General Series.*—This comprises Volumes on subjects which can best be treated for the State as a whole and not for the smaller area of a district. As at present planned, they will deal with Physical Features, People and Their Culture, History, Language and Literature, Botany, and Public Administration.

2. *The District Series.*—This contains one Volume for every district of the Maharashtra State. The information given in all the Volumes will follow the same pattern, and the table of contents will more or less be the same for all the districts.

In the preparation of this volume, the Board has received every assistance from the Gazetteers Unit, Ministry of Education, Government of India. A draft copy of this volume was sent to the Gazetteers Unit and was returned with valuable suggestions which have been incorporated in the volume. The Government of India gives a grant-in-aid of Rs. 6,000 per volume towards the cost of compilation and 40 per cent. of the actual printing charges.

BOMBAY:
July, 1964.

P. SETU MADHAVA RAO,
Executive Editor and Secretary.

KOLABA

CHAPTER 1—GENERAL*

CHAPTER 1.

General.

SITUATION.

KOLABA DISTRICT WITH A LENGTH OF ABOUT HUNDRED MILES from north to south and a breadth of from fifteen to thirty miles from east to west lies between 18° and 19° N latitude and between 70° and 1035° E longitude. It has an area of 2,715 sq. miles, and a population of 9,09,083 according to 1951 census with a density of 355 persons per square mile. It has 1,776 villages and 13 towns. Its rural population is 8,13,055 and urban 96,028.

BOUNDARIES.

On the west the district is bounded by the Arabian Sea and on the east its boundary runs partly along the foothill zone and partly along the watershed of the major Sahyadrian scarp. On the north, it is separated from the Thana district by a boundary that is mainly administrative. On the south, the Savitri river runs as a boundary over a stretch of about 20 miles, though here too the eastern half of the boundary separating Kolaba from the Ratnagiri district is mainly administrative. From the administrative point of view, the districts of Thana and Ratnagiri are its northern and southern neighbours, but over a length of twenty miles in the south-east, the Satara district adjoins Kolaba and on the east over the major length it is the Poona district that forms the major adjacent district having important economic relationship through the *Sahyadrian Ghat passes*.

* The section on geography (pp. 1 to 12) is contributed by Dr. C. D. Deshpande, Chairman, S. S. C. Examination Board, Maharashtra State, Poona.

CHAPTER 1.

General.

SUB-DIVISIONS.

The area included in the Kolaba district is for administrative purposes distributed over three sub-divisions. The details of area, land utilisation and population are as under:—

Prant (1)	Name of Taluka (2)	Area in Sq. miles (3)	Number of villages (4)	Number of towns (5)	Population (6)
Alibag Sub-Division.	Alibag ..	195·9	167	3	1,05,455
Panvel Sub-Division.	Pen ..	199·6	134	1	69,665
	Panvel .	215·3	178	1	91,386
	Khalapur ..	156·8	140	..	41,601
	Karjat ..	238·6	165	1	67,364
	Uran ..	75·2	44	1	47,322
	Sudhagad ..	162·0	86	..	33,066
	Matheran Hill Station.	2·9	..	.. •	2,808
Mahad Sub-Division.	Mahad ..	271·1	144	1	92,439
	Roha ..	272·0	160	1	70,502
	Mangaon ..	362·7	225	..	1,07,633
	Poladpur ..	188·0	100	..	51,742
	Murud ..	133·2	86	1	39,968
	Shrivardhan ..	104·6	73	1	50,885
	Mhasla ..	134·4	74	1	37,247
	Total ..	2,712·3	1,776	12	9,09,083

PHYSICAL FEATURES.

Though the district forms an important part of the traditional 'Konkan Plain', ruggedness and uneven topography form the governing theme in its physical features. Prominent on the eastern horizon. stands the main Sahyadrian scarp with a crestline of peaks and saddles. Here the major streams that drain the land of the district receive their source waters. Westwards, the main Sahyadrian range sends several transverse members of subsidiary hills, many of which with varying heights almost reach the coastline to form headlands or promontories.

From the point of view of drainage and orientation the district could be distinguished into three regions; the North, the Central and the South Kolaba.

North Kolaba.

It is drained by three main river systems: the Ulhas draining northwards to meet the Bassein creek in the Thana district, the Gadi or Panvel river and other streams draining the lands of Panvel into the Panvel or Ulva creek, and the Patalganga, Bhogawati and Amba draining the areas of Apta, Khalapur, Pen and Nagothna. The Ulhas with its main tributary streams, Poshir, Shillar and Pej flows northwards in a meandering fashion, after taking its source waters in a rift valley of great scenic beauty. In the north-eastern extremity of the district the land is hilly and highly eroded with gullies, streams and local chasms, but towards the main Ulhas stream it develops a more subdued appearance. Eastwards, nearer the Sahyadrian scarps, plateau features girdled with steep sides follow in succession to reach the Sahyadrian crestline on which the Rajmachi Fort (2,710 ft.) in the Poona district occupies a commanding position. The valley of the Pej river is broad and is separated from that of the Ulhas by the

Dhak plateau and its projecting hill ranges. The Ulhas drainage in the Kolaba district is separated from that of the Panvel and Patalganga rivers by the Khandala offshoot of the main Sahyadrian range and its continuation in the slopes.

The Panvel drainage has a south-western orientation and it drains the northern parts of the Kolaba district in a fanlike pattern with the Kamrang, Kasadi and Kalundri as main streams. For a major part the Bava-Malanggad Range with its spectacular peaks having heights varying between 2,011 ft. and 2,595 ft. forms a watershed. Other hill features are largely plateau remnants with heights of about 1,000 ft. above sea level. The western boundary of the district for a stretch of about nine miles is marked by the southern end of the Dhup Dongar with Dophora (1,328 ft.) as its main peak. In between the Dhup and the Malanggad-Chanderi Range lies a trough of land which allows access to the West Coast State Highway.

The Patalganga river has its source in the Khandala portion of the Sahyadrian scarp. In its meandering north-westward reach of about 25 miles, several streams on either side drain the land that is highly eroded and marked by remnant hill features, the more prominent of them being the Prabal heights (2,318 ft.) and the Kamala fort range. On the south the Manikgarh (1,876 ft.) forms a steep range with a north-north-west and south-south-east trend; it is in fact a projection of the hill and plateau complex that separates the Patalganga and the Balganga drainage. Below Waveshwar, the Patalganga changes its course suddenly to south-south-west to join, after a stretch of about 20 miles, the Dharamtar creek. Hilly topography persists, but the river valley is broader and merges into the tidal flats of the Dharamtar creek. The Balganga river is a tributary stream of the Patalganga only nominally as it flows almost parallel though in a more hilly region, and joins the Patalganga only in the Dharamtar creek; the land is hilly but generally the ranges like the Shillote and Badruddin are lower in height.

The Bhogawati or the Bhogeshwari river is a minor stream, flowing almost with the same trend as the Balganga. After a meandering course of about 40 miles it ends in the Dharamtar creek.

A core of high level plateau intensely eroded and marked extensively by deep ravines and chasms, separates the Bhogeshwari drainage from that of the Amba which, on account of its wide valley floor, has gained economic importance. The Amba takes rise in a deep chasm abutting the Bor Ghat, and after a right-angled bend resumes its south-east trend for about 30 miles. Below Vajroli, the river suddenly swings its course north-westwards, and developing a wide valley floor and bordered by flat-topped hill ranges on either side, the river joins the sea in the Dharamtar creek after a stretch of wide mud flats and marshy land. Sudhagad (1,981 ft.), Sarasgad (1,456 ft.) and Sagargad (1,361 ft.) are the more scenic landmarks in the topography of this area.

CHAPTER 1.

General.
PHYSICAL FEATURES.

Central Kolaba.

The lands of Central Kolaba are drained by two main rivers: the Kundalika and the Mandad. The Kundalika emerges from a deep gorge of the Sahyadris. Flowing for about eight miles in the north-west direction, the river turns due west for about 20 miles; below Kolad it changes its direction to north-west and flows for about 30 miles to reach the Arabian Sea. In the middle course, the river runs through steep banks and is bordered by open undulating flow plateaus. Below Kolad, it develops a much broader valley with thundered water channels and stormy bed. On either side of this broad valley floor, hill ranges of irregular trend and intense erosion mark the landscape. As the river approaches the sea, mudflats and swamps gain in scenic aspect and the headland of the Korlai Fort occupies a commanding position at the mouth. The Mandad river is comparatively a minor stream taking its source waters in the central complex of low but high eroded plateaus that separate the drainage of the Kundalika in the north and the Savitri in the south. In fact the Mandad is a local drainage development that pools the waters of these plateau features and empties them into the sea through the Rajpuri-Mhasla creek. Extensive formation of mudflats is a special feature of the Mandad drainage.

South Kolaba.

South of the Mandad valley and the Mhasla creek the land of the district becomes more hilly along the coastal strip but more open in the central interior which is drained by the four important tributaries of the Savitri; the Ghod, the Gandhar and the Kal tributaries from north and the Nageshri from south. The Savitri emerges from the Mahabaleshwar complex of the Sahyadris and after a westward course of about ten miles, flows for the next ten miles due north, and then resumes for the next 40 miles its westward course to reach the sea near Devghar. The drainage pattern of the Savitri shows rectangular features though the Nizampur-Kal drainage has a more tanlike arrangement; in this area the Sahyadrin scarp has several lower level plateau buttresses with occasional deep chasms and wider valley features. But northwards and westwards, the topography becomes more complex with heavily eroded features and higher levels, the broad valley of the Ghod river being a notable exception. In the north stands the eminence of Raygad Fort (2,829 ft.), the famous stronghold of the founder of the Maratha Empire. The high and uneven topography persists in the south-eastern extremity of the district. The upper bank of the Savitri is bordered by elevated hill ranges, and this hilly aspect continues in the west in the Nageshri river which is the main tributary of the Savitri from the south. The Bombay-Konkan-Goa road passes through the middle of this region and a branch forks out to reach Mahabaleshwar through the Fitz Gerald Ghat.

Hills.

The chief hills of the district are the Sahyadris. From the north-eastern extremity, the district boundary follows, for a stretch, the foothill zone of the Sahyadris, and then along a prominent shoulder of the scarp and only over the southern shifts does the actual watershed form the district boundary. Steep scarps and chasms are more common in the central and southern parts of the Sahyadrian members lying in this district.

CHAPTER 1.

General.
PHYSICAL FEATURES
Hills.

During the whole of this distance, the Sahyadrian stretch appears like a huge wall, from a distance apparently bare, but on a closer view showing signs of vegetation with deep well-wooded ravines and terraces of thick, evergreen forests. The crestline of the Sahyadris is marked by peaks of varying heights, some of them having a commanding aspect. The Sahyadrian range is crossed by several passes or Ghats, beginning from Bhimashankar Ghat in the extreme north-east of the district to the Par Ghat in the south. From almost every village from the line of hills, a foot-path runs across the Sahyadrian Range. Only two of them, the Bor Ghat and the Fitz Gerald Ghat (Ambenali Ghat), are properly developed for modern wheeled traffic. The Bor Ghat is a well-known feature allowing access to the plateau both by the Central Railway and the national highway from Bombay to Poona. The Fitz Gerald Ghat has a fine road leading from Konkan lowland to the hill station of Mahabaleshwar in the Satara district. Of the other Ghat routes, Varandha Ghat joining Mahad with Bhor is useful for wheeled traffic. The other passes are the Bhimashankar Ghat, Kolimba, Savla, Kusur and Rajmachi, all lying to the north of the Bor Ghat. South of the Bor Ghat there are no passes for a distance of about twenty miles till one reaches the Pimpri Ghat which is about four miles north-east of Patnus. The Linga, Dev, Kumbha, Kavalva, Shevatya, Madhya and Bhor Ghats lie between the Pimpri and the Varandha Ghats. In the south-east, besides the Fitz Gerald Ghat, there are the Kamtha, Dhavale and Par Ghats

Except for the immediate coastline, the land of the district is developed on such a hilly and irregular surface that it is difficult to group the minor hill features into ranges or hill systems. In the north the Matheran-Prabal complex is quite prominent. Besides a hill range south of Panvel, Karnala (1,560 ft.), Ratangad (1,800 ft.), Mirya Dongar (1,100 ft.), south of Pen, Sagargad (1,357 ft.), west of Alibag, are more prominent elevations in the northern portion of the district. In the southern half, Talagad (1,000 ft.), the Sukeli Range dividing drainage basins of the Amba and Kundalika and the Mangaon range separating the drainage of the Ghod river from that of the Gandhari are more prominent. The famous fort of Raygad (2,851 ft.) and Mangalgad are detached outliers of the main Sahyadris.

Rivers.

The Kolaba rivers have a common characteristic that their courses are divided into two well-marked sections above and below the limit of the tide. Their upper courses are steep and rugged with torrential waters flowing during the monsoonal season. Deeply entrenched gullies of the Sahyadrian face feed the source waters, and steep banks and gravel patches are quite a common feature in their reaches. Fording is difficult and often dangerous during the monsoons, but during the dry season they cease to flow and form chains of pools separated by banks of gravel and ridges of rock. Below the tidal limit, the bed is muddy, broken by occasional dykes of rock, and the creek winds between banks high in places, but in others so low as to be required to be raised to prevent the overflow of the tide. Except the easy Mandad creek, the beds are in places blocked with belts of rock covered only at high tide and making the passage tedious and difficult.

CHAPTER 1.

General.
PHYSICAL FEATURES.
Rivers.

Besides the minor streams that drain the western slopes of the Alibag hills, Kolaba has six distinct river systems. In the extreme north lies the Ulhas drainage; in the north-west, the Panvel creek collects waters from a radial pattern of short streams; the Patalganga, Bhogawati and Amba rivers drain the lands of south Karjat and Pen sub-divisions; the Kundalika or Roha river drains a narrow central belt into the Chaul creek. The Mandad drainage is very much like an amphitheatre closing round the wide estuary at the mouth of which stands the Janjira fort; and the southern region is drained by the well-developed system of the Savitri, with its tributaries the Ghod, the Gandhari, the Kal and the Nageshri.

Ulhas.

In the north, the Ulhas drains the land northwards. It flows for a distance of about fifteen miles in this district and then flows into the Thana district to join the sea in the Bassein creek. An interesting and economically important feature of the Ulhas drainage is that it receives the tail waters of Bhivapuri Hydel system and this regulated flow of the water is capable of agricultural and industrial utilisation. South-east of the Ulhas drainage is the drainage focussing on the Panvel creek. The Kalundri is a major stream, but others are short and very much seasonal in their flow.

Panvel.

Patalganga and Bhogawati.

The Patalganga is the next important river flowing east to west and receiving the tail waters of the Khopoli Hydel Works. In the north of Pen, between the mouths of the Patalganga and Amba rivers, the Bhima drains a course of about sixteen miles across the north-east of Pen. About five miles further west, after a north-west course of about twenty miles through central Pen, the Bhogeshwari, Bhogawati, or Pen river looses itself in a network of tidal creeks of which the Antora creek is more navigable and important.

Amba.

The Amba river, like other tidal rivers in the district, has two distinct aspects, above and below the limit of the tide. It rises in the Sahyadris near the Karondah pass about two miles south of Khandala, and, after a south-west course of about fifteen miles, turns sharply to the north-west, and about four miles lower meets the tidal wave two miles from Nagothna. Where it meets the tide, the Amba, as late as January, has from three to four feet of water in midstream, and, during the rains, is a rapid torrent some ten feet deep. From Nagothna, twenty-four miles from the sea, the river is at high tides navigable by boats. Below Nagothna, the river winds for about ten miles, between forest-clad spurs, the channel at low tide being blocked by rocky ledges. Near Dharamtar, about fourteen miles north of Nagothna, the rocks disappear, and the ranges of hills draw back, leaving a deep muddy channel, from a half to three-quarters of a mile broad, with low swampy banks green with mangrove and other sea bushes. Through the remaining nine miles from Dharamtar to Karanja where the Amba falls into Bombay Harbour, except that it grows broader and deeper, and has on either side wider stretches of mangrove swamps, salt marsh, and reclaimed rice lands, the character of the river does not change. Between Nagothna and the sea, the Amba

CHAPTER 1

General. PHYSICAL FEATURES. Rivers. *Amba.*

receives no large tributary. The only streams of any size are two from the right bank and two from the left. Of the right bank streams the Nigde river, after a short course chiefly draining the southern slopes of Mirya Dongar, joins the Amba about six miles below Nagothna. The next, about twelve miles further, is the Vasi, a salt creek whose waters run into the Pen river. The tributaries from the left are the Shahapur river, which rising on the eastern slopes of Sagargad, drains eastern Alibag, and, after a north-east course of about eight miles, falls into the Amba, five miles below Dharamtar. The other is the Revas creek, which receives the drainage of north-east Alibag and joins the Amba at Revas pier, about a mile from its entrance into Bombay harbour.

As far as Dharamtar pier, about ten miles from its mouth, the creek is at all times navigable to boats. Above Dharamtar navigation is difficult, and, at low tides, impossible. At ordinary high tides and at spring tides boats can pass as high up as Nagothna. But the passage almost always takes even ordinary-sized vessels at high tides. So much time is wasted in waiting for water enough to cross the first rocks, that when the second barrier is reached the ebb has set in and it is no longer passable. Large boats which can go to Nagothna only at spring tides are forced to stay there until the next spring tides. During the dry season, because the tide is then higher and the wind favourable, the passage is made only at night In the fair season, there is a considerable traffic to Nagothna, chiefly the export of rice and the import of salt and fish.

There are four ferries across the Amba. Of these the farthest up is at Patansai about three miles above Nagothna where the Bombay-Konkan-Goa State Highway crosses the river. The next, about three miles below Nagothna, plies between Koleti on the right and Bendse on the left. The next is between Dharamtar and Vave on the east side of Pen about ten miles further, and the last about six miles lower is between Mankule on the west and Vasi on the east.

The chief streams that drain west to the sea from the central Alibag hills are the Avas with a north-westerly course of about six miles to Surekhar about eight miles north of Alibag ; the Varsoli with a westerly course of about six miles to Varsoli, about two miles north of Alibag : and the Sakhar with a north-westerly course of about eight miles to Alibag.

Kundalika.

The Kundalika or Roha river, the main line of drainage for Central Kolaba, rises in the Sahyadris near the Garbolot pass in the Bhor taluka, about twelve miles north-east of Kolad. After a westerly course of about twenty miles it meets the tide at Roha, and for about twenty miles more to the west and north-west, stretches a navigable tidal inlet falling into the sea at Revdanda. The upper part of its course has scenes of great beauty, especially above Kolad where a rocky ledge dams the water into a deep winding, richly wooded reach about four miles long hemmed by rocky hills. Between Kolad and Roha, the bed is rocky and the banks high with some fine mango groves, and here, though it is

CHAPTER I.

General.
PHYSICAL FEATURES.
Rivers.
Kundalika.

a large river during the rains, in the fair season it is little more than a chain of pools. At Roha a stone wharf or causeway is used at spring tides by boats. But, except in the rains the creek is dry for about twelve hours in the day, and vessels can reach the pier only for about an hour and a half at each high tide. About a mile below Roha are several ridges of rock through one of which there is only one narrow channel, where the Revdanda ferry boat, if kept back by light or head winds, has often to stop and set its passengers on shore. For five miles more the water is shallow with numerous sandbanks. Then, for the remaining fourteen miles to Revdanda, navigation is easy with water enough at all tides for vessels of larger size.

Throughout its whole length the creek of the wooded hills, as Kundalika seems to mean, is very beautiful. On both sides, behind a belt of salt marsh and rice fields, the hills rise wooded and rugged. Occasionally a bend of the creek cuts off its outlet, and leaves a stretch of water, as if an inland lake, in places over a mile broad. The mouth of the creek is specially beautiful. To the north are the rich palm groves and orchards of Chaul and the ruined Portuguese fortifications and churches of Revdanda, and, to the south, on a high headland running half across the mouth of the creek, the picturesque fort of Korlai.

During its passage across the district the Kundalika receives only two major streams. From the right, about four miles above Chaul, two streams join the creek in the village lands of Bhonang, the Ramraj with westerly course of about six, and the Bale with a southerly course of about eight miles. The other chief tributary is the Achalbag, which, after draining the hills near the Tanjira border, falls into the Kundalika about ten miles below Roha. In spite of the difficulties of the passage in the five miles below Roha, during the fair season, there is a considerable export chiefly of rice and firewood, and an import of fish and salt. The river is crossed by four ferries. Of these, one between Kolad and Pui, about eight miles above Roha, and another between Roha and Ashtami ply only during the rainy season; and two, below tidal limits, ply throughout the year, one between Padam and Khargaon about two, and the other between Chavri and Shedsai about eight miles west of Roha.

After the construction of Mutholi *bandhara*, the waters of the Kundalika are used on a fairly large scale for growing *Wainganga* paddy and vegetables by the cultivators.

Mandad.

The Mandad creek, which with the Kundalika shares the drainage of Central Kolaba, does not pass more than fifteen miles inland to the rugged uplands that bound the Kundalika valley on the south and the Ghod valley on the west. Two small streams, one with a westerly course of about six miles and the other with a south-easterly course of about five miles, join at Kondthara about five miles south-east of Ghosale fort, and stretch about five miles south-west to Mandad, where they meet the tide and are joined from the left by the Bamanghar river. The Mandad river after about eight miles of a winding course to the south, falls

into the Janjira creek about ten miles from its mouth. Below Mandad, the creek winding among high well-wooded hills, has many views of great beauty. At spring tides small boats can pass as far as Malate four miles above Mandad.

In the south, the Savitri or Bankot creek, the chief of Kolaba rivers, gathers either directly or along its tributaries a substantial area of the district drainage. Rising in the south-east corner of the district, in the village of old Mahabaleshwar, it runs west for six miles. It then flows north-west for five miles and from about a mile below Poladpur runs north for about eight miles. It then turns sharply to the west, and, two miles further, meets the tide about two miles above the town of Mahad. From Mahad it is navigable, but rocky and winding, up to six miles west to Dasgaon. From Dasgaon it stretches about six miles south-west and west till it reaches the border of the district, and from there acting as a district boundary separating Kolaba from Ratnagiri in the south, passes about twenty miles west to the sea. The land along the banks of the Savitri is rocky and hilly as far as Poladpur. It then stretches about eight miles to Kambla and Rajwadi in a broad well-tilled valley. Near Mahad there is some rich land and high tillage, but further along near Dasgaon and for about six miles below to the Janjira border, the hills come close to the river's edge. In its course through the district the Savitri receives six large tributaries, four from the right bank, and two from the left. The right bank tributaries are the Kamthi, which, rising in the Kamthi joins the Savitri after a southerly course of four miles. About ten miles below the meeting of the Kamthi and the Savitri is the Raygad-Kal, which, rising in the hills to the north of Raygad fort, flows south-east and south for about sixteen miles between the Raygad range and the Sahyadris, and then, turning five miles to the west, falls into the Savitri about four miles above Mahad. A little below Mahad comes the Gandhari, with a straight southerly course of about twelve miles between the Raygad and Dasgaon hills. Six miles further, at Dasgaon, comes the Ghod river which, with its tributary the Nizampur-Kal, drains the east and centre of the district as far north as the Kundalika valley. At Mangaon, about ten miles north-west of Dasgaon, the Ghod, after a winding southerly course of about ten miles, and the Nizampur-Kal, after a winding south-westerly course of about eighteen miles, join and after about two miles receiving the Pen from the right, pass three miles south till they meet the tide near Ghodegaon, an old trade centre. From Ghodegaon the river passes about four miles south and two miles east and joins the Savitri a little below Dasgaon. The two left bank tributaries are the Chola, which after a northerly course of about ten miles, joins the Savitri close to Poladpur; and the Nageshri, which, with a northerly course of about fourteen miles, falls into the Savitri nearly opposite Dasgaon. Though bare rocky uplands are nowhere far off, along the banks of all of these streams is a considerable belt of rich land yielding two crops a year, and in places covered with gardens and groves. At suitable spots where the banks are steep, the bucket and lever-lift is used to water the lands along the banks.

CHAPTER 1.

General.
PHYSICAL FEATURES.
Rivers.
Savitri.

The Savitri is navigable at high waters as far as Dasgaon for sailing vessels. At Dasgaon there is a stone jetty at which small crafts load and discharge cargo. Vessels drawing less than nine feet can at high-water-spring-tides go as far as Mahad. Up to Mahad, at all times of the tide, the river is navigable to small crafts and canoes. The sixteen miles above the Ratnagiri town of Mhapral are extremely difficult. A small boat if it fails to leave Mahad within an hour of high water will hardly get further than Dasgaon. Even below Dasgaon the river is narrow, and shoals and rocky reefs and ledges make the passage difficult and dangerous. A steam launch service operates between Bankot to Dasgaon. But sailing boats often spend three or four days in working from Mhapral to Mahad. The eighteen miles west of Mhapral can be passed at all tides by vessels of small size.

There are four ferries across the Savitri, between Chambharkhind and Kondivti about two miles above Mahad and between Poladpur and Chari used only during the south-west monsoon, between Mahad and Dadli used all the year round but only at high tides and between Dasgaon and Gothe used at all times of the year and at all tides. A fifth ferry, on the Ghod river, between Tol and Vir about half a mile above its meeting with the Savitri, is used at high tides. Floods causing damage to land and property are not uncommon in the Savitri.

ASPECTS OF REGIONAL GEOGRAPHY.

Karjat-Khopoli Region.

In the rugged littoral physical setting of the Kolaba district, several interesting economic changes have taken place and these lend to its different parts a distinctiveness of their own. In the hill and dale topography of the north-east portion, the Karjat-Khopoli region presents a dynamic landscape influenced by the development of hydro-electric power. Below the pylons carrying the power lines, industrial progress is much in evidence, especially along the Bombay-Poona Road. Favourable location, adequate water supply from the tail waters from Khopoli hydro-electric works, local supply of raw material and the arterial road communications have given rise to industrial development. A paper mill has already been established and another is about to start work. Other factories are following in the wake. Urban activity is visible on the roadside settlements. Karjat, though still a dormant taluka town, may be expected to record further urban gains, in the near future, through industrial activity. Away from the Bombay-Poona Road, and the Central Railway route with its feeder lines to Khopoli and Bhivpuri, the landscape is eminently agricultural in the valleys. Paddy is the main crop and nucleated hamlets cling to the rising grounds above The low plateau tops denuded of their earlier vegetation offer a rough grassland appearance with occasional scrub. The elevated hill ranges carry a somewhat better vegetation cover of monsoonal character, especially in the hilly areas of Prabal and Matheran, the latter being famous as a hill station connected by a light railway from Neral and where a road link is also now proposed.

Panvel Flats.

To the north-west of Karjat-Khopoli region, lie the Panvel flats. Here the hills shrink to form low flats and knolls. Rice cultivation gains in importance. But salt flats partly reclaimed for

General.
ASPECTS OF REGIONAL GEOGRAPHY.

agriculture and sluggish water courses present a marked contrast. Panvel is a market town, where the two highways from Bombay, one going to Poona and the other to Ratnagiri meet. In Panvel, industrial development is also taking place.

The Alibag-Shrivardhan Coast Lands.

South of the marshy flats and the stretch of estuarine waters of the Dharamtar-Uran creek lies the Alibag coastal strip having a landscape of fine beaches interrupted occasionally by remnant boulders of headlands. Landwards, fringes of coconut palms, rice lands and scattered hamlets, introduce a pleasing scenic variation, and behind them, on the horizon, stand with some vegetation cover the remnant hill ranges that are so characteristic of the central portions of the district. This coastal lowland is naturally a very rich agricultural area, well populated, with Alibag as the district headquarters and a local market town. Revdanda and Chaul are its satellites though Chaul still wears its ancient glory of the Portuguese days as a leading port in the shape of decaying structures of churches and other buildings. South of the Kundalika estuary the typical coastal landscape of green valley floors and agricultural plains, with bare low plateau tops continues in the region of Murud, Janjira and Shrivardhan, right up to the southern border of the district which is demarcated by the lower reaches and the mouth of the Savitri river. Rice is the major crop, though pulses are also grown and among the irrigated crops, betel-nut occupies an important position. Fisheries have a local importance though modern methods of fishing tend to widen the area of catch, and better transport, the area of sale. Villages adhere to the rising valley sides. The larger settlements are mostly ports and fishery centres of local importance. From the sea, the forts sited on the promontories like the Korlai, Borlai and Janjira, present an impressive reminder of their strategic importance in the days of the Maratha Empire.

Central Interior

Between the coastal lands of the Kolaba district and the main Sahyadrian range a belt of land varying between 15 to 20 miles in width consists of a hilly interior of irregular topography having a vegetation cover ranging from the poorest scrub to patches of sumptuous monsoonal forests, and a highly developed drainage pattern of gullies and streams. Intense periodicity of the monsoonal regime is well reflected in the streams which flow in torrents during the monsoonal season and shrink into trickles or even present completely dry beds during the summer season. Similarly, the verdant aspect of the monsoonal season changes into a dry and sunburnt landscape in summer. Water resources, following this rhythm dry up, and there is a scarcity even of drinking water during summer. Agricultural activity is restricted to valley courses of which the wider ones like the Amba and the Kundalika have a greater human attraction. Habitation is essentially rural, but Pen, Nagothna, Roha, Pali, Mangaon and Mahad are market towns. Means of communications evidently occupy an important place in this area which has a natural tendency towards isolation. From the seaside, the navigable stretches are important but the shallow tidal estuaries do not allow navigation to any greater length. Minor roads, cart-tracks and footpaths usually follow the valley courses, and many of these cross the

CHAPTER 1.

General.
ASPECTS OF REGIONAL GEOGRAPHY.
The foothill Zone of the Sahyadris.

Sahyadrian range through the time-honoured Ghat routes. The more important routes are the highways from Bombay to Poona and Bombay to Ratnagiri. The Sahyadrian range is crossed through two main routes one *via* Khopoli to Lonavala in Poona district and the other *via* Mahad to Mahabaleshwar in the Satara district. The nearer approaches to the main Sahyadrian range have, so far, very little economic development except the hydro-electrical power at Bhivpuri, Khopoli and Bhira. For the rest the highly uneven surface is agriculturally poor, and from the point of view of natural vegetation, indifferent, with large areas of bare and highly eroded appearance and local strands of monsoonal forests. The human interest centres round the main Ghat routes and the historical Maratha forts that adorn the Sahyadrian crest-line and its Konkan outliers.

In this regional landscape of the Kolaba district, the ruggedness of the natural setting and the poorer economic development are factors that assert themselves all over the district. The economic orientation is towards the metropolis of Bombay where a substantial element of working population of Kolaba is seasonally or permanently drawn in search of opportunity. Apart from the need to have a large-scale regeneration of forests and reclamation of the saline lands, the immediate need lies in the development of a network of good communications, development of local and medium and large-scale industries and adequate water conservation through bunds and canals.

GEOLOGY.[1]

The geology of the entire district consists of dark-coloured volcanic lava flows and laterites. The lava flows were poured out of the long and narrow fissures in the earth's crust, at the close of the Mesozoic Era, approximately, 80 to 100 million years ago. These are spread out in the form of horizontal sheets or beds and constitute the innumerable spurs, hills and hill ranges; bold, flat topped ridges: lofty peaks and plateaus with impressive cliffs. These hill ranges and plateaus form a part of the famous Western Ghats. In the plains and valleys the lava flows occur below a thin blanket of soil of variable thickness. A characteristic feature of these flows is their horizontal disposition and considerable lateral extent with almost incredible uniformity in their composition and appearance.

Because of their dominantly basaltic composition and the tendency to form flat-topped plateau, the lavas are termed plateau basalts. Since these basaltic lava flows cover an extensive region in the Deccan and frequently present step-like appearance to the hills and ridges they are commonly termed as "Deccan traps." the word trap meaning 'step like'.

The traps attain a thickness of nearly 2,500 to 2,800 feet around Matheran and Ravgad plateaus, respectively. The individual flows vary greatly in thickness from a few feet to as much as 75 feet or even more although the average thickness is about 40 feet. In a

[1] This section on Geology has been contributed by Shri. V. R. Venkoba Rao of the Geological Survey of India, Poona.

single hill a number of flows, sometimes as many as 10 to 20, could be seen resting horizontally one above the other. Vertical, inclined, prismatic and columnar jointings are commonly found in the hard and compact basalts. The rocks wither by exfoliation into massive, spheroidal boulders which are usually seen on hill slopes and foot hills.

Petrologically, the lava flows of the district are extraordinarily uniform in their composition and texture, corresponding to a dolerite or a basalt, with an average specific gravity of 2.9. In composition the basalts are composed of abundant labradorite feldspar, enstatite, augite and interstitial glass. Magnetite is the most common accessory mineral though, at times, a fair amount of olivine is also present.

The basalts are usually dark grey to grey and bluish grey in colour and are hard, compact and tough and fine to medium grained in texture. At places, these exhibit a porphyritic texture also. They generally form the hill tops, plateau and cliffs and show well-developed characteristic columnar and prismatic jointing. Next to this common variety of trap is found the comparatively softer, amygdular and scoriaceous traps, purple to greenish in colour, usually showing rounded and elongated or tubular cavities and geodes with infillings of secondary minerals like calcite, zeolites and a variety of secondary quartz like agate, jasper, chalcedony, etc. These generally occupy the lower portions of the ridges and their slopes and usually the valleys and plains. Associated with these common basic lava flows are also found, at times, acid lava flows represented by light coloured, trachyte, rhyolite, etc. Tuffaceous beds, volcanic ash and breccia beds are also noticed at places in the district. A red clayey bed, often termed as "red bole", representing an altered ferruginous flow, is occasionally present interbedded with the trap flows.

Sandwiched between the two trap flows, thin beds of grey to dark grey and dirty-green argillaceous and calcareous shales or clays and friable sandstones are sometimes known to be present in the trappean areas, although no such beds have been reported so far from the district. These are known as inter-trappean beds representing the sediments deposited in shallow lakes during the quescent periods of volcanic eruptions.

Beds of laterite, usually formed by the mechanical and chemical disintegration brought about by the atmospheric agencies on the underlying trap, cap the several peaks and lofty ridges in the district. They are also found at places in the lower regions. The beds vary in thickness from five to 50 feet or more. The rocks are usually mottled, reddish to reddish or yellowish brown in colour and show vermicular and tubular cavities often stained with dark brown ferruginous solution. The rocks are soft and show bright colours when freshly cut but become very hard and dull on exposure to atmosphere. The outer surface of the beds present a dark to dirty brown colour and a very rugged and pitted appearance.

CHAPTER 1.

General.
GEOLOGY.

The traps on weathering give rise to a greyish to dirty green, friable *murum* which on decomposition and decay yield a rich and fertile reddish-brown to coffee brown and black soil. The laterite on disintegration gives rise to a dusty, reddish to reddish-brown soil.

Economic Geology.

No notable economic mineral that could be exploited profitably has been discovered in the district, so far. However, the traps are considered as one of the best materials for use as building stones, road metal and ballast and there is no dearth of the same in the district.

Bauxite.

Isolated lofty hills, capped by laterite, are at times known to contain bauxite in some quantities. Though no significant deposits of bauxite are reported from the district so far, yet a very small quantity of aluminous laterite is known to occur on the hill tops around Matheran. They are also reported from Shekhadi, Wakalghar, Kandivli in Shrivardhan mahal and Ambegaon and Mandla in the Murud mahal. All these localities are about 15 miles from Janjira. These occurrences have not been examined in great detail with regard to their quality, quantity and workability.

Building Materials.

The numerous lava flows, particularly, the hard, compact, tough, fine-grained basalts constituting the several ridges and hills afford almost an inexhaustible source of good quality building stones, road metal and railway ballast. Being dense, hard and durable the traps are known to answer well to the tests for porosity, crushing strength, attrition, etc., and as such are among the best materials for building construction. The trap rocks are also well suited for use as road metal and railway ballast. When suitably selected, the fine grained basalts form an excellent aggregate for concrete.

Nodular *Kankar*, a concretionary lime carbonate, is usually found sporadically on soils and alluvium covering the Deccan trap in the district. The *Kankar*, on burning, yields good lime almost comparable in quality with the hydraulic lime. At present it is used for burning lime for local use in making plaster and white-washing. In addition to *Kankar*, the sea shells found along the coast at places, are used for the manufacture of lime.

Iron-Ore.

Sporadic occurrences of iron-ore, caused by the enrichment or concentration of ferruginous matter from the laterite, are known to exist in the laterite beds in different parts of the district. However the grade of ore is very poor.

Mineral Springs.

Along the north-south coastal tract between the sea and the Western Ghats there are three well-known groups of springs in the district, namely, the Unhere, Sav and Vadavli spings. The Unhere springs in Roha taluka are 70 and 80 miles from Poona and Bombay, respectively. The Sav springs are situated on the southern bank of the Savitri creek to the north of the village Sav. They are about 120 miles from Bombay and 70 miles from Poona. The Vadavli springs are situated on the southern bank of the Savitri river at about two miles east of Mahad town. They are about 124 miles from Bombay.

CHAPTER 1. General. GEOLOGY. Economic Geology. *Mineral Springs.*

The Unhere springs containing chloride and saline water discharges at the rate of 410 gallons per hour giving out plentiful bubbles of CO_2. The Sav springs containing lesser proportion of chloride and plenty of CO_2 and traces of H_2O springs out at the rate of 600 gallons per hour. Both the groups of springs record a temperature of 41.5°C and are devoid of radon content. Another spring near Unhere is found to discharge at the rate of 1,500 gallons per hour giving out plenty of CO_2 and traces of H_2S. This has a radon content of 0.806 and records a temperature of 60°C. They are known to possess medicinal value in curing skin diseases and rheumatic complaints. They are also said to induce appetite. It is considered possible to develop some of the reputed mineral springs into spas and health resorts according to the Taleyarkhan Committee's Report.

Salt.

Salt is being produced by the direct solar evaporation of sea water near Uran, Shewa, Karanja, Pen, and Panvel in Kolaba district. A statement showing the average annual production of salt at the above centres for five years is given below:—

Locality	Average annual production (in '000 Mds)				
	1954	1955	1956	1957	1958
(1)	(2)	(3)	(4)	(5)	(6)
Uran	9,54	11,31	9,77	14,20	14,60
Shewa	16,98	18,82	14,62	21,96	22,43
Karanja	6,03	7,47	5,41	7,31	6,82
Pen	4,45	4,52	3,86	4,78	6,09
Panvel ..	1,45	1,62	1,27	1,54	1,64

CLIMATE.*

The climate of this district is typical of that on the west coast of India, with plentiful and regular seasonable rainfall, oppressive weather in the hot months and high humidities throughout the year. The summer season from March to May is followed by the south-west monsoon season from June to September. October and November form the post-monsoon or the retreating monsoon season. The period from December to February is the cold season.

Rainfall.

The district has a network of eleven raingauge stations with records extending to 82 years for most of the stations. Tables 1 and 2 give the rainfall data for these stations and for the district as a whole. The south-west monsoon commences by about the first week of June and the rains continue till about the beginning of October. The average annual rainfall for the district as a whole is 3,028.9 mm. (119.25"). The rainfall increases rapidly from the coast towards the Western Ghats on the eastern border of the district. In the coastal strip the annual rainfall decreases from south to north. Uran and Alibag at the northern end of the coast get annually 2,072.3 mm. (81.58") and 2,080.8 mm. (81.92") of rain, respectively, Matheran gets as much as 5,167.5 mm. (203.45") of rain annually. Nearly 95 per cent. of the annual rainfall is received during the south-west monsoon months, and the

*The section on "Climate" was supplied by the Meteorological Department of Government of India, Poona.

TABLE No. 1

NORMALS AND EXTREMES OF RAINFALL IN KOLABA DISTRICT

Station	No. of years of data		January	February	March	April	May	June	July	August
(1)	(2)		(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Alibag	50	a	2·5	0·8	0·5	1·8	18·8	558·5	699·5	394 7
		b	0·3	0·1	0·1	0·2	0·9	15·9	24·0	21·2
Panvel	50	a	1·3	1·3	0·8	1·8	17·0	484·6	1,073·9	676·1
		b	0·2	0·1	0·1	0·1	0·9	15·7	27·3	25·4
Uran	50	a	2·3	1·5	1·5	1·5	16·3	503·2	720·9	433·6
		b	0·2	0·2	0·1	0·1	0·8	15·5	24·2	21·9
Karjat	50	a	1·5	0·8	1·8	2·8	19·1	512·8	1,312·7	850·7
		b	0·2	0·1	0·1	0·3	0·9	15·9	27·9	26·6
Matheran	50	a	2·0	1·5	2·3	4·1	25·1	773·9	2,035·6	1,461·0
		b	0·3	0·2	0·2	0·3	1·2	19·1	29·7	28·9
Pen	50	a	1·5	1·0	0·8	1·5	14·2	567·7	1,052·8	703·6
		b	0·2	0·1	0·1	0·1	0·9	16·5	27·8	25·2

CHAPTER 1.

General.
CLIMATE.
Rainfall.

Roha	50	a	2·3	0·5	1·0	3·8	17·3	660·7	1,188·5	709·4
		b	0·3	0·0	0·1	0·3	1·0	18·3	28·3	26·1
Mangaon..	50	a	2·3	0·8	0·8	5·8	21·1	620·3	1,197·4	723·9
		b	0·2	0·0	0·1	0·5	1·1	17·7	27·8	25·8
Mahad	50	a	2·3	0·5	0·8	7·1	24·1	605·8	1,256·8	763·0
		b	0·2	0·1	0·0	0·4	1·3	18·4	28·4	26·4
Khalapur	32	a	1·8	1·3	1·3	2·5	18·5	485·7	1,114·2	787·3
		b	0·2	0·1	0·1	0·2	0·9	16·4	27·3	26·9
Nagothna	19	a	1·0	2·0	0·0	1·8	14·7	656·3	1,019·8	625·9
		b	0·1	0·1	0·0	0·1	0·9	18·3	26·8	25·7
Kolaba district	..	a	1·9	1·1	1·1	3·1	18·7	584·5	1,152·0	739·0
		b	0·2	0·1	0·1	0·2	11·0	17·1	27·2	25·5

(a) Normal rainfall in mm. (b) Average number of rainy days (days with rain of 2·5 mm. or more).

CHAPTER 1.
General.
CLIMATE.
Rainfall.

TABLE No. 1—*contd.*

NORMALS AND EXTREMES OF RAINFALL IN KOLABA DISTRICT—*contd.*

Station		September	October	November	December	Annual	Highest annual rainfall as % of normal and year†	Lowest annual rainfall as % of normal and year†	Heaviest rainfall in 24 hours* Amount (mm.)	Date
(1)		(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
Alibag	a	312·2	69·6	20·1	1·8	2,080·8	146 (1916)	25 (1941)	407·7	1949 Sept. 23
	b	14·5	3·2	0·9	0·3	81·6	..	..	..	..
Panvel	a	369·6	93·7	16·0	3·1	2,741·2	141 (1917)	44 (1918)	458·5	1885 July 17
	b	16·0	4·4	1·0	0·2	91·4	..	..	..	..
Uran	a	307·1	67·1	15·0	2·3	2,072·3	139 (1917)	47 (1918)	343·9	1898 Sept. 11
	b	14·4	3·3	0·7	0·2	81·6	..	..	..	..
Karjat	a	433·8	118·6	20·6	3·3	3,278·5	141 (1938)	56 (1918)	532·1	1943 July 10
	b	17·4	5·2	1·3	0·3	96·2	..	..	..	..
Matheran	a	658·6	168·1	31·5	3·8	5,167·5	134 (1914)	50 (1918)	657·3	1921 July 24
	b	20·6	5·8	1·4	0·3	108·0	..	..	..	..
Pen	a	398·8	101·9	21·1	1·5	2,866·4	145 (1933)	41 (1918)	357·9	1928 Aug. 28
	b	16·3	4·7	1·2	0·2	93·3	..	..	..	..

Roha	a	372·4	132·8	26·9	2·0	3,117·6	168 (1917)	53 (1941)	629·9	1886 June 18
	b	16·7	4·8	1·3	0·2	97·4	..	..	..	..
Mangaon	a	385·1	105·2	23·1	2·0	3,087·8	138 (1938)	66 (1905)	460·0	1946 July 5
	b	17·2	5·3	1·3	0·3	97·3	..	..	..	..
Mahad	a	383·5	119·1	24·9	2·3	3,190·2	130 (1946)	60 (1941)	388·6	1923 July 19
	b	17·9	5·6	1·6	0·2	100·5	..	..	..	..
Khalapur	a	391·2	125·5	18·3	1·8	2,949·4	151 (1914)	49 (1918)	361·9	1883 July 15
	b	17·2	5·3	1·3	0·1	96·0	..	..	..	..
Nagothna	a	340·6	86·4	17·8	0·0	2,766·3	147 (1905)	56 (1918)	347·0	1921 June 20
	b	14·8	4·1	1·1	0·0	92·0	..	..	..	..
Kolaba district	a	395·7	108·0	21·6	2·2	3,028·9	138 (1917)	53 (1918)		
	b	16·6	4·7	1·2	0·2	94·1	..	..	..	..

†Years given in brackets. *Based on all available data up to 1957.

CHAPTER 1. General. CLIMATE. Rainfall.

rainfall in October forms the major portion of the rest. July is the month with the heaviest rainfall, the same being 38 per cent of the annual rainfall. The year-to-year variations in the annual rainfall of the district are not large. During the fifty-year period 1901 to 1950, the highest annual rainfall amounting to 138 per cent of the normal occurred in 1917. The very next year had the lowest rainfall in the fifty-year period and that was only 53 per cent of the normal. In seven years out of fifty, the rainfall was less than 80 per cent of the normal. Rainfall less than 80 per cent of the normal occurred in two consecutive years, 1904 and 1905 at all rainguage stations. At Roha, in 1906, rainfall was less than 80 per cent of the normal. Rainfall less than 80 per cent of the normal occurred in 1924 and 1925 at Mangaon and Mahad. At Karjat 1920 and 1921 were the years with rainfall less than 80 per cent of the normal. It will be seen from table 2 that in 31 years out of 50 the annual rainfall in the district was between 2,600 mm. and 3,600 mm. (102.36" and 141.73").

On an average there are 94 rainy days (*i.e.*, days on which the rainfall is 2.5 mm.—10 cents—or more) in year. This number varies from 82 at Uran and Alibag to 108 at Matheran

The highest rainfall in 24 hours recorded at any station in the district was 657.3 mm. (25.88") at Matheran on July 24 in the year 1921.

TABLE No. 2

FREQUENCY OF ANNUAL RAINFALL IN KOLABA DISTRICT.

(Data 1901—1950)

Range in mm. (1)	No of years (2)	Range in mm. (3)	No. of years (4)
1,401—1,600	1	2,801—3,000	6
1,601—1,800	..	3,001—3,200	8
1,801—2,000	1	3,201—3,400	7
2,001—2,200	1	3,401—3,600	5
2,201—2,400	4	3,601—3,800	5
2,401—2,600	3	3,801—4,000	2
2,601—2,800	5	4,001—4,200	2

CHAPTER 1.

General

CLIMATE.

Temperature.

The only meteorological observatory in the district is situated at Alibag and data for this station may be taken as representative of the conditions generally prevailing in the district. Being a coastal district the diurnal (daily) and seasonal variations of temperature are not large. The period from March to May is one of increasing temperatures. May is the hottest month with a mean daily maximum temperature at 31.7°C (89.1°F) and the mean daily minimum temperature at 26.4°C (79.5°F). Fresh breezes from the sea relieve the oppressive heat particularly in the coastal regions in the afternoons. The onset of the south-west monsoon early in June brings down the temperatures slightly. After the withdrawal of the south-west monsoon by the end of September the day temperatures increase slightly and the weather in October and November is almost like the summer months. In the period from December to February the weather is cooler than in the post-monsoon months. The highest maximum temperature recorded at Alibag was 40°C (104°F) on April 19, 1955 and the lowest minimum was 9.4°C (49°F) on January 13, 1934.

Humidity

The air is humid throughout the year. Relative humidity is on an average over 80 per cent. during the south-west monsoon season. In the rest of the year the relative humidity is between 65 per cent and 75 per cent.

Cloudiness.

During the south-west monsoon season skies are heavily clouded to overcast. In May and October the clouding is moderate. Clear or very lightly clouded skies are common in the rest of the year.

Winds.

Winds are very strong and blow from west or south-west during monsoon season. During the period from October to December winds are generally moderate but sometimes strong in October and blow from directions between north-east and south-east. In the three months from January to March the winds continue to be moderate and are predominantly from directions between north and east. In April while there is a slight strengthening of wind, the direction is variable. In May there is a further strengthening of winds and the directions are between south-west and north-west.

Special weathe phenomena.

In association with cyclonic storms in the Arabian sea in the post-monsoon months and to a lesser extent in May, the district experiences very strong winds, sometimes reaching gale force, particularly very near the coast and also heavy widespread rain. Occasionally these storms may cross the coast in the northern part of the district and cause heavy damage. Thunderstorms occur in April and May and just before the onset of the monsoon and in the late September to the middle of November.

Table Nos. 3, 4 and 5 give the temperature and humidity, mean wind speed and frequency of special weather phenomena, respectively for Alibag.

CHAPTER 1.

General.
CLIMATE.
Special Weather Phenomena.

TABLE No. 3

NORMALS OF TEMPERATURE AND RELATIVE HUMIDITY IN KOLABA DISTRICT

(ALIBAG)

Month	Mean Daily Maximum Temperature	Mean Daily Minimum Temperature	Highest Maximum ever recorded		Lowest Minimum ever recorded		Relative Humidity* 0830
(1)	°C (2)	°C (3)	°C (4)	Date (5)	°C (6)	Date (7)	Per cent (8)
January ..	28·0	17·6	35·3	1958 Jan 19	9·4	1934 Jan. 13	68
February ..	28·3	18·4	37·8	1943 Feb. 22	11·7	1950 Feb. 11	69
March ..	29·9	21·1	39·4	1955 Mar. 24	15·6	1945 Mar. 6	69
April ..	30·9	24·2	40·0	1955 Apr. 19	18·9	1937 Apr. 6	72
May ..	31·7	26·4	36·7	1958 May 24	21·7	1943 May 25	74
June ..	30·8	26·1	34·4	1932 June 1	18·3	1945 Jan. 14	82
July ..	29·2	25·4	31·7	1951 July 7	20·0	1949 July 14	85
August ..	28·9	25·1	32·8	1932 Aug. 30	21·1	1949 Aug. 1	85
September ..	29·2	24·4	32·8	1951 Sept. 30	21·1	1947 Sept. 30	85
October ..	31·3	23·6	37·2	1936 Oct. 17	18·3	1954 Oct. 27	77
November ..	31·3	21·1	36·7	1941 Nov. 16	15·6	1950 Nov. 29	68
December ..	29·6	18·6	34·4	1957 Dec. 30	13·9	1949 Dec. 22	66
Annual .	29·9	22·7	..		.	..	75

*Hours I.S.T.

CHAPTER 1.

General.
CLIMATE.
Special Weather Phenomena.

TABLE No. 4

MEAN WIND SPEED IN KILOMETRES PER HOUR, KOLABA DISTRICT

(ALIBAG)

January (1)	February (2)	March (3)	April (4)	May (5)	June (6)	July (7)
6·3	7·4	8·5	10·1	12·7	19·5	29·0

August (8)	September (9)	October (10)	November (11)	December (12)	Annual (13)
23·7	13·5	6·6	5·8	5·6	12·4

CHAPTER 1.

General.
CLIMATE.
Special Weather Phenomena.

TABLE No. 5

SPECIAL WEATHER PHENOMENA, KOLABA DISTRICT.

(ALIBAG)

Mean No. of days with (1)	Jan. (2)	Feb. (3)	Mar. (4)	Apr. (5)	May (6)	June (7)	July (8)
Thunder .	0	0	0·1	0·7	0·7	2·8	2·8
Hail ..	0	0	0	0	0	0	0
Dust Storm	0	0	0	0	0	0	0
Squall ..	0	0	0	0	0	0	0·1
Fog ..	0·2	0	0	0	0	0	0

Mean No. of days with (1)	Aug (9)	Sept. (10)	Oct. (11)	Nov. (12)	Dec. (13)	Annual (14)
Thunder ..	0·2	2·3	3·3	0·7	0	10·8
Hail ..	0	0	0	0	0	0
Dust Storm	0	0	0	0	0	0
Squall ..	0·1	0	0	0	0	0·2
Fog ..	0	0	0	0	0	0·2

CHAPTER 1.

General.
FORESTS.

Most of the tract of the Kolaba district is very hilly, rugged and in places highly precipitous with a general slope from east to west. The Western Ghats form the chief hill range running north-south and forming the eastern boundary of the area. There is another well-marked rugged belt of hills running along almost the whole of the west of the district and broken only by the rivers which flow through to Bombay harbour and the Arabian sea. They rise in the east to an average elevation of about 2,000 feet towards west. Forests are situated mostly on the higher slopes and spurs of these hills and the great deal scattered since lower slopes and flatter tops of the hills are invariably cultivated revenue lands or *malki* and *inam* forests. Thus the Government forests are mostly relegated to the middle, poorer and infertile slopes of hills which could not be of much use to the villages.

Deciduous Species

With a rainfall varying from 13,110 to 24,417 mm. on an average with the exception of Matheran where there is an average rainfall of 36,379 mm. the major part of forest contains a wet mixed deciduous type of tree growth on the hill slopes with semi-evergreen to pure evergreen types on the tops and plateaus, particularly of the main ridge of the Western Ghats and some of its spurs. The chief deciduous species are teak (*Tectona grandis*) and its usual associates like Ain (*Terminalia tomentosa*), Dhavda (*Anogeissus latifolia*). Bondara (*Lagerstroemia parviflora*). Koshimb (*Schleichera trijuga*); Bibla (*Pterocarpus marsupium*). Khair (*Acacia catechu*), Nana (*Lagerstroemia lanceolata*), Sissum (*Dalbergia latifolia*), Hedi (*Adina cordifolia*). Kalam (*Stephegyna parvifolia*). Sawar (*Bombax malabaricum*), Asana (*Bridelia retusa*), etc. In the semi-evergreen regions Mango (*Mangifera indica*). Jambul (*Eugenia jambolana*). Asana (*Bridelia retusa*), Hirda (*Terminalia chebula*). Ain (*Terminalia tomentosa*), Beheda (*Terminalia belerica*). Kakad (*Garuga pinnata*). Varas (*Heterophragma Roxburghii*), Nana (*Lagerstroemia lanceolata*). Kumbhi (*Careya arborea*), and Umbar (*Ficus glomerata*) are predominating. There is a fairly profuse undergrowth of Ukshi (*Calycopteris floribunda*). Dhayti (*Woodfordia floribunda*). Karwand (*Carissa carandas*). Nirgudi (*Vitex negundo*), Rewani (*Helicteres isora*), on the middle slopes and lower plains and that of Karvi on the upper slopes and tops. The growth of climbers is also fairly luxuriant in better quality areas and consists mostly of Gulwel (*Tinospora cordifolia*), Kuily (*Mucuna pruriens*), Kusari (*Jasminum arborescena*). Palaswel (*Butea superba*), Chilar (*Caesalpinia sepiaria*). Gunj (*Abrus precatorius*). etc. Grasses like Fulari (*Anthistirla ciliata*), Kusali (*Andropogon contortus*). Bhuri (*Aristida paniculata*). Bhalekusal (*Andropogon triticeus*), Kausal (*Andropogon halepensis*). etc., are found mostly in the regeneration areas and blanks. Bamboos which used to be quite common have become less prominent and both species (*Bambusa arundinancea* and *Dendrocalamus strictus*) are found in moister parts along the rivers and big nallahs occasionally. Teak in this district is mostly of poor type except in Roha, Nagothna, Miryadongar and Dapoli where there is better teak.

CHAPTER 1.

General.
FORESTS.
Karjat Taluka (including Matheran Hill Station).

The total reserved forest area in charge of the Forest Department is about 51 sq. miles and that of protected forests is 6.5 sq. miles. Besides this there are two sq. miles of reserved forests and six sq. miles of protected forests in charge of the Revenue department and 42 sq. miles are private forests. The vegetation in this taluka is teak and its associates on the gentler slopes and evergreen on Matheran plateau and higher slopes. Because of railway facility and good metalled roads, the forest produce is easily transported to Bombay and Poona. This taluka also includes a forest area of about 10 sq. miles adjacent to Poona district. This is situated at the foot of the Bhimashankar hill and mostly contains evergreen species. The forests in charge of the Revenue Department and private forests are not properly stocked and due to indiscriminate working denudation has also started.

Panvel Taluka.

This taluka contains about 43 sq. miles of reserved forests. four sq. miles of pasture forests, two sq. miles of fuel and fodder reserves and two and a half sq. miles of protected forests. all in charge of the Forest department. About nine sq. miles of reserved and ten sq. miles of protected forests are in charge of the Revenue department. Besides these, there are about 24 sq. miles of private forests. The tree growth on the southern side is of moist deciduous type consisting of teak and its associates. Most of the forests are accessible and there is an easy transport by road. The forest produce easily finds a ready market in Bombay, which is nearer to this taluka.

Khalapur Peta.

The forest area in charge of the Forest department is 34 sq miles of reserved and three sq. miles of protected forests. The Revenue department has two sq. miles of protected forests in its charge and 22 sq. miles of private forests. The forests in charge of Revenue department and private forests contain sparse tree growth. The vegetation in forests in charge of the Revenue department is of the type mentioned above. The taluka is well connected by roads thus providing facility of transport of forest produce. The nearest railway stations are Karjat and Khopoli which make easy the transport by rail.

Pen Taluka.

It contains 47 sq. miles of reserved forests about two sq. miles of protected forests in charge of the Revenue department and two and a half sq. miles of private forests. The forests in this taluka can be divided into six blocks. beginning from the north and north-east, along the southern slopes of hills that separate Pen from Karjat taluka and have an estimated area of 5,500 acres and cover forests of eight villages of which Ashti is alienated. Towards the north-west, the slopes are somewhat bare. Further to the east there is some teak on the lower and some evergreen on the upper slopes, but yields very little timber. The next group of forests which may be called East Pen Block have an area of 5,500 acres on the extreme east of Pen that run across to the Poona border. This is a valuable forest chiefly for teak with some evergreen species in the upper slopes. Most of the produce finds its way by rail to Poona. Further north at the northern end of more eastern range of hills that divide the Bhima from the Pen river, there is

another block of 1,600 acres. Though the area is small it is thickly covered with timber, almost all teak. In the more westerly part that borders East Pen Block, there is a belt of approximately 7,000 acres covering forests of seven villages, four of which are alienated. Of the rest, Kamarli has some useful teak and Aghai and Dhamani have a good mixture of teak and evergreen species. The rest of the forests are poor. Some produce finds its way to Poona by rail and some by sea to Bombay. To the south-west is the Miryadongar block of about 9,500 acres. Timber is pure teak on the lower slopes and evergreen on the upper slopes. There are also to be found some Hirda (*Terminalia chebula*) trees. To the east of the Nagothna Range in a belt of 16,000 acres a mixture of teak and evergreen species is to be found.

Alibag Taluka.

This taluka contains 43 square miles of reserved forests and five square miles of protected forests in charge of the Forest department, one square mile of reserved forests and three square miles of protected forests in charge of the Revenue department and 25 square miles of private forests. In this taluka there are some large and valuable forests on the slopes and on flat tops of the hills that run from north-west to the south-west. These forests can be divided into three blocks, *viz.* Kankeshwar in the north, Sagargad in the centre and Bidvagale-Beloshi in the south. Kankeshwar block having an estimated area of about 4,000 acres includes the forests of 17 villages of which 16 belong to Government and Kankeshwar is alienated. The forests in this block are little more than brushwood except in the forests of Kavadi village where there is some marketable teak. The natural outlets for the forests produce are the ports of Mandva in the north and Revas in the north-east. Sagargad block includes the slopes of the range that rise beyond the valley to the south of Kankeshwar and stretches about nine miles south-east to Pir pass, the line of communication between Poynad and Revdanda. This block has an estimated area of 10,000 acres and includes forest lands of 30 villages of which three are alienated. The western slopes are at present bare of even brushwood. The rest of the slopes especially near Sagargad are well-wooded containing a large stock of teak. Much of it is gnarled and stunted except in Rule and Sagargad. Except some mango groves there is little of evergreen forests. The working of these forests is regulated as per prescriptions of the working plans and the produce passes either west to Alibag or to the east to Bhakarvat on the tributary of the Dharamtar creek. The third block Bidvagale-Beloshi includes the south-eastern section of Alibag hills which run parallel with it stretching about two miles north and five miles south. This block has an estimated area of 14,000 acres and includes the forest lands of 16 villages of which Kolghar is alienated. Except the lower slopes which are pure teak, the bulk of this forest is of evergreen species. The upper slopes and many of the hill tops are thickly covered with evergreen timber with a few tillage clearings and small hamlets of *Dhangars*, *Thakurs* and *Katkaris*. Gnarled and decaying timber is cut and taken out of the forests chiefly to

CHAPTER 1. — General. FORESTS.

Ramraj and Revdanda in the west and to Bhakarvat and Sambri ports in the east. The condition of the tree-growth in the private and Revenue department forests is not satisfactory.

Roha Taluka.

It contains at present two Ranges, *viz.*, Roha and Nagothna. The latter is formed partly out of Roha taluka forests and partly out of Pen taluka forests but the forest areas of the Nagothna Range have been shown under this taluka as separate figures for Pen and Roha talukas are not available since the abolition of Nagothna mahal in about 1918-1919. The forest areas of reserved and protected forests in charge of the Forest department are 117 sq. miles and two sq. miles respectively and those in charge of the Revenue department are 54 acres and one sq. mile. Besides these, there are about 34 miles of private forests.

About half way across the district, a range of hills separates Nagothna and Alibag on the north from Roha on the south, and sends a spur northwards which for about six miles divides Nagothna from Alibag. The forests on these hills cover an area of about 31,500 acres. The eastern section of the forest is somewhat broken and irregular. The species on the northern slopes is chiefly teak. On the central and northern spurs, the timber on the eastern or Nagothna side and on the western or Alibag slopes is almost entirely evergreen. The western slopes of this spur are the most thickly wooded. In short in western section, the forests on the north or Alibag slopes are chiefly evergreen and those on the south or Roha side are teak. The whole produce of the part passes through the Roha and Nagothna creeks.

The Roha Range forest lands are chiefly found along the two lines and on some connecting spurs and peaks. The two lines of hills are the low ranges that run parallel and close to the left bank of the Roha river, from Rathvad about four miles south of Kolad to Shedashi, about five miles west of Roha. The other line of hills is in west running north and south separating Roha from Habsan. Behind Roha between the Roha Range and the Habsan hills, there is much rough country with some fairly wooded hill sides. The area of this block is about 17,000 acres. Almost the only produce from these lands is stunted teak. The section to the west of Roha is covered partly with teak and partly with evergreen timber. The produce goes to Bombay by Roha and Mandale creek. The condition of the private forests is far from satisfactory.

Uran Peta.

There are no forests either in charge of the Forest department or in charge of the Revenue department. There are, however, 16 square miles of private forests.

Mahad and Mangaon Talukas.

The forest areas in charge of the Forest department are about 46 sq. miles of reserved forests, four sq. miles of protected forests and those in charge of Revenue department are one sq. mile of reserved forest and five sq. miles of protected forests in Mangaon

CHAPTER 1.

General.
FORESTS.
Mahad and Mangaon Talukas.

taluka and 45 sq. miles of reserved and five sq. miles of protected forests in Mahad taluka are in charge of the Forest department while one sq. mile of reserved and two sq. miles of protected forests are in charge of the Revenue department. The forest areas in these two talukas with lower and mostly sloping hills, a denser and probably smaller area under rice, are thinly wooded and have a few forests. Most of the hill slopes are covered with coarse grass except in some patches.

Besides the above talukas there are four more talukas, *viz*., Sudhagad, from ex-Bhor State and Murud Mhasla and Shriwardhan of ex-Janjira State.

Sudhagad Peta.

The forest areas in charge of the Forest department are fifty-six sq. miles and there are about twenty-seven sq. miles of private forests. Majority of the forest areas lie under the towering heights of the mountain cliffs and hence spread out along the irregularly running spurs issuing out from the main hill range. The forests cover the upper reaches of these spurs with curved ridges or the terraces surrounding them and a few of them are situated inland on the crests of the low-lying hillocks that are outlying parts of the western ghats. The forests are, therefore, confined to hills and hilly regions of heights varying from 2000′ to 3500′ with a general slope from east to west. The inland forests, however, do not constitute one stretch of area due to their relegation to hill tops in big or small patches intervened by *malki* lands that often extend to the lower slopes.

With an incidence of rainfall varying from 16,387 mm. to 26,219 mm. the type of forests is moist deciduous. The natural seedling and coppice regeneration is generally profuse and its vigour and exuberance is more pronounced in the south-east, north-west and north-east corners of the tracts such as at Nagshet, Dhokshet, Dahigaon, Mangaon and Kalamb. At present, however, trees of 1,220 centimetres and above in height and 71 centimetres and above in girth are not seen due to fellings carried out at shorter felling cycles during the old State regime. The whole crop is, therefore, not even in the pole stage. The most characteristic species is teak (*Tectona grandis*). Its percentage, however, varies considerably in different localities. Towards the mountain base in the east, the percentage is 25 and it gradually increases to a maximum of 35 from east to west. The growth of teak is generally superior in valley regions having deep loamy soil, but a medium type is found on harder soil crusts that occupy the tops of terraced parts. This main species is associated with Ain (*Terminalia tomentosa*), Nana (*Lagerstroemia lanceolata*), Dhavda (*Anogeissus latifolia*), Sissum (*Dalbergia latifolia*), Sawar (*Bombax malabaricum*), Hedi (*Adina cordifolia*), Kalamb (*Mitragyna parvilora*), Amba (*Mangifera indica*) which forms small and large groves, Beheda (*Terminalia belerica*), Moha (*Bassia latifolia*), Bondara (*Lagerstroemia parviflora*) and Tembhurni (*Diospyros melanoxylon*).

CHAPTER 1.

General.
FORESTS.
Sudhagad Peta.

The species forming the middle storey are Asana (*Bridelia retusa*), Gela (*Randia dumetorum*), Katekumbhal (*Sideroxylon tomentosum*), Palas (*Butea frondosa*), Karambel (*Dillemia pentagyna*), in watery localities, Khair (*Acacia catechu*), Apta (*Bauhinia racemosa*), Kumbhi (*Careya arborea*), Shivan (*Gmelina arborea*), Tetu (*Oroxylum indicum*) and all varieties of Kuda (*Wrightia species* and *Hollarrhena antidysenterica*). Pangara (*Erythrina indica*) and Kandol (*Sterculia urens*) also make their appearance on hard crust of soil.

The undergrowth is made up of Dhaiti (*Woodfordia floribunda*), Karvand (*Carissa carandus*), Tambat (*Flacourtia sepiaria*), Murudshing (*Helecteres isora*), Lokhandi (*Ixora parviflora*), Pitkuli (*Ixora coccinea*) and climbers like Kuily (*Mucuna pruriens*), Kusari (*Jasminum arborescens*), Ghotwel (*Smilax macrophylla*), etc. Ghaneri (*Lantana camara*) is seen to invade western exposed lands of villages Chandragaon and Mahagaon adjoining Nagothna and Pen ranges, due to cuttings done for *kumri* cultivation in the past.

The chief consuming centres for major and minor forest products are Bombay and Poona, as they are 80 miles away *via* Khopoli situated in Pen range. Being a part of a backward State with slender resources before merger, the means of communications and transport remained primitive and undeveloped.

Janjira may be considered to have been made up of two distinct topographical regions, Rajapuri-Mhasla creek separating the two. The northern portion forms the revenue territory of Murud mahal and Mhasla and Shriwardhan mahals constitute the southern region. Murud and Shriwardhan mahals form part of the western coast of India while Mhasla is a bit in the interior.

The entire tract lies at the foot of the Sahyadrian hill range on the western side. Even though most of the region forms part of the western coast, there are several irregularly running spurs with curved ridges or terraces surrounding them covered with green picturesque vegetation. The country is generally undulating with pronounced westerly aspect. It gradully sinks into the sea from an elevation of about 21,336 centimetres above the mean sea level. The configuration varies from solitary peaks of 27,432 centimetres in the east to almost mean sea level in the west over a distance of hardly ten miles. The highest peak is 39,624 centimetres and is situated in the village Vave of the Mhasla range.

With an average of rainfall varying from 16,059 mm. to 21,795 mm. the forests are of a moist deciduous type. Two broad sub-types can be recognized—(i) teak-bearing areas and (ii) fuel areas. The most characteristic species of the teak-bearing area is Teak (*Tectona grandis*) and of fuel area Ain (*Terminalia tomentosa*) and Kinjal (*Terminalia paniculata*). In the former, sub-type teak (*Tectona grandis*) and its associates occur in the

CHAPTER 1.

General.
FORESTS.
Sudhagad Peta.

following order of incidence: Ambani (*Trewia nudiflora*), Ain (*Terminalia tomentosa*), Dhavda (*Anogeissus latifolia*), Shiris (*Albizzia lebbek*), Ranbhendi (*Tetrameles nudiflora*), Bibla (*Pterocarpus marsupium*), Sawar (*Bombax malabaricum*), Kinjal (*Terminalia paniculata*), Sissum (*Dalbergia latifolia*). The preponderance of teak is overwhelming in all the teak-bearing areas, the percentage being above 60.

The species forming the middle storey are:—Dhaman (*Grewia tiliafolia*), Shivan (*Gmelina arborea*), Hedi (*Adina cordifolia*), Kumbhi (*Careya arborea*), Pangara (*Erythrina indica*), Sterculia species, etc.

The undergrowth mostly consists of Karvi (*Strobilanthus callosus*), Kuda (*Holarrhena antidysenterica*), Kalkuda (*Wrightia tinctoria*), Kevni (*Helecteris isora*), Karvand (*Carissa carandus*), Ghaneri (*Lantana camara*), etc.

This is the only type of forest which gives some timber. The timber is not exported but is locally consumed. The timber produced is mostly of the size of rafter (I class and II class). The sawing operations are only done in the saw-mill at Murud.

Fuel forest is characterised by high percentage of Kinjal (*Terminalia paniculata*) and Ain (*Terminalia tomentosa*) which are assiciated with Sawar (*Bombox malabaricum*), Amba (*Mangifera indica*), Hirda (*Terminalia chebula*), Bibla (*Pterocarpus marsupium*), Hedi (*Adina cordifolia*), Kalamb (*Mitragyna parviflora*) and Wavla (*Holoptelia integrifolia*). Over large areas, Kinjal (*Terminalia paniculata*) forms over 60% of the composition. The middle storey and the undergrowth are the same as for teak areas described above.

As a sub-type of fuel forests, the various evergreen patches spread all over the area need special mention. A part of village Phansad (area about 100 acres) contains Anjan (*Memecylon edule*) as principal species and is found mixed with its usual associates like Jambul (*Eugenia jambolana*), Amba (*Mangifera indica*), etc. The other evergreen groves are principally composed of Amba (*Mangifera indica*), Phanas (*Artocarpus integra*), etc. As in case of fuel forests, the middle storey and the ground-floor is nearly the same as for teak forest areas described above. These pockets in sheltered localities have alone reached the climax evergreen type, as they are relatively free from adverse biotic influences bringing about retrogression.

Murud Peta.

The reserved and protected forests in charge of the Forest department are 23 sq. miles and four sq. miles respectively. The vegetation is of the type mentioned above.

Shriwardhan Peta.

About 11 sq. miles of reserved forests and 70 sq. miles of protected forests are in charge of the Forest department. The tree-growth is of the type mentioned above.

Mhasla Peta.

The forest areas in charge of the Forest department are 18 sq. miles of reserved forests and five sq. miles of protected forests. The vegetation is of the type mentioned above.

CHAPTER 1.

General.
FORESTS.
Mhasla Peta.

The chief yield from these forests is firewood. Very little timber is actually produced although the forests judged from their productive capacity are capable of producing better-sized timber (both teak and *injaili*). So far as timber is concerned, it is all consumed locally roundabout Murud and no timber of any magnitude is exported. Trees of over 9,144 centimetres are few and as a consequence the timber produced, mostly first-class rafters, is consumed locally. The main market for the firewood is Bombay which is easily accessible by sea. The firewood is brought either up to Murud, Mhasla or Shriwardhan by motor trucks or bullock carts and is sent to Bombay by sea. Some firewood from Parpoli round of the Mhasla range goes to Ratnagiri *via* Dasgaon creek. The road communications are poor.

Minor Forest Products.

The following is a list of the chief minor forest products from the Kolaba district:—

Apta: (*Bauhinia racemosa Lam.*) Leaves for bidis.

Bahava: (*Cassia fistula* Lam.) Pods.

Chillari: (*Cæsalpinia sepiaria* Roxb.) Bark.

Harda: (*Terminalia chebula* Retz.) Fruit.

Shemb: (*Cæsalpinia digyna* Rottl.) Bark.

Shikekai: (*Acacia concinna* DC.) Pods for hair-wash.

Tad: (*Borassus flabellifer* Linn) Leaves for thatching.

Timru: Leaves for bidis.

Palas flowers: Used for medicinal purpose.

Dhaiti flowers: Used for medicinal purpose.

Chief Tree:

List of trees, shrubs, climbers, Bamboos, grasses occurring in the forests of Kolaba District

Vernacular Name	Botanical Name
Ain	*Terminalia tomentosa*
Alu	*Vangueria Spinosa*
Amba	*Mangifera Indica*
Ambada	*Spondias Mangifera*
Apta	*Bauhinia Racemosa*
Arjun	*Terminalia Arjuna*
Asana	*Bridelia retusa*
Ashi, Al	*Morinda tinctoria*
Ashok	*Saraca Indica*
Ashta	*Ficus arnottiana*
Atak	*Flacourtia montana*
Avali	*Phyllanthus emblica*
Babul	*Acacia arabica*
Bel	*Aegle marmelos*
Bakul	*Mimusops elengi*
Beheda	*Terminalia Belerica*
Bhaya (Bahava)	*Cassia fistula*
Bhendi	*Thespesia populnea*
Bherlimad	*Caryota urens*
Bhokar	*Cordia myxa*

CHAPTER 1.

General.
FORESTS.
Chief Trees.

Vernacular Name	Botanical Name
Bhoma	*Glochidion lanceolarium*
Bhoram	*Amoora lawii*
Bhutya	*Elæodendron glaucum*
Bibba	*Semecarpus anacardium*
Bibla	*Pterocarpus marsupium*
Bogada	*Casearia tomentosa*
Bokhara	*Casearia gravellens*
Bondara	*Legerstrœmia parviflora*
Bor	*Zizyphus jujuba*
Champa	*Michelia champaca*
Chandada	*Marcaranga roxburghii*
Charbor	*Buchanania latifolia*
Chere	*Erinocarpus nimmoanus*
Chinch	*Tamarindus indica*
Dahiwad	*Cordia macleodii*
Dandoshi	*Dalbergia lanceolaria*
Dhaman	*Grewia tiliæfolia*
Dhavada	*Anogeissus latifolia*
Dhup	*Ailanthus malabarica*
Gel, Gela	*Randia dumetorum*
Ghatbor, Ghot	*Zizyphus xylopyra*
Gorakh Chinch	*Adansonia digitata*
Goyinda	*Diospyros montana*
Hedi	*Adina cordifolia*
Hirda	*Terminalia chebula*
Hoom	*Polyalthia cerasoides*
Humb	*Saccopetalum tomentosum*
Hura (Lodhra)	*Symploces beedomei*
Jamba	*Xylia zylicarpa*
Jambul	*Eugenia Jambolana*
Kadav, Kadwai	*Hymenodictyon excelsum*
Kadnimb	*Murraya kœnigii*
Kajra	*Strychnos nuxvomica*
Kaju	*Anacardium occidentale*
Kakad	*Garuga Pinnata*
Kalamb	*Mitragyna parviflora*
Kalkuda (Kalakuda)	*Wrightia tinctoria*
Kanchan	*Bauhinia variegata*
Karambel	*Dillenia pentagyna*
Karanj	*Pongamia glabra*
Karap, Anjani	*Memecylon edule*
Kashid	*Cassia Siamea*
Katekumbel	*Sideroxylon tomentosum*
Katki	*Strychnos potatorum*
Kel	*Ficus tjakela*
Khair	*Acacia catechu*
Khargol	*Trema orientalis*
Kharsing	*Stereospermum xylocarpum*
Kharuti	*Ficus hispida*
Kharwat	*Ficus Asperrima*
Khvas (Khavashi)	*Sterculia colorata*
Kinai	*Albizzia procera*

CHAPTER 1.

General.
FORESTS.
Chief Trees.

Vernacular Name	Botanical Name
Kinjal	*Terminalia paniculata*
Kokam	*Galcinia indica*
Kokeri (Goldara)	*Sterculia guttata*
Koshimb	*Schleichera trijuga*
Kumbhi	*Careya arborea*
Likhandi	*Ixora parviflora*
Mad	*Cocos mucifera*
Malia, Mala	*Diospyros assimilis*
Moha	*Bassia latifolia*
Mod	*Casearia esculenta*
Mokha	*Schrebera swietenioides*
Nana	*Lagerstrœmia lanceolata*
Nimb	*Azadirachta indica*
Nimbara	*Melia dubia*
Niv	*Anthocephalus cadamba*
Paba, Pabba	*Chuckrassia tabularis*
Padal	*Stereospermum savealens*
Pair, Payar	*Ficus rumphii*
Palas	*Butea frondosa*
Panasi	*Carallia integerrima*
Pandhara-Khair	*Acacia suma*
Pandhri	*Murraya exotica*
Pangara	*Erythrina indica*
Parjambul	*Olea dioica*
Petari	*Trewia nudiflora*
Pendra	*Gardenia turgida*
Phanas	*Artocarpus integrifolia*
Phasi	*Dalbergia paniculata*
Phungali	*Exæcaria agallocha*
Pimpal	*Ficus religiosa*
Pisa	*Actinodaphne hookeri*
Ragat Rohida	*Tecoma undulata*
Ramphal	*Anona reticulata*
Ranbhendi	*Tetrameles nudiflora*
Ranjan	*Mimusops hexandra*
Ranphanas	*Artocarpus hirsuta*
Ritha	*Sapindus emarginata*
Rohin	*Soymida febrifuga*
Sag (Teak)	*Tectona grandis*
Sajeri	*Sageroea laurina*
Saldhol, Kandol	*Sterculia urens*
Satvin, Saitan	*Alstonia scholaris*
Sawar	*Bombax malabaricum*
Shemet	*Lannæ grandis*
Shendri	*Mallotus philippinensis*
Shindi (Khajur)	*Phoenix sylvestris*
Shiras	*Albizzia lebbek*
Sissum	*Dalbergia latifolia*
Shivan	*Gmelina arborea*
Sirid	*Hymenodictyon obovatum*
Surangi	*Ochrocarpus longifolius*
Suru	*Casuarina equiseteifolia*

CHAPTER 1.

General.
FORESTS.
Chief Trees.

Vernacular Name	Botanical Name
Taitali	*Tabernaemontana heyneana*
Tambat	*Flacourtia sepiaria*
Taman, Tameni	*Lagerstrœmia flosreginæ*
Tembhurni	*Diospyros melanoxylon*
Tetu (Tetav)	*Oroxylum indicum*
Tiwas	*Ougeinia Dalbergioides*
Tupa	*Canthium Umbellatum*
Udai	*Calophyllum inophyllum*
Udul	*Acacia Stipulata*
Umbar	*Ficus glomerata*
Undi	*Bocagea dalzellii*
Wad	*Ficus bengalensis*
Warang, Warangi	*Kydia calycina*
Waras	*Heterophragma roxburghii*
Wavala	*Holoptelea integrifolia*
Tad	*Borassus flabellifer*

Shrubs

Vernacular Name	Botanical Name
Chandan	*Santalum Album*
Amom	*Phus mysorensis*
Amti	*Embelia robusta*
Atki	*Mæsa indica*
Atrun	*Glacourtia ramontchi*
Bhuikohola	*Ipomoea digitata*
Bhutkes	*Mussaenda frondosa*
Chikhli	*Sauropus quadrangularis*
Dhayti	*Woodfordia floribunda*
Dikemali	*Gardenia lucida*
Dinda	*Leea macrophylla*
Esar	*Callicarpa lanata*
Ghaneri	*Lantana camara*
Ghavana	*Flemingia chappar*
Hadki (Hadykya)	*Rauwolfia densiflora*
Kanher	*Zizyphus openoplia*
Karvi	*Strobilanthes see*
Karwand	*Carissa carandus*
Keoda	*Pandanus fascicularis*
Kewani or Murudshing	*Helicteres Isora*
Kirmira	*Glycosmis pentaphylla*
Kuda	*Holarrhena Antidysentercia*
Makad-Limbu	*Atlantia monophylla*
Nirgudi	*Vitax Negundo*
Nivdung	*Euphordia neriifolia*
Pachawa	*Trema microcos*
Phangli	*Pogostemon purpuricaulis*
Papdi	*Pavetta indica*
Rametha	*Lasiosiphon eriocephalus*
Ranbokri	*Strobilanthes perfoliatus*
Rui	*Calotropis Gigantea*
Shirali	*Grewia microcos*
Torni	*Zizyphus rugosa*
Ukshi	*Calycopteris floribunda*
Waiti	*Phaylopsis parviflore*

CHAPTER 1.

General.
FORESTS.
Herbs.
Climbers.

Vernacular Name	Botanical Name
Anantmul (Indian sarsaparila)	*Hemidesmus Indicus (small twining herb)*
	Nusa superba
Rankel (Chivni)	*Canavalia ensiformis*
Abai	*Lettsomia elliptica*
Bondwel	*Bauhinia vahlii*
Chambil	*Cæsalpinia sepiaria*
Chilar	*Entada scandens*
Gharambi	*Abrus precatorius*
Gunj	*Anamirta cocculus*
Kakphali	*Cryptostegia grandiflora*
Kawli	*Mucuna pruriens*
Kuhili	*Jasminum arborescens*
Kusari	*Butea superba*
Palaswel	*Cæsalpinia bonducella*
Sagargota	*Acacia concinna*
Shikekai	*Wagatea spicata*
Wagati	*Coculus macrocarpus*
Watwel	
Bamboos.	
Dowga (Kalak)	*Bambusa arundinacea*
Medar	*Dendrocalamus strictus*
Grasses.	
Bhongrut or phulsari	*Anthistiria ciliata*
Boru or kansara	*Andropogon ahlepens*
Gondval	*Andropogon pumilis*
Kusali	*Andropogon contortus*
Lavali	*Rottobelia perforata*
Marvel	*Andropogon annulatus*
Bhurl	*Aristida paniculata*
Dongri (gavat)	*Andropogon monticola*

WILD ANIMALS.

Following are animals and birds commonly found in the district:—

Two kinds of monkeys are found, the large grey hanger monkey or *Vanar (Semnopithecus entellus)* and the *Makad (Macacus radiatus)*. Neither is often met, though both may be seen in most of the deeper forests. The fruit-eating bat or flying fox, *Vadvagul (Pteropus medius)* and several other varieties of bats are not very uncommon. The musk rat (*Sorex Cærulescens*) is common. The black bear (*Ursus, Labiatus* M. *Asval*) is occasionally met with on the Sahyadris and is reported to be seen sometimes on the Raygad range. The Indian Otter. *Ud (Lutra nair)*, is common in the Mandad Creek and probably occurs in most tidal rivers. There are always to be met with one or two tigers, *Vagh (Felis tigris)* in the district. The Sagargad and Mahan forests of Alibag taluka, the Khandas forests of Karjat taluka, and the Sukavli forests of Nagothna range have almost always a tiger and forests on the Roha-Habsan frontier generally hold one or two. The Panther, *'Biblya Vagh' (Felis pardus)* is common, but on account of large amount of cover. is seldom spotted out. Very often the Panther makes its appearance on the outskirts of a village at odd hours of night and lifts small cattle or domestic fowls. Recently, presence of Panther has been spotted over Matheran plateau. Khalapur. Karjat and Alibag ranges. Some Panthers have also been shot for

WILD ANIMALS.

protection of cattle. The common jungle cat, *Baul* (*Felis Chaus*) is often seen in the forests. It is reported to form a delicious meat to the local forest dwellers. The striped Hyaena, *Taras* (*Hyæna Striata*), occurs in the vicinity of Mahad. The Civet cat, *Kalindra*, (*Viverra Malaccensis*) is rather rare, but the black wild cat, *Manori* (*Paradoxurus nusanga*) and the *Mungus* (*Herpestes griseus*) are found everywhere. Jackals, *Kolha* (*Canis aureus*) are numerous, and the Indian Fox, *Khokad* (*Vulpes bengalensis*) is sometimes seen. The Red squirrel (*Sciurus elphinstonei*) is now and then met in the thicket forests. The fixe-striped squirrel, *Gilun* or *Kharkundi* (*Sciurus palmarum*) is common over the whole district. Porcupines, *Sayal* (*Hystrix leucura*) are often found in the forests, but these animals though probably numerous are seldom seen. They do considerable damage in some places to young teak or other plantations in the forest. The Hare (*Lepus nigricollis*) is not very plentiful, probably owing to the ways in which they are netted by *Katkaris* and others. The Wild Boar, *Dukkar* (*Sus indicus*) is found in almost every forest and on almost every hill. They are much hunted by the *Katkaris* but show no signs of decline in number. Of Deer, the *Sambar* (*Rusa aristotelis*), is sometimes met in the Roha-Habsan forests, but is exceedingly rare. The Spotted Deer, *Chital* (*axis Makulatus*) is more common, but is also rare and found only in the Roha-Habsan, Mahan and Khandas forests. Shooting by poachers and local forest dwellers, and by agriculturists in the name of crop protection, are the major causes of its decline, as also of other animals of deer family. The Canine Deer or Muntjac, called '*Bhekar*' by the local people, (*carvulus aureus*), is not uncommon on the Sahyadris. Mouse Deer, *Pisora* (*Meminna indica*), is rarely found. The common deer found is four-horned antelope, also called '*Bhekar*' (*Tetraceros quadricornis*). It is sometimes seen on tops of hills. An animal locally called '*Rui*' and which has not been fully identified but resembles Blue Bull (*Nilgai*) is reported to be found near Apta in Panvel range and in parts of Sudhagad range.

GAME BIRDS.

Snipe of four kinds are found all over the district. They are the Pintailed Snipe (*Gallinago sthenura*), the Common Snipe (*Gallinago Gallinaria*), the Jack Snipe (*Gallinago Gallinula*) and the Painted Snipe (*Rhynchaea bengalensis*). Of these the first three are found in the cold weather only and the Painted Snipe throughout the year. The three cold-weather visitants generally come in October and leave in February, though they are sometimes found as late as April. With so large an area under rice, the district is well suited for snipe. They are found mostly in rice lands. Though they lie thickly only in favoured spots the creeks are never entirely without them. Ducks are neither common nor of many kinds. The commonest sorts are the Whistling Teal (*Dandrocygna javanica*) and the common Teal. Of partridges, both the painted (*Francolinus pictus*) and the grey (*Ortigornis pondicarianna*) occur. The painted is rare, but in Alibag and Pen, the grey is common. A few grey quail (*Corturnix communis*) are occasionally found both in the interior and close to the sea. Their stay in the district seems to be very short. The Rain Quail (*Corturnix*

CHAPTER 1.

General.
GAME BIRDS.

coromandelica), is not uncommon in Mahad where a fair number may be found by beating through the fields along the creeks. The Button Quail (*Turnix dussumieri*) is by no means uncommon and the Bustard Quail (*Turnix taigoor*) is very often met and large coveys of a Bush Quail, believed to be *perdicata asiatica* are always flushed by any one walking among the uplands and bush lands. Of plovers, the Golden Plover (*Charadrius fulvus*) is often met in open sandy spots near the sea and the Stone Plover (*Edicnemus scolopax*) and the Red Wattled Lapwing (*Lobivanellus Indicus*) are common. The curlew (*Numenius hineatus*) is found on the sea-shore during the cold and rainy months. The Pea-fowl (*Pavo cristatus*), the Grey Jungle-fowl (*Gallus sonnerati*), the Red Spur-fowl (*Galloperdix spadieus*), the Blue Rock Pigeon (*Columba intermedia*) and the Green Pigeon (*Crocopus chlorigaster*) are also seen. Pigeon and doves are quite common.

OTHER WILD BIRDS.

Wild birds present a better variety than wild animals. The reason for this probably is the availability of a variety of habitats for their stay and nestling, right from creeks to hill-tops. They have also suffered less at the hands of poachers and forest dwellers. It is not so easy to shoot and hunt small birds perched on trees as to shoot deer and rabbit, or even game birds like Jungle fowl.

Since observations on the relative abundance or paucity of the various wild birds (other than game birds) are not complete, it will suffice if a list of some of the conspicuous or more important birds found in the district is given for the present. These are as follows:—

Raptores.
Vultures.

Black Vultures (*Otogyps Calvus*), long-billed brown vultures (*Gyps indicus*), and white scavenger vultures (*Neophron singinianus*). Of the above, the latter is the commonest.

Falcons.

These are of three or four species, the Shahin (*Falco perigrinator*), the Laggar (*Falco jugger*), the Red-headed Merlin (*Falco chiquera*) and the Kestrel (*Cerchneis tinnunculus*).

Hawks.

Shikra (*Astur Badius*) and Sparrow Hawk (*Accipiter nisus*).

Eagles.

Fawny Eagle (*Aguila vindhiana*), the Black Eagle (*Neopus malaiensis*) and the Crestless Hawk-Eagle (*Nisætus bonelli*) called *morghar* and the crested Serpent Eagle (*Spilornis cheela*).

Buzzards.

Long-legged Buzzard (*Butes farox*), White-eyed Buzzard (*Butastur teesa*) and the Pale Harrier (*Circus macrurus*).

Kites.

Brahmani Kite (*Haliastur indus*), Common Pariah Kite (*Milvus govinda*).

Owls.

Brown Wood Owl (*Syrnium indrani*), the Indian Screech Owl (*Strix javanica*), the Grass Owl (*Strix Candida*), Rock-horned Owl (*Bubo bengalensis*), Spotted Owl (*Carine Brama*).

Insessores.
Swallows, Martins, Swifts, Kingfishers, etc.

Many of the birds of these categories are common. There are Jungle Night Jars (*Caprimulgus indicus*), Common Indian Night Jar (*Caprimulgus asiaticus*), Indian Bee-eater (*Merops viridis*), and

Indian Roller (*Coracias Indica*), Brown-headed Kingfisher (*Pelargopsis gurial*), the White-breasted Kingfisher (*Halcyon Smyrneusis*), the Three-toed (*ceyx tridactyla*), the common Indian Kingfisher (*Alcedo bengalensis*), the Pied Kingfisher (*Ceryle rudis*), and the Great Hornbill (*Dichoros cavatus*).

CHAPTER 1.

General.
OTHER WILD BIRDS.
Insessores.

Rose-ringed Parrot (*Palæornis torquatus*), the Rose-headed (*P. purburcus*), the Blue-winged (*Pal eornis columboides*).

Scansores.
Parrots.

The Yello-fronted Woodpecker (*Picus marathensis*), the Black-backed (*Chrysocolaptes fostivus*).

Woodpeckers.

The Copper-smith bird (*Xantholœma hæmacephala*), the Malabar Green Barbet (*Megatæma inornata*), and the small Green Barbet (*Megalæma viridis*).

Barbets.

The Indian Koel (*Eudynamys honorata*).

Cuculidæ.

The Coucal or Crow-pheasant (*Centrococcyx rufipennis*).

The Violet-eared Red Honey-sucker (*Aethopyga vigorsii*), the Purple Honey-sucker (*Cinnyris asiatica*) are common.

Honey-suckers.

Pigeons and doves are numerous. The Southern Green Pigeon (*Crocopus Chlorigaster*) and the Nilgiri Wood Pigeon (*Palumbus elephinstonii*) are frequently spotted out. The Blue Rock Pigeon (*Columba intermedia*) is common.

Cemitores.

Kolaba district is one of the most important maritime districts of the State with a coastal belt extending to about 100 miles. Fishing industry in the district is mainly dependent upon the exploitation of marine resources.

FISH.
Introduction.

The district is considered under-developed in practically every field and fisheries is no exception to it. The area, though rich in fishes, has remained under-exploited mainly because of the age-old methods of fishing by sail crafts. In addition to this, state of under-development is due to lack of facilities in communication, transport and preservation. Illiteracy prevailing amongst the fishermen of the district is also one of the handicaps in the general development of fisheries.

The ichthyological fauna of Kolaba is very rich comprising a good number of varieties.

Fishing gear of Kolaba district can be grouped under the following five main heads:—

Fishing Gear.

(A) Gill nets; (B) Long lines; (C) Seine nets; (D) Bag nets; (E) Cast nets.

(*A*) *Gill nets*:

(1) *Wavri* net: This is a surface drift net used all along the coast. This net consists of 20-25 pieces. Each piece varies from 140′ to 240′ in length and 15′ in breadth. Mesh size is 3″ to 4″ (stretched). The nets are made out of hemp and cotton twine, varying from 9-15 plies of 18 to 20 count. The fishermen are gradually changing over to nylon gill nets made out of 210 to 250 Danier yarn of 9-12 plies. The approximate cost of each

piece is estimated at between Rs. 25 to Rs. 40 for hemp and cotton twine and between Rs. 80 to Rs 140 for nylon. The net is used for catching pomfrets, *tuna*, silver bar, *seer* fish etc. These nets are used from September to December and late in summer during April and May.

(2) *Pas* or *Saranga Jal.* This is also a type of surface drift net and, as the name indicates, is exclusively used for catching pomfrets. The net consists of 20-40 pieces, each piece measuring 240′ in length and 15′ in breadth with mesh size of 5″ to 6″. The material used in the construction of the gear is similar to that used for *Wavri* nets described above.

(3) *Ghol* net: As the name suggests, the net is used mainly to catch Ghol fish. The net consists of 12 to 16 pieces, each piece measuring 120′ in length and 10′ in breadth with mesh size of 6″.

(4) *Budi* net: This is a bottom set gill net made of hemp twine of 24 plies. As the net is used for catching big fishes like Sharks, Skates, Rays etc., the mesh size is 8″ to 9″. Each unit consists of 7 to 10 pieces, each piece measuring 100′ in length and 12′ in breadth.

(B) Long lines:

(5) In this type of fishing Mustad hooks Nos. 1, 2, 3 and 6, 7, 8, 9 are most commonly used. Length of each line varies from 500′ to 1,200′ and about 100 hooks are suspended from one line. Seven to twelve such lines are used at a time. Hooks are baited with pieces of catfish, ribbon fish and squids depending upon the size of hooks to be used. It may be stated that this method of fishing has practically replaced fishing by bottom set gill nets, which are rather expensive compared with long lines. Main varieties of fish caught by long line fishing are catfishes, port-hole fishes and sharks.

(C) Seine nets:

(6) *Rampan* net (shore seine): The net consists of three pieces known as (i) *Karel*, (ii) *Modan* and (iii) *Ghol* net; their measurements are as follows:—

Piece (1)		Length (2)	Height (3)	Mesh (4)
Karel	..	24′	18′ to 27′	1½″
Modan	..	21′	28′ to 30′	1″
Ghol	..	18′	31′ to 33′	¼″ to ¾″

In *Rampan* net of 100 pieces, *Karel* part consists of 60 pieces; *Modan* consists of 22 pieces and *Ghol* consists of 18 pieces. *Rampan* nets which are used at Malvan and Devbag consist of 200 to 300 pieces of the abovementioned components. Approximately 30 to 40 persons are required for dragging the net. Material used for making the gear is hemp and cotton twine. The net is used for catching shoal fishes like *mackerel* and *sardines.*

CHAPTER 4.

General.
FISH.
Fishing Gear.

(7) *Dhangad Jal*: This is another type of seine net consisting of seven to eight pieces, each piece measuring 100′ in length and 12′ in breadth having mesh size of 7″ to 8″. The net is constructed of hemp twine and is used for catching *karel* and *surmai*.

(*D*) *Bag nets*:

(8) *Dol*: This is a funnel-shaped net and consists of five distinct portions, *viz*: (1) *Mhor*; (2) *Chirate*; (3) *Katra*; (4) *Majola* and (5) *Khola*. The mesh size diminishes from 9″ to $\frac{1}{2}$″ from *Mhor* to *Khola*. The length of the net varies from 80′ to 120′ and is fixed with the help of *sus* (barrels). Fishes caught in the net are jew fish, ribbon fish, *mandeli*, Bombay ducks and prawns.

(9) *Bokshi*: This is a miniature *dol* net operated in the creeks.

(*E*) *Cast nets*:

(10) *Pag*: The net is prepared from cotton twine and has a circumference of 125′ and a radius of 12′ to 18′. Mesh size varies from $\frac{1}{8}$″ to 1″. Fishes caught in the net are sardines, mackerels and prawns.

Fishing Season.

Fishing season commences from September and lasts till the end of May. There is practically no fishing in the monsoon except in the creeks.

Sharks, skates, rays, mackerels, sardines, *tuna, surmai*, pomfret, *karel, dagol* and catfish form the main varieties of the district:—

(1) Sharks, skates and rays: They are caught throughout the fishing season with the help of long-lines and bottom-set gill-nets.

(2) Mackerels and sardines: They are caught in *Rampan* nets from November to February.

(3) *Tuna* and *Surmai*: They are caught in the surface drift-nets from September to December.

(4) Pomfrets: They are caught in surface as well as bottom-set gill-nets from September to December and April-May.

(5) Silver bar or *karli*: These are mostly caught in bottom-set gill-nets from January to May.

(6) *Dagol* and catfishes: These are mostly caught by long-lines throughout the fishing season.

Fishing ranks only next to agriculture in Kolaba district as far as means of livelihood are concerned. According to 1951-Census 8,146 people were engaged in fishing. Fishing is carried on in sea, creeks, lakes and rivers. The development of fisheries and encouragement and assistance to the fishermen of the district is entrusted with the Superintendent of Fisheries, Bombay, and since 1959 a separate office has been opened at Alibag for this purpose.

CHAPTER 1.

General.
FISH.
Government Assistance.

The Fisheries Department provides a number of facilities to encourage fishery activity in the district. Fry of special variety which breeds with ease and multiplies rapidly is brought from Calcutta and supplied at concessional rates. Eighty-one motor boats were so far given to the fishermen's co-operative societies on loan-*cum*-assistance basis while individuals are given loan only. The department also runs a fisheries school at Bagmandle in Shriwardhan where net-making, carpentry and fishing are taught together with other subjects. The fishermen are given assistance and loan for the purchase of sail cloth, suitable yarn for nets, purchase or repair of boats, etc., through fisheries societies. Government assistance can be easily had through the co-operative societies. Besides, the catch shows a definite increase with the use of modern and costly implements. The number of fishing societies is thus on the increase. At present, 13 fishing societies are actively working in the district to promote the fishermen's interests.

Potentialities.

The district promises good prospects for development of Fisheries. The department has thus formulated various schemes for implementation in the near future. These include improved methods of fishing, quick and efficient transport of the catch to the market places, provision of cold storages, setting up factory for making fish oils, etc.

List of Fishes

List of fishes found in Kolaba district

Scientific Name	Local Name
Class: ELASMOBRANCHII	
Sub-class: SELACHII	
Order: Lamniformes	
Family: *Orectolobidæ*	
Chiloscyllium indicum (Gmelin) =Day: *Chiloscyllium indicum*	*Sunera*
Chiloscyllium griseum (Muller and Henle)	Do.
Family: *Carcharinidæ*	
Galeocerda cuvieri (Le Sueur) =Day: *Galeocerdo tigrinus*	*Waghbeer*
Scoliodon sorrakowah (Cuvier) =Day: *Carcharias laticaudus*	*Sonmushi*
Eulamia melanoptera (Quoy and Gaimard) =Day: *Carcharias melanopterus*	*Balda*
Eulamia limbatus (Muller and Henle) =Day: *Carcharias limbatus*	*Mushi*
Family: *Sphyriidæ*	
Sphyrna blochii (Cuvier) =Day: *Zygaena blochii*	*Kanmushi*
Sphyrna tudes (Valenciennes) =Day: *Zygæna tudes*	Do.
Sphyrna zygæna (Linnæus) =Day: *Zygæna malleus*	Do.

Scientific Name	Local Name
Order: Rajiformes	
Family: *Rhinobatidæ*	
Rhynchobatus djiddensis (Forskal) =Day: *Rhynchobatus djiddensis*	*Lanj*
Rhinobatus granulatus (Cuvier) =Day: *Rhinobatus granulatus*	*Ranja*
Family: *Pristidæ*	
Pristis cuspidatus (Latham) =Day: *Pristis cuspidatus*	*Nali*
Family: *Trygonidæ*	
Gymnura pœcilura (Shaw) =Day: *Pteroplatea micrura*	*Pakat*
Pastinachus sephen (Forskal) =Day: *Trygon sephen*	Do.
Amphotistius zugei (Muller and Henle) =Day: *Trygon zugei*	Do.
Himantura bleekeri (Blyth) =Day: *Trygon bleekeri*	*Pakati*
Himantura Uarnak (Forskal)	*Waghya Pakat*
Family: *Myliobatidæ*	
Aetobatus narinari (Euphrasen) =Day: *Aetobatis narinari*	*Bolad*
Aetomylæus nichofii (Bloch & Schneider) =Day: *Myliobatis nieuhofii*	Do.
Aetomylaeus maculatus (Gray) =Day: *Myliobatis maculata*	*Waghali*
Family: *Mobulidæ*	
Mobula diabolus (Shaw) =Day: *Dicerobatis eregodoo*	*Bolad*
Order: Torpediniformes	
Family: *Torpedinidæ*	
Narke dipterygia (Bloch & Schneider) =Day: *Astrape dipterygia*	*Bijali*
Class: TELEOSTOMI	
Sub-class: ACTINOPTERYGII	
Order: Clupeiformes	
Family: *Elopidæ*	
Elops machnata (Forskal) =Day: *Elops saurus.*	
Megalops cyprinoides (Broussonet) =Day: *Megalops cyprinoides*	*Chirai*

CHAPTER 1.

General.
FISH.
List of Fishes.

Scientific Name	Local Name
Family: Clupeidæ	
Kowala coval (Cuvier) =Day: *Clupes lile*	*Bhiljee*
Tenualosa sinensis (Linnæus) =Day: *Clupea toli*	*Bhing*
Tenualosa ilisha (Hamilton & Buchanan) =Day: *Clupea ilisha*	*Palla*
Sardinella longiceps (Valenciennes) =Day: *Clupea longiceps*	*Tarli, Haid*
Sardinella fimbriata (Valenciennes) =Day: *Clupea fimbriata*	*Pedwa*
Sardinella dayi (Regan) =Day: *Clupea dayi*	
Sardinella sindensis (Day) =Day: *Clupea sindensis*	
Euplatygaster indica (Swainson) =*Pellona indica*: Day	*Gubar*
Opisthopterus tardoore (Cuvier) =Day: *Opisthopterus tartoor*	*Paturda*
Family: Dussumieridæ	
Dussumieria acuta (Valenciennes) =Day: *Dussumieria acuta*	*Toak*
Dussumieria hasseltii (Bleeker) =Day: *Dussumineria hasselti*	Do.
Family: Engraulidæ	
Coilia dussumieri (Cuvier & Valenciennes) =Day. *Coilia dussumieri*	*Mandeli*
Thrissocles malabarica (Bloch) =Day: *Engraulis malabaricus*	*Kati*
Thrissocles mystax (Bloch & Schneider) =Day: *Engraulis mystax*	*Dandetar*
Thrissocles setirostris (Broussonet) =Day: *Engraulis setirostris.*	Do.
Thrissocles dussumieri (Valenciennes) =Day: *Engraulis dussumieri*	*Kati*
Thrissocles purava (Hamilton) =Day: *Engraulis purava*	*Kaval*
Anchoviella tri (Bleeker) =Day: *Engraulis tri*	*Dindas*
Family: Chirocentridæ	
Chirocentrus dorab (Forskal) =Day: *Chirocentrus dorab*	*Karli*
Order: Scopeliformes	
Family: Synodontidæ	
Trachinocephalus myops (Bloch & Schneider) =Day: *Saurus myops*	*Chor-Bombil*
Saurida tumbil (Bloch) =Day: *Saurida tumbil*	Do.
Harpodon nehereus (Hamilton & Buchanan) =Day: *Harpodon nehereus*	*Bombil*

Scientific Name	Local Name
Order: Cypriniformes	
Sub-order: Siluroidei	
Family: *Plotosidæ*	
Plotosus anguillaris (Bloch) =Day: *Plotosus arab*	*Nar Shingali*
Plotosus canius (Hamilton and Buchanan) =Day: *Plotosus canius*	Do.
Family: *Tachysuridæ*	
Osteogeneiosus militaris (Linnæus) =Day: *Osteogeneiosus militaris.*	*Shingala*
Tachysurus sumatranus (Bennett) =Day: *Arius sumatranus*	Do.
Tachysurus cælatus (Valenciennes) =Day: *Arius caelatus*	Do.
Tachysurus nenga (Hamilton) =Day: *Arius nenga*	Do.
Netuma thalassinus (Ruppell) =Day: *Arius thalassinus*	Do.
Netma seratus (Day) =Day: *Arius serratus*	Do.
Ariodes dussumieri (Valenciennes) =Day: *Arius dussumieri*	Do.
Pseudarius jella (Day) =Day: *Arius jella*	Do.
Hexanematichthys sona (Hamilton) =Day: *Arius sona*	Do
Hexanematichthys sagor (Hamilton) =Day: *Arius sagor*	Do.
Order: Anguilliformes	
Family: *Murænidæ*	
Gymnothorax pseudothyrsoidea (Bleeker) =Day: *Muræna pseudothyrsoidea*	*Kilis*
Family: *Murænesocidæ*	
Muraenosox talabonoides (Bleeker) =Day: *Murænosox talabonoides*	*Wam*
Family: *Congridæ*	
Ariosoma anago (Schlegel) =Day: *Congromuræna anago*	
Uroconger lepturus (Richardson) =Day: *Uroconger lepturus*	
Family: *Ophichthyidæ*	
Ophichthys boro (Hamilton & Buchanan) =Day: *Ophichthys boro*	*Munderi*

Scientific Name	Local Name
Order: Beloniformes	
Family: *Belonidæ*	
Thalassosteus appendiculatus (Klunzinger)	
Tylosurus strongylurus (Van Hasselt)	*Tali*
=Day: *Belone strongylurus*	
Tylosurus choram (Forskal)	Do.
=Day: *Delone choram*	
Family: *Hemirhamphidæ*	
Hyporhamphus xanthopterus (Valenciennes)	*Sumb*
=Day: *Hemirhamphus xanthopterus*	
Hyporhamphus gaimardi (Valenciennes)	Do.
=Day: *Hemirhamphus limbatus*	
Hemirhamphus cantori (Bleeker)	Do.
=Day: *Hemirhamphus cantori*	
Hemirhamphus leucopterus (Cuvier & Valenciennes)	*Sumb*
=Day: *Hemirhamphus leucopterus*	Do.
Family: *Exocoetidæ*	
Cypselurus poecilopterus (Cuvier & Valenciennes)	*Pakharu*
=Day: *Exocoetus poecilopterus*	
Order: Gadiformes	
Family: *Gadidæ*	
Asthenurus atripinnis (Tickell)	
=Day: *Bregmaceros atripinnis*	
Order: Sygnathiformes	
Sub-order: Aulostomoidei	
Family: *Fistularidæ*	
Fistularia villosa (Klunzinger)	
=Day: *Fistularia serrata.*	
Sub-order: Syngnathoidei	
Family: *Syngnathidae*	
Hippocampus trimaculatus (Leach)	*Ghoda Masa*
=Day: *Hippocampus trimaculatus.*	
Hippocampus kuda (Bleeker)	Do.
=Day: *Hippocampus guttulatus*	
Syngnathus intermedius (Kaup)	
=Day: *Syngnathus intermedius*	
Order: Cyprinodontiformes	
Family: *Cyprinodontidae*	
Panchax lineatus dayi (Steindachner)	*Piku*
Haplochilus lineatum	
Order: Beryciformes	
Family: *Holocentridæ*	
Holocentrus rubrum (Forskal)	
=Day: *Holocentrum rubrum*	
Order: Mugiliformes	
Family: *Sphyrænidæ*	
Sphyraena jello (Cuvier)	*Badvi*
=Day: *Sphyraena jello*	

Scientific Name	Local Name
Family: *Mugilidae*	
Mugil kelaartii (Gunther)	*Bai*
=Day: *Mugil kelaartii*	
Liza waigiensis (Quoy & Gaimard)	Do.
=Day: *Mugil waigiensis*	
Mugil carinatus (Cuvier & Valenciennes)	Do.
Mugil cunnesius (Cuvier & Valenciennes)	
=Day: *Mugil cunnesius*	
Mugil cephalus (Linnaeus)	
=Day: *Mugil oeur*	
Mugil speigleri (Bleeker)	Do.
=Day: *Mugil speigleri*	
Family: *Atherinidae*	
Allaneta forskali (Ruppell)	
=Day: *Atherina forskalii*	
Order: Polunemiformes	
Family: *Polynemidae*	
Polynemus heptadactylus (Cuvier)	
=Day: *Polynemus heptadactylus*	
Polynemus sextarius (Bloch)	
=Day: *Polynemus sextarius*	
Polynemus plebeius (Broussonet)	
=Day: *Polynemus plebeius*	
Eleutheronema tetradactylum (Shaw)	*Rawas*
=Day: *Polynemus tetradactylus*	
Order: Perciformes	
Sub-order: Percoidei	
Family: *Latidae*	
Lates Calcarifer (Bloch)	*Jitada*
=Day: *Lates calcarifer*	
Family: *Ambassidæ*	
Ambassis commersoni (Cuvier)	*Kachki*
=Day: *Ambassis commersonii*	
Family: *Serranidae*	
Promicrops lanceolatus (Bloch)	*Gobra*
=Day: *Serranus lanceolatus*	
Epinephelus dicanthus (Valenciennes)	Do.
=Day: *Serranus dicanthus*	
Epinephelus malabaricus (Schneider)	Do.
=*Serranus malabaricus.*	
Epinephelus maculatus (Bloch)	Do.
=Day: *Serranus maculatus*	
Epinephelus undulosus (Quoy & Gaimard)	Do.
=Day: *Serranus undulosus*	
Epinephelus boenack (Bloch)	Do.
=Day: *Serranus boenack*	
Epinephelus tauvina (Forskal)	Do.
=Day: *Serranus salmoides*	

CHAPTER 1.

General.
FISH.
List of Fishes.

Scientific Name	Local Name
Family: Theraponidæ	
Therapon jarbua (Forskal) =Day: *Therapon jarbua*	*Naveri*
Autisthes puta (Cuvier) =Day: *Therapon puta*	Do.
Eutherapon theraps (Cuvier) =Day: *Therapon theraps*	*Daddada*
Family: Priacanthidæ	
Priacanthus hamrur (Forskal)	
Family: Apogonidæ	
Apogon fasciatus (White) =Day: *Apogon fasciatus*	Kombada
Apogon frenatus (Valenciennes) =Day: *Apogon frenatus*	Do.
Archamia macropterus (Cuvier & Valenciennes) =Day: *Apogon macropterus*	Do.
Apogon Kalasoma (Bleeker) =Day: *Apogon Kalasoma*	Do.
Family: Sillaginidæ	
Sillago sihama (Forskal) =Day: *Sillago sihama*	*Ranvi*
Family: Lactariidæ	
Lactarius lactarius (Schneider) =Day: *Lactarius delicatulus*	*Sundala*
Family: Carangidæ	
Megalaspis cordyla (Linnæus) =Day: *Caranx rotileri.*	*Katkata Bangada*
Atropus atropus (Bloch) =Day: *Caranx atropus*	*Kat Bangada*
Selar Kalla (Cuvier) =Day: *Caranx kalla*	Do.
Selar mate (Cuvier) =Day: *Caranx affinis*	Do.
Selar djeddaba (Forskal) =Day: *Caranx djeddaba*	*Shitap*
Carangoides malabaricus (Bloch) =Day: *Caranx malabaricus*	Do.
Caranx melampygus (Cuvier) =Day: *Caranx melampygus*	Do
Caranx carangus (Bloch) =Day: *Caranx carangus*	Do.
Decaterus russelli (Ruppell) =Day: *Caranx kurra*	Do
Chorinemus lysan (Forskal) =Day: *Chorinemus lysan*	*Dogal*
Chorinemus tol (Cuvier) =Day: *Chorinemus moadetta*	Do.
Chorinemus tala (Cuvier) =Day: *Chorinemus toloo*	Do.

CHAPTER 1.

General.
FISH.
List of Fishes.

Scientific Name	Local Name
Trachinotus blochi (Lacepede) =Day: *Trachynotus ovatus*	Lodgoo
Trachinotus bailloni (Lacepede) =Day: *Trachynotus bailloni*	Do.
Zonichthys nigrofasciata (Ruppell) =Day: *Sriola nigroasciata*	
Seriolichthys bipinnulatus (Quoy & Gaimard) =Day: *Seriolichthys bipinnulatus*	
Family: Rachycentridæ	
Rachycentron canadus (Linnæus) =Day: *Elacata nigra*	*Modusa*
Family: Menidæ	
Mene maculata (Bloch) =Day: *Mene maculata*	*Chand*
Family: Lutianidæ	
Lutianus Johni (Bloch) =Day: *Lutianus johnii*	*Chavri Tamb*
Lutianus arentimaculatus (Forskal) =Day: *Lutianus argentimaculatus*	*Tamb*
Lutianus rivulatus (Cuvier) =Day: *Lutianus rivulatus*	Do.
Lutianus chrysotænia (Bleeker) =Day: *Lutianus chrysotænia*	Do.
Lutianus quinquilineatus (Bloch) =Day: *Lutianus quinquilineatus*	Do.
Lutianus roseus (Day)	*Tambusa*
Family: Nemipteridæ	
Nemipterus japonicus (Bloch) =Day: *Synagris japonicus*	*Bamni*
Family: Gerridæ	
Gerreomorpha setifer (Hamilton & Buchanan) =Day: *Gerres setifer*	*Charbat*
Pertica filamentosa (Cuvier) =Day: *Gerres filamentosus*	Do.
Gerres abbreviatus (Bleeker) =Day: *Gerres abbreviatus*	Do.
Family: Leiognathidæ	
Secutor insidiator (Bloch) =Day: *Equula insidiatrix*	*Kap*
Leiognathus brevirostris (Valenciennes) =Day: *Equula blochii*	Do.
Leiognathus bindus (Valenciennes) =Day: *Equula bindus*	Do.
Leiognathus fasciatus (Lacepede) =Day: *Equula fasciata*	Do.

CHAPTER 1.

General.
FISH.
List of Fishes.

Scientific Name	Local Name
Family: Pomadasyidæ	
Pomadasys maculatus (Bloch)	*Karkara*
=*Day: Pristipoma maculatum*	
Pomadasya hasta (Bloch)	Do.
=Day: *Pristipoma hasta*	
Family: Plectorhynchidæ	
Pseudopristipoma nigra (Cuvier)	*Harvil*
=Day: *Diagramma crassispinum*	
Spilotichthys pictus (Thunberg)	Do.
=Day: *Diagramma pictus*	
Family: Sciænidæ	
Johnius dussumieri (Cuvier)	*Dhoma*
=Day: *Sciæna glaucus*	
Johnius diacanthus (Lacepede)	*Ghal*
=Day: *Sciæna diacanthus*	
Johnius sina (Cuvier)	Do.
=Day: *Sciæna sina*	
Otolithus argenteus (Cuvier)	*Dhoma, Dhodi*
=Day: *Otolithus argenteus*	
Otolithus ruber (Schneider)	*Dhoma*
=Day: *Otolithus ruber*	
Otolithoides brunneus (Day)	*Koth*
=Day: *Sciænoides brunneus*	
Family: Sparidæ	
Argyrops spinifer (Forskal)	
=Day: *Pagrus spinifer*	
Rhabdosargus sarba (Forskal)	*Palu*
=Day: *Chrysophrys sarba*	
Acanthopagrus berda (Forskal)	*Khadak Palu*
=Day: *Chrysophrys berda*	
Family: Mullidæ	
Upeneus sulphureus (Cuvier)	*Chiri*
=Day: *Upeneoides sulphureus*	
Family: Pempheridæ	
Pempheris moluca (Cuvier)	*Kombada*
=Day: *Pempheris molucca*	
Family: Ephippidæ	
Ephippus orbis (Bloch)	*Chand*
=Day: *Ephippus orbis*	
Family: Platacidæ	
Platax teira (Forskal)	*Kawala*
=Day: *Platax teira*	
Family: Drepanidæ	
Drepane punctata (Linnæus)	*Chand*
=Day: *Drepane punctata*	
Family: Scatophagidæ	
Scatophagus argus (Linnæus)	*Wada*
=Day: *Scatophagus argus*	

Scientific Name	Local Name
Family: Pomacanthidæ	
Pomacanthodes annularis (Bloch)	*Chand*
=Day: *Holocanthus annularis*	
Pomacanthodes nicobariensis (Bloch & Schneider)	Do.
=Day: *Holocanthus nicobariensis*	
Family: Chætodontidæ	
Heniochus acuminatus (Linnæus)	
=Day: *Heniochus macrolepidotus*	
Linophora auriga (Forskal)	*Chandwa*
=Day: *Chætodon auriga*	
Linophora vagabunda (Linnæus)	Do.
=Day: *Chætodon pictus*	
Chætodontops collaris (Bloch)	Do.
=Day: *Chætodon collaris*	
Family: Cichlidæ	
Etroplus suratensis (Bloch)	*Kalundar*
=Day: *Etroplus suratensis*	
Family: Pomacentridæ	
Abudefduf saxatilis vaigiensis (Quoy & Gaimard)	*Kavandal*
=Day: *Glyphidodon cœlestinus*	
Abudefduf leucopleura (Day)	Do.
=Day: *Glyphidodon leucopleura*	
Family: Labridæ	
Platyglossus dussumieri (Cuvier & Valenciennes)	*Popat*
=Day: *Platyglossus dussumieri*	
Labroides dimidiatus (Cuvier & Valenciennes)	
=Day: *Labroides dimidiatus*	
Sub-order: Blennioidei	
Family: Blenniidæ	
Petroscirtes punctatus (Cuvier & Valenciennes)	
=Day: *Petroscites punctatus*	
Istiblennius dussumieri (Cuvier & Valenciennes)	
=Day: *Salarius dussumieri*	
Sub-order: Callionymidæ	
Family: Callionymidæ	
Callionymus sagitta (Pallas)	
=Day: *Callionymus sagitta*	
Sub-order: Siganoidei	
Family: Siganidæ	
Siganus oramin (Bloch & Schneider)	*Mutri*
=Day: *Teuthis cramin*	
Siganus vermiculatus (Valenciennes)	*Thaus, Kuwar*
=Day: *Teuthis vermiculatus*	
Siganus margaritifera (Cuvier & Valenciennes)	
=Day: *Teuthis margaritifera*	
Siganus marmorata (Quoy & Gaimard)	*Dhagvir*
=Day: *Teuthis marmorata*	

Scientific Name	Local Name
Sub-order: Acanthuroidei	
Family: *Acanthuridæ*	
Acanthurus gahm (Forskal) =Day: *Acanthurus mata*	*Suraiya*
Sub-order: Trichiuroidei	
Family: *Trichicuridæ*	
Trichiurus Savala (Cuvier) =Day: *Trichiurus savala*	*Wagti*
Trichiurus haumela (Forskal) =Day: *Trichiurus haumela*	*Bala*
Sub-order: Scombroidei	
Family: *Scombridæ*	
Rastrelliger kanagurta (Cuvier) =Day: *Scomber microlepidotus*	*Bangda*
Family: *Katsuwonidæ*	
Auxis thazard (Lacepede)	*Gedri*
Euthynnus affinis (Cantor) =Day: *Thynnus thunnina*	*Bibbya Gedar*
Family: *Thunnidæ*	
Neothunnus macropterus (Schlegel) =Day: *Thynnus macropterus*	*Khavlya Gedar*
Family: *Scomberomoridæ*	
Cybium commersoni (Lacepede) =Day: *Cybium commersonii.*	*Surmai, Towar, Iswan.*
Indocybium guttatum (Bloch and Schneider) =Day: *Cybium guttatum*	Do.
Family: *Histiophoridæ*	
Histoiphorus gladius (Broussonet) =Day: *Histiophorus gladius*	*Tadmasa*
Sub-order: Stromateoidei	
Family: *Stromateidæ*	
Pampus argenteus (Euphrasen) =Day: *Stromateus cinereus*	*Paplet*
Pampus chinensis (Euphrasen) =Day: *Stromateus sinensis*	*Halwa*
Parastromateus niger (Bloch) =Day: *Stromateus niger*	*Saranga*
Sub-order: Gobioidei	
Family: *Eleotridæ*	
Butis butis (Hamilton & Buchanan) =Day: *Eleotris amboinensis*	

Scientific Name	Local Name
Family: *Gobiidæ*	
Glossogobius giuris (Hamilton & Buchanan)	*Kharbi*
=Day: *Gobius giuris*	
Acentrogobius viridipunctatus (Valenciennes)	
=Day: *Gobius viridipunctatus*	
Gobius criniger (Cuvier & Valenciennes)	
=Day: *Gobius criniger*	
Acentrogobius neilli (Day)	
=Day: *Gobius neilli*	
Awaous stamineus (Valenciennes)	
=Day: *Gobius striatus*	
Parachæturichthys ocellatus (Day)	
=Day: *Gobius ocellatus*	
Family: *Periophthalmidæ*	
Periophthalmodon schlosseri (Pallas)	
=Day: *Periophthalmus schlosseri*	
Family: *Trypauchenidæ*	
Trypauchen vagina (Bloch & Schneider)	
=Day: *Trypauchon vagina*	
Sub-order: Cottoidei	
Family: *Scorpænidæ*	
Pterois russelli: Bennett	*Kombada*
=Day: *Pterois russellii*	
Scorpænopsis roseus (Day)	Do.
=Day: *Scorpænopsis rosea*	
Scorpænopsis cirhosus (Thunberg)	Do.
=Day: *Scorpænopsis oxycephala*	
Family: *Platycephalidæ*	
Suggrundus macracanthus (Bleeker)	*Mench*
=Day: *Platycephalus macracanthus*	
Thysanophrys crocodilus (Tilesius)	Do.
=Day: *Platycephalus punctatus*	
Order: Pleuronectiformes	
Family: *Psettodidæ*	
Psettodes erumei (Bloch)	*Bhakas*
=Day: *Pesttodes erumei*	
Family: *Bothidæ*	
Pseudorhombus triocellatus (Bloch)	*Lep*
=Day: *Pseudorhombus triocellatus*	
Pseudorhombus arsius (Hamilton and Buchanan)	Do.
=Day: *Pseudorhombus arsisu*	
Family: *Soleidæ*	
Zabrias quagga (Kaup)	*Lep*
=Day: *Synaptura zebra*	
Solea ovata (Richardson)	Do.
=Day: *Solea ovata*	

CHAPTER 1.
General.
FISH.
List of Fishes.

Scientific Name	Local Name
Family: *Cynoglossidæ*.	
Paraplagusia bilineata (Bloch) =Day: *Plagusia mamorata*	*Lep*
Cynoglossus brachycephalus (Bleeker) =Day: *Cynoglossus brevirostris*	Do.
Cynoglossus brevis (Gunther) =Day: *Cynoglossus brevis*	Do.
Cynoglossus semifasciatus: Day	Do.
Cynoglossus lingua (Hamilton and Buchanan) =Day: *Cynoglossus lingua*	Do.
Cynoglossus dispar: Day	Do
Order: Mastacembeliformes *Family*: *Mastacembelidæ*	
Mastacembelus armatus (Lacepede) =Day: *Mastacembelus armatus*	*Ahir*
Order: Echeneiformes *Family*: *Echeneidæ*	
Echeneis naucrates (Linnæus) =Day: *Echeneis naucrates*	*Lachuk*
Order: Tetradontiformes *Sub-order*: Balistoidei *Family*: *Triacanthidæ*	
Triacanthus brevirostris: (Schlegel) =Day: *Triacanthus brevirostris*	*Bail*
Family: *Aluteridæ*	
Paramonacanthus choirocephalus (Bleeker) =Day: *Monacanthus chœrocephalus*	
Sub-order: Ostraciodei *Family*: *Ostraciontidæ*	
Lactoria cornuta (Linnæus) =Day: *Ostracion cornutus*	*Gai*
Sub-order: Tetradontoidei *Family*: *Lagocephalidæ*	
Torquigener oblongus (Bloch) =Day: *Tetrodon oblongus*	*Kend*
Gastrophysus lunaris (Bloch) =Day: *Tetrodon lunaris*	Do.
Family: *Tetraodontidæ*	
Chelonodon patoca (Hamilton & Buchanan) =Day: *Tetrodon patoca*	Do.
Arothron immaculatus (Bloch) =Day: *Tetrodon immaculatus*	Do.
Order: Batrachoidiformes *Family*: *Batrachoididae*	
Batrachus grunniens (Linnaeus) =Day: *Batrachus grunniens*	*Gongcha*

CHAPTER 1.

General.
SNAKES.

*SNAKES: Deaths due to snake-bites comparatively number less in this district as compared with the Ratnagiri district in the south.

Following snakes were reported as seen or killed by local people:—

Non-Poisonous.

Family: *Boidæ*.

Eryx (M. *Durkya ghonas*): Both the species, *i.e.*, *Eryx conicus* and *Eryx johni* are available. Of these, the former, the reddish species, is with a broken pattern of design on the back. The latter is with white lines in the hinder portion of the body and tail and is more seen in the sandy regions. Both the types have blunt ends and are often mistaken to be young ones of a python.

Family: *Colubridæ*.

Ptyas mucosus (M. *Dhaman*): These are yellowish in colour with broken black lines on the sides, especially in the posterior region. It grows to eight feet and is extremely agile. Local people mistake it to be the female of a cobra.

Lycodon aulicus: Common snake found in fields and near-about houses and gardens. It is a slender. glossy snake with a flat head. Partly pinkish and dark it has white cross bands from neck to tail. It is normally met with in gardens

Natrix piscator: It is a water snake and is invariably found in ponds and water accumulations. It is called *Pandivad* locally. This snake is greenish-brown with brown longitudinal lines at the sides. It grows to about five feet and has checkered black marks especially on the tail end. *Natrix stolata* locally known as *Naneti* is very common.

Dryophis nasutus (M. *Sarptol or Harantol*): It is a long. slender, green snake. common in bushy places. The colour is parrot green and it has a pointed snout which it projects and hangs, giving the impression of a green twig.

Poisonous.

Bungarous cæruleus (M. *Manyar or Kandar*): Bites by this snake are reported frequently. It is steel-blue and has double white bands across the body. The central row of dorsal scales is hexagonal and the ventral scales beyond the central region are complete. It normally lives in the crevices and is sometimes met with in thatched houses. It grows to about four feet and the poison is neurotoxic.

Naja naja (Common cobra) (M. *Nag*): This snake is characterised by its expanded hood. The hood may bear a spectacled mark or may have no mark at all. On the lower surface of the hood are four faint blackish cross bands. The snake may be deep brown. Sometimes a black variety may be met with and so also a yellow type. The latter, on continuous exposure to light, turns brown.

*The section on snakes is contributed by Dr. P. J. Deoras of the Haffkine Institute, Bombay.

CHAPTER 1.

General.
SNAKES.
Poisonous.

This snake is often found in houses also. It is worshipped on *Nagpanchami* Day and is known to keep the rat population in the farm down. The poison is neurotoxic.

Vipera russelli: Russell's viper is locally known as *Ghonas*. This snake grows to four feet. is thickish and has three rows of deep brown spots in chains on the dorsal side. It is faint or deep brown and the colouration varies with the season. It lies in curls and when disturbed hisses loudly and continuously. The bites from this snake are very painful and often a swelling develops at the spot. The poison is vasotoxic.

Echis carinatus (M. *Phoorsa*): It is found all over the district in the hilly areas. It does not grow beyond two feet and has on its triangular head a white arrow mark. The body has brown spots in central rows. The snake lies curled and moves like a side-winder. It is frequently found in red soil and often strikes without provocation. The amount of poison given by this snake is small, as such many deaths are not reported but the wound is painful and the patient suffers severely by the after-effects.

Trimeresurus malabaricus: This is a short triangular-headed green snake quite different from the slender whip snake, the *Dryophis* sp. It is found near bamboo plantations. The colour is leafy green and it grows to three feet. Bites are not frequent.

CHAPTER 2—HISTORY*

CHAPTER 2.

History.
EARLY HISTORY.

KOLĀBĀ PORTS OF CEUL, MAHĀḌ CHODEGĀṄV AND RĀJPURĪ IN JAÑJIRĀ were probably centres of trade from the earliest historical times (B. C. 225). The trade in those times must have been through the openings of the Sahyādris by the Bor, Devasthaḷī, Kuṁbha and Śevtyā passes. It is probable that at that time the entire Kolābā coast was ruled by a power which had its sway over both the Koṅkaṇ and the Deccan and trade in the ports mentioned above shrank from foreign commerce to local traffic when Kolābā became part of Gujarāt ruled by a local Chief[1]. From the days of the first century after Christ, Buddhist caves have been located in Ceul, Pāl and Kol near Mahāḍ as well as Kuḍā near Rājpurī. Along with these historical places, Ghoḍegāṅv may also be mentioned as a centre of trade. Ptolemy's Simullā or Timulā (A. D. 150) and possibly Pliny's Perimulā (A. D. 177) are identical with Cemullā or Ceul. The earliest Hindu reference to this Çemullā (i.e., Ceul) is found in two Kānherī cave inscriptions of the beginning of the second century after Christ[2]. Among the twenty-eight Kuḍā cave inscriptions found so far, five record gifts by connections of Khāṇḍpalit, the Mahābhoj[3], the Chief of Māṇḍavā, who probably belonged to a local dynasty with its capital at Mandāḍ about a mile north of Kuḍā. Similarly, an inscription in the Pāl caves contains a reference to a Chief of a Kāmboj dynasty as ruling somewhere in Kolābā at about the same time[4]. It is not certain whether these local dynasties were independent or subordinate to the Āndharbhṛtyas, who at this time had their headquarters at Paiṭhaṇ near Ahmadnagar and at Kolhāpūr.

Local Rulers.

Kshatrapas.

The Kuśāṇa emperor Kaniṣka I extended his power over Central and Western India at about the end of the first century A. D. Kṣaharāta Bhūmaka is the earlier known Kṣatrapa who was put in charge of the south-western part of the empire of the Kuśāṇas of Kaniṣka's house. This Kṣatrapa Bhūmaka appears to have been

*(a) The section on early history was contributed by Dr. M. D. Paradkar, M. M. College of Arts, Vile Parle.

(b) The sections from Muslim period onward were contributed by Prof. R. V. Oturkar, Bombay.

[1] For early trade details see Thana Statistical Account XIII, 404 note 3. Also see Stanley's Barbosa p. 69.

[2] Bombay Gazetteer, XIV, 172, 189.

[3] Dr. Burgess' Archaeological Survey of Western India, Separate Pamphlet X 4, 9, 14, 15, 17.

Dr. Burgess' Archaeological Survey, X 2.

CHAPTER 2.

History.

EARLY HISTORY.

Kshattapas.

succeeded by Nahāpana who flourished about the period A. D. 119—25. In the earlier records Nahāpana is called Kṣatrapa although his precise relation with Bhuūmaka is not known. On the coins Nahāpana is invariably called Rājan, a title which probably indicates that he assumed independence. During his reign, Ṛṣabhadatta, his son-in-law, extended his sway over northern part of Koṅkaṇ also. In the latter part of or shortly after, the Śaka year 46 (*i.e.*, A. D. 124-25), incidentally the last known date of Nahapana, the Sātavahana King Gautamīputra Satakarṇi defeated Nahāpana and annexed the southern provinces of the Kṣaharāta dominion. In the inscriptions found in caves at Nāṇeghāṭ (near Junnar), this king is described as 'Khakharatvaṁśaniravśeṣa-kāla', i.e., the person who uprooted the entire family of Kṣatrapas and 'Śakayavanapallavaniṣūdana', i.e., the destroyer of Śakas, Yavanas and Pallavas.

Kardamakas.

After the overthrow of Nahāpana, the Scythian family of the Kardamakas established its authority in Western India under Caṣṭana, the son of Yaśamotika. Inscriptions discovered at Andhan in Kaccha evince that in the Śaka year 52 (A. D. 130-31) Rājā Caṣṭana was ruling jointly with his grandson Rudradāman. Caṣṭana was the *Mahākṣatrapa* and *Rudradāman*, the Kṣatrapa*. There is evidence to show that the Śakas under Rudradāman succeeded in defeating the Sātavāhana king and thereby, recovering most of the northern districts of the dominions of Sātakarṇi originally conquered from Nahāpana. Junāgaḍ inscription of Rudradāman speaks of him as the lord of many countries including Akorā, Avanti, Anūpa, Aparānta, Saurāṣṭra and Anārtā (i.e., Dvārakā in Kāthiāvāḍ). Most of these were conquered from Gautamīputra when Rudradāman was probably a *Kṣatrapa under* his grandfather.

Rudradāman came to the throne some time after A. D. 130-31. We know much about the reign of this powerful ruler with the help of the important historical document in Junagaḍ inscription dated in the Śaka year 72 (A. D. 150-51). The subject for the Praśasti here is the reconstruction of the dam of the Sudarśana lake which during his time was wiped away by a terrible cyclone. Rudradāman's rule appears to have extended over the whole of the Kṣaharāta dominions with the only exception of Nāśik and Poonā districts. Besides being a great conqueror and administrator, he was a great patron of Sanskṛt literature. In his reign and due to his influence Kardamakas entered into matrimonial alliances with the families of Sātavāhanas of Dakṣiṇāpatha, of the Ikṣvākus of Āndhrapatha and also of the Licchhavis of Vaiśāli. Successors of Rudradāman were, however, unable to retain their hold on the province of Aparānta probably on account of the pressure of Sātavāhanas at the end of the second century A. D.

Satavahanas.

Sātavāhanas came to power in trans-Vindhyan India during the first century B. C. Kings of this illustrious family were styled as Lords of Dakṣiṇāpatha. According to Indian literary tradition, the

*Bharatiya Vidya Bhavan—The Age of Imperial Unity p. 183.

CHAPTER 2.

History.

EARLY HISTORY.

Satavahanas.

Sātavāhanas had their capital at Pratiṣṭhāna now identified with modern Paiṭhaṇ on the Godāvarī in the Auraṅgābād district of the present Marāṭhvāḍā. Ptolemy's Geography also confirms this view. Purāṇas use the expression Āndhrabhṛtya in case of the members of this family. This has given rise to a controversy[1] among scholars. In this connection, it can be pointed out that Sātavāhana might be the name of *kula* or family; while Āndhra can be considered to be the name of a *jāti* or a tribe.

Simuka and his successors.

The chronology of the Sātavāhanas has also been a matter of dispute. According to Paurāṇic passages, Simuka, the founder of this dynasty, distinguished himself by overthrowing Suśarman, the last of the Kaṇva kings who ruled for 45 years, after extirpating the last Śuṅga king Devabhūti. On this basis, Simuka can be assigned to the first century B. C. which is also confirmed by the palaeography of the Nāṇeghāṭ, Nāśik, Sāñcī and Hāthiguṁphā inscriptions referring to Simuka as well as his immediate successors, namely, Kṛṣṇa and Sātakarṇi. Both of these are known through inscriptions. The Hāthiguṁphā inscription shows that Sātakarṇi I must have exercised his sway over a large empire. It probably included Northern Koṅkaṇ and also Kāṭhiāvāḍ. The Nāṇeghāṭ inscription speaks of Nayanikā, the wife of this king claiming to have celebrated numerous Vedic sacrifices. Here a mention has been made of her sons Vediśrī and Śaktiśrī also. Elder Saraganus noted in Periplus of the Erythraean Sea (written between A. D. 70 and 80) probably refers to this Sātakarṇi I. Periplus suggests that the Northern Koṅkaṇ passed from Sātakarṇi to Sandares some time about the middle of the first century A. D. This Sātakarṇi, appears to have been a descendant of Sātakarṇi I. The period of about a century that intervened between Sātakarni I (end of the 1st century) and that of Gautamīputra Sātarkarṇi (beginning of the 2nd century A. D.) seems to have witnessed a temporary eclipse of the Sātavāhana power owing to the encroachment of the Śakas.

A. D. 106—130

Gautamiputra. Sātakarṇi is styled as 'Śaka-yavana-pallava-niṣūdana' and 'Sātavāhana-kula-yaśa-pratiṣṭhāpanakara'. Extirpation of the Kṣaharāta dynasty was his outstanding achievement. A Nāśik inscription of the eighteenth year of his reign (roughly coinciding with A.D. 124-25) is seen recording a grant of some land that belonged to Ṛṣabhadatta. Nahāpana's son-in-law. This grant was issued from a "Victorious camp of the army that was gaining success.[2] and the king at that time was stationed at a place called Benakaṭaka in the Govardhana (Nāśik) district. On the strength of this inscription, it is possible to say that the direct rule of this king extended over the whole land from the Kṛṣṇā in the south to Māḷvā and Kāṭhiāvāḍ in the north and from Berār in the east to the Koṅkaṇ in the west. Last epigraphic record of this king which belongs to the twenty-fourth year of his reign was issued jointly by him along with his mother Gautamī Bālaśrī who is styled as one, "whose son is living". Soon after this

---

1. For the controversy, see the Age of Imperial Unity, Pages 192-193. (Bharatiya Vidya Bhavan).

2. For the interpretation of the relevant passage, see Select Inscriptions bearing on Indian History and Civilisation, Part I, P. 191, by D. C. Sircar, Calcutta, 1942. Also see Journal of the Numismatic Society of India, Bombay III, pp. 79—81.

CHAPTER 2.

History.
EARLY HISTORY.
A. D. 106—130.

charter being issued, the king seems to have died and was succeeded by his son Vaśiṣṭhaputra Puḷumāvī (the name is written as Puḷumāyī). Hence the reign of this king can be roughly assigned to the period A. D. 106—130. Before his death, this king had lost some of the districts that he had conquered from Nahāpaṇa to another Scythian dynasty of the Kardamakas, already referred to above.

Among the successors of this illustrious king, Yajñaśrī Sātakarṇī or better Yajña Sātakarṇi (A. D. 174—203) deserves mention. This king is known from inscriptions at Nāśik (seventh year of his reign), Kānherī (16th year of the rule) and Cinna-Gañjan in the Kṛṣṇā district (27th year of his reign). Silver coins of this king found at Sopārā (Ancient Śūrpāraka, the capital of Aparānta) have the head of the king on the obverse; while the reverse type is a combination of the Ujjain and hill symbols with the rayed Sun, a constant feature of the coins of the Śakas of Western India. Yajña, by far, was the last great king of the family, who succeeded in ousting Śakas; but soon after his death, the decline of the Sātavāhanas started and the empire appears to have been split up into a number of separate units under different princes of the royal blood.

Ptolemy, 150 A. D.

From the days of the geographer Ptolemy (135—150 A. D.) Koṅkaṇ, the part of the west coast, is known to the Greeks. Information about Western India was supplied to this geographer by Greeks, who had known Symullā, probably Ceul, as one of the trading centres[1]. Ptolemy's account of India suffers from the confusion due to his mistaken idea of the Indian coast stretching (according to him) east and west instead of north and south. In his division of Ariake, i.e., the Marāṭhā country, he refers to Sadan's Ariake (a word of doubtful meaning) or the north Koṅkaṇ and Pirate Ariake or the south Koṅkaṇ. He mentions three places in Kolābā; the cape and mart of Symullā (*i.e.*, Ceul), Hippokurā, south of Symullā and Bālepātnā not far from Hippokurā. These three can be identified respectively with the south point of Bombay Harbour and the mart of modern Ceul, Goregāṅv or Ghoḍegāṅv six miles south of Māṇgāṅv and modern Mahāḍ respectively. Details about the trade of the Greeks attracted towards the emporium of Symullā or Ceul are, however, not available from Ptolemy.

Periplus.

The author of Periplus of the Erythraean Sea (70 and 80 A.D.) mentions Sopārā (Ouppārā), Kalyāṇ (Kallienā), Ceul (Semullā) and Pālpaṭṭaṇ or Pāl near Mahāḍ (Palaiptama).[2] Direct commerce with Egypt in articles of food, sesame, oil, etc., at this time, appears to have declined from the Koṅkaṇ ports; yet considerable trade was carried on. During the 2nd and 3rd centuries places from Kolābā like Ceul were thus famous centres of trade. Sātakarṇi's rule over Koṅkaṇ only confirms this.

---

1. Ptolemy I XVII, Bertius' Edition 17.
2. The date is fixed in Reinaud's Paper translated in Indian Antiquary, December, 1879

CHAPTER 2.

History.

EARLY HISTORY.

Vakatakas of Vatsagulma, 300—500 A. D.

Vākāṭakas held sway over many parts of the Deccan after the fall of Sātavāhanas and before the rise of Cālukyas in the middle of the sixth century. Vindhyaśakti, the founder of this dynasty, is mentioned in the Ajinṭhā inscription of the time of Harisena. Unfortunately much is not known about the precise extent of Vindhyaśakati's dominion. His own Mahārāja Haritiputra Pravarasena I, described as *samrāṭ* in some records, distinguished himself by performing various sacrifices like Agniṣṭoma, Atirātra, Vājapeya, etc. The earliest epigraphic record of these Vākāṭakas of Vatsagulma occurs in the Bāsim grant of Dharma-Mahārāja Vindhyaśakti II, the great-grandson of Vindyaśakti I, grandson of Pravarsena I and the son of Dharma-Mahārāja Sarvasena. According to the Ajinṭhā inscription he secured a victory over the king of Kuntala about the middle of the 4th century. The son of this king, Devasena is referred to in glowing terms in the inscription mentioned above. Devasena's son Harisena was one of the most powerful rulers of his time. He, as is read in Ajinṭhā record, spread his influence in many countries like Kuntala, Kosala including Trikūṭa, i.e., Traikūṭaka territories, about the Northern Koṅkaṇ. The Ajinṭhā inscription was caused to be incised by Varāhadeva, a *saciva* of this king. Vākāṭakas were lovers of learning and great patrons of art and literature.

Mauryas and Nalas, 500—600 A. D.

During the sixth century Kolābā along with the Northern Koṅkaṇ coast was probably ruled by Mauryas and Nala Chiefs as Kīrtivarman (550—567), the first of the Cālukyas who conquered Koṅkaṇ is described as the night of death to the Nalas and Mauryas[1]. From an inscribed stone of the fifth and the sixth century (brought from Vāḍā in Ṭhāṇā), it appears that a Maurya King Suketuvarman was then ruling in Koṅkaṇ. It is interesting to see that More is a name quite common among Marāṭhas, Kuṇbīs and Koḷīs of Kolābā. Probably here can be traced the name Maurya. Two small landing places of the name of More in Elephaṇṭā and in Karañjā can be taken as relics of the Maurya power formerly existing in Koṅkaṇ.

The Riṭhāpūr copper plate inscription[2] records the grant of a village called Kadaṁbagirī by Mahārāja Bhavattavarman while he had gone on a pilgrimage to Prayāg. This copper plate, according to experts, is assigned to the first half of the sixth century. The name Bhavattavarman is probably a Prākṛtised form of Bhavadattavaraman who is called Nala-nṛpa-vaṁśa-prasūta. The expression Maheśvarmanhāsenāṭisṛa-rājya-vibhava used in the case of this king indicates that he had obtained royal fortune through the grace of Maheśvara (Śiva) and Mahāsena (Skanda-Kārtikeya). The king's banner bore the tri-patākā. Although the charter is dated in the king's eleventh regnal year, the grant, however, is said to have been made for the spiritual benefit of his own parents by Mahārāja Arthapati-bhaṭṭāraka, now taken to be the grandson of Bhavadattavarman. A Nala inscription recently discovered[3] in the Umarkoṭ *ṭhāṇā*, old Jaypore State, Orissa records

[1] Indian Antiquary VIII, 24.
[2] Epigraphica Indica XIX p. 100.
[3] Journal of the Bihar Research Society, Patna, XXXIV, 33.

CHAPTER 2.

History.
EARLY HISTORY.
Mauryas and Nalas, 500—600 A. D.

a grant made by Mahārāja Arthapati-bhaṭṭāraka. The father of this Arthapati was probably one Skandavarman (the name is doubtful due to the reading which is not clear) described as the son of Bhavadatta of the Nala family (identical with Bhavattavarman referred to above). This is known from Nala inscription[1] in verse found at Poḍāgaḍh in the old Jaypore State not far from the borders of the old Bastār State. Another trace of these Nalas occurs in the local story of Nala Rājā who married his daughter to the Malaṅg or Arab devotee, who gave his name to Malaṅggaḍ hill[2]. Epigraphic and numismatic materials indicate that originally the territories of Nalas were in Bastār-Jaypore region. In the first half of the sixth century, they extended their power at the expense of the Vākāṭakas. Thus these Maurya and Nala kings retained Koṅkaṇ under their control even after the Calukya king Kīrtivarman; until finally Koṅkaṇ was conquered by Pulakeśin II (610—640), the grandson of Kīrtivarman who describes his general Caṇḍadaṇḍa as a great wave which drove before it the watery stores of the pools, which are the Mauryas.[3]

After having made his position secure at home, Pulakeśin II launched on a career of conquest for the subjugation of his neighbours. A graphic account of his victories is given in the Aihole praśasti, composed by the Jain poet Ravikīrti, who claimed equality of fame with Bhāravi and Kālidāsa, at the completion of a shrine of Jinendra in A. D. 634-35. In the south Pulakeśin II besieged and reduced Vānavāsī, the capital of the Kadambas who had been formerly subdued by his father. Then the Gaṅgās of South Mysore and the Āḷūpas, who are supposed to have ruled at Humcā in Śimoga district of Mysore, were compelled to submit, probably because they were allies of the Kadambas. After the struggle, the Gaṅgā king Durvinīta Koṅgaṇivṛddha son of Avinītakoṅgaṇi, appears to have given one of his daughters in marriage to the Cālukya conqueror.[4] The Mauryas of the Koṅkaṇ, previously subdued by his father, were overwhelmed and the city of Puri (either Ghārapurī, i.e., the island of Elephaṇṭā near Bombay, or Rājpuri near Jañjirā), which was located in the Arabian Sea and was probably the Maurya capital, was invaded by Pulakeśin's battleships and was captured. Further to the north the Lāṭas, Māḷavas and Gurjaras were subdued. Pulakeśin's success in the Gujarāt region is indicated by the establishment of a Cālukya viceroy. The Kairā grant issued from Vijayapura in A. D. 643 by the Cālukya Rājā Vijayarāja or Vijayavarmarāja, son of Rājā Buddhavarmarāja surnamed Vallabharāṇāvikrānta, and grandson of Jayasiṁha, records the grant of the village of Pariyāya (Pariyā in Surat district) to the priests and religious students of Jaṁbusāras (Jaṁbusār in the Broach district). The Bāgumrā (old Baroda State) grant of the Sendraka Chief Pṛthivīvallabha Nikuṁbhallaśakti (son of Ādityaśakti and grandson of

[1] Epigraphica Indica XXI, p. 155.
[2] Bombay Gazetteer, XIII, 420 and XIV under Vada and Malanggad.
[3] Arch. Sur. Ref. III-26.
[4] But cf, pp. 242, 269.

CHAPTER 2.

History.

EARLY HISTORY.

Mauryas and Nalas, 500—600 A. D.

Bhānuśakti), dated A.D. 655 and recording a gift of land in the Treyannāhara *viṣaya* (district round Ten near Bārḍolī), shows that the Cālukyas were succeeded in the viceroyalty of the Gujarāt region by the Sendrakas related to Pulakeśin's mother. The non-mention of the overlord in both the records is probably due to the temporary eclipse of the Badāmī house after Pulakeśin's death in A. D. 642.

Traikutakas.

A reference to Traikūṭakas is also opportune in the history of Kolābā. These kings derived their family name from the Trikūṭa hill in Aparānta, i.e., Northern Koṅkaṇ. One of the Traikūṭaka kings is actually described as ruling over Aparānta. Coins of these kings have been found in Southern Gujarāt, Koṅkaṇ as well as Marāṭhā countries on the other side of Ghāṭs. These kings used the era of A. D. 248-49, which probably speaks of their relation with Ābhīras. The Candravalli inscription[1] refers to the separate conflict of Ābhīras as well as Traikūṭakas with the Kadaṁba king Mayūraśarman who ruled about the middle of the 4th century. Kālidāsa's Raghuvaṁśa written in 4th or 5th century contains a veiled reference to the Traikūṭaka kingdom of Aparānta. Indradatta, his son Daharasena (at times Daharangaṇa) and the latter's son Vyāghrasena (at times Vyāghragaṇa) are three Traikūṭaka Mahārājas who ruled in fifth century A. D. as is evinced by epigraphic as well as numismatic evidence. Among the Mahārāja Daharasena's copper plate grant is issued from the victory camp at Āmrakā and is dated in the year 207 (455 A. D.). This was found at Pārḍi about 50 miles from Surat. This king appears to have performed Aśvamedha sacrifice. Surat grant of his son, Vyāghrasena was issued from Aniruddhapūra in the year 241, i.e., 489 A. D. He, like his father, was a Vaiṣṇava and is described as the Lord of Aparānta. The Traikūṭakas were always at war with Mauryas; and both of them had to accept the supremacy of Kalacuris in the second half of the sixth century. The Kalacuris, however, were subdued by the Cālukyas of Badāmī of the sixth century. Thus the Calukya king Maṅgaleśa (A. D. 597-98 to 610-11) claims to have put to flight Buddharāja, the son of Kalacuri Śaṅkaragaṇa.

Kīrtivarman I died in A. D. 597-98, probably leaving several minor children, and the throne, therefore, passed to his younger brother or step-brother Maṅgaleśa (A. D. 597-98 to 610-11), also known as Maṅgalīśa (*sic*), Maṅgalarāja, and Maṅgalīśvara. The new king enjoyed the *virudas* Raṇa-vikrānta and Uru-raṇa-vikrānta, besides Pṛthivīvallabha or Śri-pṛthivīvallabha. Maṅgaleśa has been described as a Paramabhāgavata, i.e., devout worshipper of the Bhagavat (Viṣṇu). The victory over the Kaṭāchhuris (Kalacuris) and the conquest of Revatīdvīpa, referred to in the Aihole inscription and echoed in the Kauthem grant, were his greatest achievements. According to the Nerur grant and Mahākūṭa pillar inscription, the Kalacuri king Buddha, son of Śaṅkaragaṇa, was defeated before the 12th of April, A. D. 602, and his entire possessions were appropriated, when the Cālukya king was desirous of conquering the northern region. Buddharāja was in possession

[1] Mysore Archaeological Report 1929 No 1 p. 50.

of Nāśik district as late as A.D. 608. The struggle between the Cālukyas and Kalacuris, therefore, appears to have continued for some years, after which the former came into complete possession of the central and northern Marāṭhā country. The Nerur grant of Maṅgaleśa also refers to the killing of the Cālukya Chief Svāmirāja who was apparently ruling in the Koṅkaṇ and was said to have been famous for his victories in eighteen battles. Most probably this Svāmirāja was placed in the Koṅkaṇ by Kīrtivarman I as his viceroy; and he sided with Pulakeśin II in his struggle against Maṅgaleśa. It is also not unlikely that Svāmirāja had his headquarters at Revatīdvīpa in the waters of the Western or Arabian Sea (i.e., the fortified promontory of Reḍi to the south of Veṅgurlā in the Ratnāgirī district), which is said to have been conquered by Maṅgaleśa, and that the conqueror appointed Indravarman of the Bāppurā (i.e., Bātpūrā) lineage, apparently related to his own mother, as the new Governor of the region. According to a Goā grant, Satyāśraya-Dhruvarāja-Indravarman was ruling four *viṣayas* or *maṇḍalas* with his headquarters at Revatīdvīpa in January 610 or 611 A. D., which was the twentieth year of his government, and granted a village in the Khetāhāra *deśa* (Kheḍ taluka in the Ratnāgirī district) with the permission of the Cālukya emperor of Badāmī. It is usually believed that Indravarman was placed as a viceroy in the Koṅkaṇ by Kīrtivarman I about A. D 590, the first year of the former's rule according to the Goā grant. But possibly he was ruling as a subordinate ruler elsewhere and was stationed at Revatīdvīpa only after the conquest of that place by Maṅgaleśa some time after A. D. 597-98. It was as a result of the difficult days through which the Cālukya emperor was passing about this time that he appears to have become bold enough to issue the charter, dated in his own regnal year.

About the end of Maṅgaleśa's reign there was a civil war between him and his nephew Pulakeśin II, son of Kīrtivarman. The cause of the quarrel, according to the Aihole inscription of Pulakeśin II, was Maṅgaleśa's attempt to secure the succession for his own son. As a result of this war Maṅgaleśa lost his life and the throne of Badāmī passed to Pulakeśin II. The son of Maṅgaleśa, not mentioned by name in the Aihole epigraph, is usually identified with Satyāśraya-Dhruvarāja-Indravarman of the Goā grant. But even though his title "an ornament of the original great Bāppurā (Bātpūrā) lineage" may be explained by the suggestion that his mother was a Bāppurā princess, the fact that Indravarman acknowledged in January A. D. 610 or 611 the supremacy of Mahārāja Śrī-pṛthivī-vallabha, identified with Pulakeśin II, renders the theory unlikely; because Pulakeśin II could have hardly allowed his inveterate enemy and rival to the throne to be kept in the important position of the viceroy of the Koṅkaṇ districts. As, however, Pulakeśin's first regnal year corresponds to Śaka 532 (expired) while the date of the Goā grant is Śaka 532 (current or expired) the identification of Mahārāja Śrī-pṛthivī-vallabha, overlord of Satyāśraya-Dhruvarāja-Indravarman, with Maṅgaleśa is not beyond the bounds of possibility. The

CHAPTER 2.

History.

EARLY HISTORY

Shilaharas, 765—1260 A.D

victory of Cālukyas was completed in the days of the celebrated Pulakeśin II who came to power after Mangaleśa.

History of Kolābā during the seventh century is still wrapped up in obscurity. We only know that Hiuen-Tsang (640 A.D.) mentions Cimolo which is the same as Ceul. During the latter half of the eighth century Śilāhāras rose to power in Konkaṇ and the rule of the branches of this family continued up to the 13th century with only temporary interruptions. Now history informs us that three Śilāhāra houses[1] ruled in Western India. The oldest, out of these, ruled over Southern Konkaṇ from 765 A.D. to 920 A.D. Śilāhāras of Northern Konkaṇ popularly known as Śilāhāras of Thāṇā rose to eminence at about 800 A.D. and ruled for a period of four centuries. The third branch was mostly ruling the territories now included in Sātārā and Belgāṅv districts as well as those in the former Kolhāpūr State. This house, which rose in prominence at the end of the 10th century, did not extend the sphere of its influence over Konkaṇ or Kolābā.

All along, Śilāhāras were feudatories in status. They owed their allegiance first to the Raṣṭrakūṭas, then to Cālukyas as well as Kadambas and finally to the Yādavas of Devgirī. Rulers of these houses claim to have descended from Jīmūtavāhana. Jīmūtavāhana, according to the traditional story, offered himself as *āhāra* or food for Garuḍa on the Śilā fixed for the purpose, for saving the life of the serpent Śaṅkhacūḍa[2]. Hence the descendants came to be known as Śilāhāras. This explanation, to say the least, is curious and unable to convince historians. Probably the original name was a Prākṛt one like Śelāra and the change was made with a view to giving antiquity to it and connect it with the Paurāṇic hero, i.e., Jīmūtavāhana. It is interesting to note that Śilāhāras of Thāṇā and Kolhāpūr style themselves as *tagarapuraparādhīśvarā* and have the common *garuḍalāñchana.* The identity of *tagarapura* still remains a matter of conjecture. Fleet's view[3] that ancient *tagara* is the same as Ter about 95 miles south-east of Paiṭhaṇ[1] appeared to be the near-most approach to truth. The fact that *tagara* is the home of Śilāhāras is proved on the strength of the *Karakaṇḍacariu* of *Kanakāmaramuni* published by Prof. Hiralal Jain[4]. The relation of the three branches of Śilāhāras remains a moot question.

Shilaharas of South Konkan, 765—1015 A. D.

History of this house is known through one record, namely, the Khārepāṭaṇ plates of Raṭṭarāja[5] issued in 1008 A.D. Raṭṭarāja was the last ruler of this dynasty. The document is extremely important as it not only gives the genealogy of the ten ancestors of Raṭṭarāja, but mentions their specific exploits also. The date of the founder can be inferred from the fact that he was feudatory of the Rāṣṭrakūṭa emperor Kṛṣṇa I (758 to 773 A.D.). By 765 A.D.

[1] For a detailed information of the Shilaharas, see 'Shilaharas of Western India'—Dr. A. S. Altekar (Indian Culture Vol. II, No. 3).

[2] The story is dramatised by Shri Harsha in his Sanskrit Drama Nagananda.

[3] Journal of the Royal Asiatic Society, 1901, p. 337.

[4] Prof. Hiralal Jain's Article in Annals of the Bhandarkar Oriental Research Institute, XVI, pp. 1-11.

[5] Epigraphica Indica, III, p. 292.

CHAPTER 2.

History.
EARLY HISTORY.
Silaharas.
765—1260 A. D.
Shilaharas of South Konkan,
765-1015 A. D.

Kṛṣṇa I had established his power over Koṅkaṇ and it was probably handed over to Sānaphullā, the founder of this dynasty. Allowing 25 years for each reign, as is the custom, the Chronology[1] would be as follows:—

Sānaphullā	...	(765 to 795 A. D.)
Dhammayirā	...	(795 to 820 A. D.)
Aiyāparāja	...	(820 to 845 A. D.)
Avasāra I	..	(845 to 870 A. D.)
Ādityavarman	...	(870 to 895 A. D.)
Avasara II		(895 to 920 A. D.)
Indrarāja	...	(920 to 945 A. D.)
Bhīma	..	(945 to 970 A. D.)
Avasāra III	..	(970 to 995 A. D.)
Raṭṭarāja	,	(995 to 1020 A. D.)

Soon after the issue of the plates (referred to above) in 1008 A. D., the rule of Koṅkaṇ passed over to the later Cālukyas.

The Khārepaṭan plates declare that the founder, namely, Sānaphullā obtained lordship over the territory between Sahya mountain and the sea through the favour of Kṛṣṇarāja[2]. Sānaphullā's son Dhammayirā is known to have built a fort at Vallipaṭṭaṇa on the Western Coast[3]. Aiyaparāja secured victory at Candrapurī, i.e., Candor near Goā[4]. The reign of Avasāra I proved to be uneventful. His son Ādityavarman, described to be as brilliant as the Sun in valour, became known on account of the help offered to the kings of Candrapurī (modern Goā) and Cemulya (modern Ceul), 30 miles to the south of Bombay. This shows that the rule of Śilāhāras had spread over the whole of Koṅkan. At this time, *Laghu* Kapardī the ruler of the Ṭhāṇā branch, was just a boy and hence the help given to the feudatory ruler of Ceul must have been at his expense. Avasāra II only continued the policy of his father. Indrarāja's son Bhīma is styled as *'rāhuvadgrasta-candramaṇḍala'* because he overthrew the petty ruler of Cāndor. At this time the Kadamba ruler Śasṭhadeva and his son Caturbhujā were trying to overthrow the Rāṣṭrakūṭa rule. This explains Bhīma's opposition to Candrapurī or Cāndor. Avasāra III, no doubt, ruled in troubled times, but had no contribution of his to make. Finally, Raṭṭarāja, loyal to the Rāṣṭrakūṭas, was compelled to transfer his allegiance to Taila II[5].

[1] The Chronology is given by Dr. A. S Altekar in 'Shilaharas of Western India'.

[2] Kharepatan plates of Rattaraja—see *Krishnarajaprasadatan Samudratira sahyantadeshasamsadanobhavat.*

[3] Epigraphica Indica, III, p. 294, n. 8.

[4] Kharepatan plates—see "*Tasmadaiyaparajo bhutvijigishugunanvitah Snataschandrapurasannanalikeramibunasa yeh*".

[5] Miraj plate of Jagadekamalla, *Balvantam cholam nirghatya saptakonkanadhishvaranam sarvasvam grihitva uttaradigvijayartham Kolhapurasamisamavasitovijayaskhandhavare*—Indian Antiquary, VIII, p. 18.

CHAPTER 2.

History.
EARLY HISTORY.
Shilaharas, 765—1260 A.D
Northern Konkan, 800—1240 A.D.

Regarding this branch, sufficient historical evidence is available. In addition to five copper plates and six stone inscriptions already published, there are a dozen inscriptions that refer to rulers of this branch. Ṭhāṇā was the capital of these feudatories. Hence they are known as Śilāhāras of Ṭhāṇā.

Founder of this house was Kapardī[1], one of the most valiant lieutenants of the Rāṣṭrakūṭa emperor Govinda III (794 to 813 A. D.) in many a battle. Govinda, therefore, rewarded him with rulership over Northern Koṅkaṇ. Khārepāṭaṇ plate of Anantadev[2] (1095 A. D.) described him as "a daring hero like Sāhaśāṅka". Kānherī inscription, dated 843 A. D. speaks of Pulaśakti, his son, having obtained lordship over Koṅkaṇ through Rāṣṭrakūṭa Amoghavarṣa's favour; but it appears to be more customary than real. Originally the grant was made to Kapardī who ruled from 800 to 825 A. D. Description of Pulaśakti's exploits in Kānherī plates[3] is conventional. Kapardi II (850 to 880 A.D.) is more known as *Laghu*-Kapardi. Thāṇā plate of Arikesarin[4] speaks of the fact that the enemies of *Laghu*-Kapardī were afraid of him in childhood also. This is more conventional than real. Two records of this king only tell us that he was a feudatory of Amoghavarṣa I. It is in the reign of this king that Śilāhāras of the south spread their influence over Goā. It may be mentioned here that Kapardī II submitted to the Kalacuri ruler Kokalla[5]. His son Vāppuvānna was not an able ruler. But Vappuvānna's eldest son Jhāñjā (910 to 930 A. D.) is known to be the ruler of Samūr or Ceul from the statement of the Arab historian Al Masudi in 916 A. D.[6] Khārepāṭaṇ plates inform that this king built 12 Śiva temples. Saṅgamner plates of this king were, however, issued in 1000 A. D. His younger brother Goggi (930 to 945 A. D.) is compared with Droṇa and Bhīsma in the Khārepāṭaṇ plates; but no exploit of his is mentioned. His son Vajjaḍa I (945 to 975 A. D.) remained loyal to the Rāṣṭrakūṭas even though the empire was overthrown in 973 A. D.

Bhādan copper plate grant of Aparājita Mṛgāṅka (975 to 1010 A. D.) issued in 997 A. D. speaks of his rule over the whole of Koṅkan which comprised Thāṇā and Kolābā districts. In these plates, this king expresses sorrow for the overthrow of the Rāṣṭrakūṭa empire, but does not accept the supremacy of the Cālukyas. Sāmantādhipatī is his title. A verse in the Khārepāṭaṇ plates of Anantadeva (in 1095 A. D.) refers to the help that this Aparājita gave to a ruler named Gomma as well as to the fact that he enabled Aiyāpadeva to retain his kingdom. This verse also refers to the fact that this Aparājita granted protection to king Bhillama II, a scion of the Yādava family. The statement in Navasāhasāṅkacaritam that Paramāra received help from a king of Vidyādharas confirms this. As Paramāras were

---

[1] For the Chronology of these Shilaharas, see 'Shilaharas of Western India' by Dr. A. S Altekar.
[2] Indian Antiquary, IX, p. 63.
[3] Indian Antiquary, IX, p. 33.
[4] Asiatic Researches. Vol. I p. 358.
[5] Age of Imperial Unity, p. 97.
[6] Prairies d'or II 85.

CHAPTER 2

History.
EARLY HISTORY.
Shilaharas, 765—1260 A.D.
Shilaharas of Northern Konkan, 800—1240 A.D.

avowed enemies of Cālukyas and as these Śilāhāras had only unwillingly accepted the supremacy of Calukyas, this is probable. We know of Satyāśraya, the successor of Taila to have launched an attack on Aparājita soon after the retirement of Colas. It is, here, pertinent to remember, that the Canarese Ranna claims that Satyāśraya routed the lord of Koṅkaṇ. He speaks of Aparājita, i.e., king of Koṅkaṇ as 'Hemmed in by ocean on one side and Satyaśraya routed the lord of Koṅkaṇ.' He speaks of Aparājita, poetic exaggeration; nevertheless, it is safe to assume that Aparājita was defeated by Satyaśraya. Soon after this, Aparajita died.

The assumption that there was a war of succession between the two sons of Aparajita, *viz.*, Vajjaḍa II and Arikesarin, is based on the ambiguous words[1] used in Bhaṇḍup plates. Other documents, however, do not support it. The eulogy of Vajjaḍa II (1010 to 1015 A. D.) and the statement that Arikesarin was his younger brother, made in Thaṇā plates of Arikesarin go against this. it is sometimes argued that Sindhuraja's intervention in Koṅkaṇ was intended to establish the legitimate heir, *viz.*, Arikesarin to the throne, but the argument does not hold much water. The fact that Vajjada's son succeeded Arikesarin also belies any war of succession. It is true that Vajjada's reign was very short. A queen of the Kadaṁba King Chaṭṭadeva by name Kuṇḍalādevī is known to be the daughter of King Vacchaya of Thāṇı (*i.e.*, Thāṇa) Now as Chattadeva's rule is assigned to the period from 980 to 1031 A. D., it is possible to identify Vacchaya with this Vajjada II.[2] It is probable that Arikesarin (1015 to 1025 A. D.) might have been a regent of Cittarāja, *i.e.*, Vajjada's son who was just a child at the time[3]. Arikesarin had to work against heavy odds. The acceptance of the Calukya supremacy on the part of his father had estranged Paramāra King Bhoja who consequently attacked northern Koṅkaṇ as Bhoja is described as the Lord of Koṅkaṇ (Koṅkanādhipati) in Banswara plates[4] issued on January 3, 1020 A. D. as well as in Betma plates[5] issued in September 1020 A. D. In 1024 A. D. (Miraj plates) Calukya King Jayasimha II is reported to be ready to march against Northern Koṅkan, but whether he succeeded in subduing Arikesarin or Cittaraja is uncertain[6].

In the reign of Cittarāja (1025 to 1040 A. D.), clouds began to gather over Śilāhāra supremacy due to the Kadaṁbas of Goā. Kadaṁba King Śaṣṭhadeva II claims to have conquered both southern and northern Konkaṇ[7]. It appears that Cittarāja succeeded in retaining Northern Koṅkaṇ because he accepted Kadaṁba supremacy. The attack of Kadaṁbas was facilitated by King Goṅka's (Śilāhara house of Kolhāpūr) invasion of Ṭhanā at this

[1] Cf. *tasmadabhudvajjadadevanama tato graja Kesari Keshrajascha*

[2] Hangal Inscription-Epigraphica Indica XV p 333

[3] Bhandup plates say about Chittaraja-*Shilaharavamsho sishunapi yena paramunnatimunnatena.*

[4] Epigraphica Indica, XI, p. 182

[5] Cf. *Konkanagrahanavijayaparvani*, Epigraphica Indica XVIII p 320.

[6] However, The Struggle for Empire, page 166, states that he recovered Northern Konkan before 1024 and not in 1024. "Sometime before A.D. 1024 Jayasimha II and his general Chavanarasa reconquered Konkan, apparently after defeating the Paramara Bhoja".

[7] Narendra Inscription A—Epigraphica Indica XIII, p 316

CHAPTER 2.

History.
EARLY HISTORY
Shilaharas, 765—1260 A D.
Shilaharas of Northern Konkan, 800 –1240 A.D.

time. 'Dāyādavyasana' helping the conquest of Koṅkaṇ referred to in Khārepātaṇ plates of Anantadeva, probably alludes to this war between these two Śilāhāra houses. Cittarāja built the beautiful Śiva temple at Ambarnāth near Kalyāṇ. In the days of his son Māmmuni (1040 to 1070 A. D.), Kadaṁbas were becoming extremely powerful and he was prudent enough to offer his daughter to him[1]. It may also be mentioned that Someśvara I, the Cālukya ruler, defeated Mammuni and placed his own nominee on the throne of Northern Koṅkaṇ. "How long Someśvara kept Koṅkaṇ under his control cannot be determined." (The Struggle for Empire, p. 171). During his reign Ambarnāth temple appears to have been repaired[2]. Anantadeva (1070 to 1110 A. D.), the son of the elder brother of Māmmuni, happened to be an ambitious ruler. His Khārepāṭaṇ plates[3] indicate that he routed the enemies of his house. This enemy possibly is Guhalla II of the Kadaṁbas who was expelled by Anantadeva and who took the title of '*paścimasamudradhipati*', i.e., 'the lord of western ocean' and the ruler of entire Koṅkaṇ with 1,400 villages[4]. It is, however, stated in the Struggle for Empire, page 171, that the adversaries of Anantadeva were the Cālukyas. It is true that Śilahāras had become weak due to the attack and victory of Goṅkā (1020 to 1050 A. D.) described as the 'Lord of Koṅkaṇ' in his grandson's record[4] so as to become an easy target for Kadaṁbas; but it seems that Anantadeva succeeded in inflicting defeat on the Kadaṁba ruler Guhalladeva III (1180 A. D.) as the Khārepāṭaṇ plate describes him as "Casting into the ocean of the edge of his sword those fierce heaps of sin who, at a time of misfortune due to hostility of relatives, obtained power, devastated the land of the Koṅkaṇ, harassing Gods and Brahmaṇas[5]."

Aparārka I (1110 to 1140 A. D.) son of Anantadeva is found issuing land grants without any reference to the Kadaṁbas in 1118-19 and 1127-28 A. D[6]. as well as in 1129-30 A. D[7]. and 1138-39 A. D[8]. Hence the assumption that the Kadaṁba ruler Vijayāditya who styled himself as the 'torch for the jewels of the land of Koṅkaṇ' had annexed the Śilahāra kingdom appears to have no basis[9]. Anantadeva's Vaḍavalli plates issued in 1127-28 graphically describe the demon Ciṭṭuka invading the country, Aparārka with a single horse and sword plunging into the battlefield and harassing the enemy to such an extent that he could neither fight nor flee and took refuge with the Mlecchas[10]. This probably refers to the Kadaṁba ruler Jayakeśin II (1125-1147 A. D.) who styled himself as the Lord of Southern as well as Northern

---

[1] Narendra Inscription—Epigraphica Indica XIII p. 310
[2] Journal of the Bombay Branch of the Royal Asiatic Society, XII, p. 329
[3] Indian Antiquary, IX. p. 33
[4] Indian Antiquary, IX, p. 35.
[5] Journal of the Royal Asiatic Society, IV, p. 281.
[6] Annals of Bhandarkar Oriental Research Institute V p. 169.
[7] Journal of the Bombay Branch of the Royal Asiatic Society XXI p. 506—16.
[8] Festageate der Dr. Jacobi, pp. 189—93.
[9] Vijayaditya seems to have revolted against the Chalukyas but was defeated and made to submit. The Struggle for Empire, pp. 175-176.
[10] Journal of the Bombay Branch of Royal Asiatic Society, XX, p. 508.

CHAPTER 2.

History.
EARLY HISTORY.
Shilaharas, 765—1260 A.D.
Shilaharas of Northern Konkan, 800—1240 A.D.

Koṅkaṇ[1]. It may also be mentioned that Jayakeśin strengthened his position by marrying the daughter of Vikramāditya VI, the Cālukya ruler. He ruled jointly with his queen as a subordinate of the Calukyas (The Struggle for Empire, p. 176). Jayakeśin's success must have been a very short-lived one as another inscription of his issued only five months later fails to mention Kāverikādvipa or Northern Koṅkaṇ among his dominions[2]. Hence Vaḍavallī plates can be assumed as describing a fact which resulted in Aparārka throwing off the Kadamba yoke. He later on is seen sending an embassy to Kaśmir as is confirmed by Śrikaṇṭhcarita written by Mankha in the lifetime of the Kāśmīr King Jayasiṁha who died in 1150 A. D. Colophon of Aparārka-ṭikā on Yajñavalkyasmṛti states that it was composed by Aparāditya, a Śilahara king born in the family of Jimūtavahana belonging to the Vidyādhara stock[3]. Internal evidence shows that the author flourished between Vijñaneśvara (1110 A. D.) and Devanabhaṭṭa (1225 A. D.). Hence Aparāditya has to be identified with Aparaditya I (1110-1140 A. D.) or Aparāditya II (1170-1195 A. D.). It is more probable that he is this Aparāditya or Aparārka who was introduced by Tejaḥkaṇṭha in Kaśmir assembly through this book. Of course, whether he himself has written it or his protege has fathered his work upon him, cannot be determined at present, since Vaḍavalli plates are silent on this point.

The relation of Harapaladeva (1140-1155 A. D.) with Aparārka is not known. Bombay Gazetteer refers to three inscriptions of this King, dated 1149, 1150 and 1153 A. D[1]. One of these from Agaśi is dated *Saka* year 1078 *Margaśirṣa Suddha Pratipada* which corresponds to 22nd November, 1150 A. D. Mallikarjuna (1155-1170 A. D.) is known through his Prince of Wales Museum inscription hailing from Ciplūṇ (*Saka* year, 1079 *Pauṣa Vadya Caturdaśi*, i.e., 2nd December, 1157), where his rule over Ratnagiri is spoken of. In his reign, his northern neighbour Calukya Kumārapāla of Gujarat invaded the Śilahara kingdom as is known from the description of war in Kumarapalacaritam Canto VI, 47-72. Although in the first battle at Navasarī in Surat district the General of Kumarapāla was defeated, yet Mallikārjuna was slain in the second battle. Hence *Kumarapalacaritam* includes Koṅkaṇ among the provinces ruled by the King Kumārapāla. But Parel inscription of Mallikārjuna's successor, Aparāditya II (1170-1195 A. D.) dated 1180 A. D describes him as '*mahārajadhirājakoṅkaṇ-cakravarti*'. This indicates that the Śilahāras soon overthrew the Cālukya yoke. Keśirāja, the next Śilahāra ruler, is referred to in two unpublished inscriptions, one dated 1203 and the other dated 1238 A. D.[5]. From the latter, it is known that Keśirāja was the son of Aparāditya II. Although this king ruled for 40 years, it is clear that Yādavas of Devgirī by this time, extended their power

[1] Narendra Inscription (1125 A D.)—Epigraphica Indica, XIII, p. 316.
[2] Referred to by Fleet Bombay Gazetteers, I-ii, p. 568 No. 6.
[3] Cf. "*Iti shrividyadhara-vamsaprabhava srishilahara-narendrajimutavahananvaya-shrimadaparaditya-viracbite yajnavalkyadharmashastranibandhe prayscittadhyah trtiyah.*
[4] Journal of Bombay Branch of the Royal Asiatic Society, XII, p. 333.
[5] Bombay Gazetteers, Vol I, ii, p 20, n. 3.

CHAPTER 2.

History.
EARLY HISTORY.
Shilaharas, 765-1260 A D.
Shilaharas of Northern Konkan, 800—1240 A. D.

over the Deccan and Keśirājā was forced to accept Yādava suzerainty. Last Śilāhāra ruler was Someśvara (1240-1265 A. D.) two of whose stone inscriptions[1] are dated 1259 A. D. and 1260 A. D. Hemādri states that the Yādava ruler Mahādeva (Śaka, 1182-1193, i.e., 1260-1271 A. D.) defeated and killed the King of Koṅkaṇ named Soma[2]. Last known date of Someśvara is 1260 A. D. Hemādri's statement shows that Someśvara was first defeated on land, then took to ships and there appears to have met his death by being drowned. It is said that "even the sea did not protect him" and that "he betook himself to the submarine fire thinking the fire of Mahādeva's prowess to be more unbearable[3]. Thus in 1273 A. D. Thāṇā plates published by Mr. Wathen[4] speak of a Yādava Governor ruling over the Kingdom of Śilāhāras. So it is clear that Koṅkaṇ was annexed to the territories of the Yādavas.

Among the Śilāhāras of Kolhāpūr who ruled over Sātārā and Belgāṁv districts from 1000 to 1215 A. D., Goṅkā deserves mention here, as he is described as the Lord of Karhāḍ (Karāḍ), Mairiñja (Miraj) and Koṅkaṇ[5]. Dāyādavyasana referred to in the record of Anantadeva possibly refers to Goṅkā's conquest of at least of portions of Northern Koṅkaṇ and a part of Kolābā district. Gaṇḍarāditya of this house claims to be the undisputed King of Koṅkaṇ. During his reign Aparārka I of the Thāṇā branch appears to have been temporarily ousted by Jayakeśin II of Goā. A record of Vijayāditya, son of Gaṇḍarāditya states that he had restored the Lord of Sthānaka or Thāṇā to his kingdom[6]. It appears, therefore, that Gaṇḍarāditya had asked his son to help Aparārka II, who defeated Jayakeśin II in 1127 A. D. Vijayāditya (1140 to 1175 A. D.) had also helped Cālukya Paramādideva in his war with Kalacuris. In fact, he played the role of a kingmaker. His son Bhoja II (1175 to 1215 A. D.) assumed all imperial titles, but received a crushing blow from the ambitious Yādava ruler Siṅghaṇa (1210 A. D.) who is described as the "Garuḍa putting to flight the serpent in the form of the King Bhoja"[7].

Viceroys of the Yādavas of Devgiri, ruled over the Deccan including Koṅkaṇ as well as Kolaba from the days of Siṅghaṇa (1200 to 1247) down to Rāmacandra or Ramadeva (1271-1310) and his son Śaṅkara (1311 1313). Rāmacandra as is well known, was taken prisoner by Malik Kāfur, the General of Alā-ud-din, in the battle at Devagiri in 1307 A.D. In *Śaka*, 1235, *i.e.*, 1313 A. D., Malik Kāfur sent again to the Deccan for subduing Tailaṅgaṇa put Rāmacandra's son Śaṅkara also to death and fixed his residence at Devagirī. The revolt of Harapāla, the son-in-law

---

[1] Bombay Gazetteers, Vol. I, ii, p. 21, n. 1.

[2] Cf. Rajaprashasti I from Hemadri's Vratakhanda (Chaturvarga Chintamani Sardham Jananya sahe jivitena someshsvaravapi rajyam. V. 49.

[3] Cf. Hemadri *etatatpratapo bahiramburaseraurvantarepyasti kutah prayami. Chiran bimrshyeti yadiyavairi someshvaro vadavameva yatah.*

[4] Journal of the Royal Asiatic Society (Old Series), Vol. V, pp. 177-78.

[5] Journal of the Royal Asiatic Society, Vol. IV, p. 281, Sanskrit Transcript.

[6] Transactions of the Literary Society of Bombay, III p. 393.

[7] Cf. *'parnala-nilaya-prabala-bhoja-bhupala-vyala-vidravana-vihangarajah'*. Quoted in Bombay Gazetteers, Vol. I, ii, p. 254, n. 1.

Indian Antiquary, IX, 44.

CHAPTER 2.

History.
EARLY HISTORY.
Shilaharas,
765—1260 A.D.
Shilaharas of Northern Konkan.
800—1240 A.D.

of Rāmcandra was suppressed finally by Mubārak, the third son of Alā-ud-din in 1317 A. D., who seized and inhumanly burnt him alive[1]. From this time the Musalmāns have held ports in Kolābā. Ceul was one of such ports[2]. It must be said in fairness to Vijayanagar or Anegundi kings that they maintained control over many parts of Kolabā up to 1377 A.D. In fact before Musalmān domination, the south Koṅkaṇ including present Kolabā was under the control of a Liṅgāyat dynasty called the Kanarā gings, whose headquarters were at Anegundi. By the end of 14th century, however, the whole of Koṅkaṇ including Kolābā, came under the thumb of Musalmāns.

MEDIAEVAL PERIOD.

The early Deccan Musalmāns seem to have had little control over Kolābā. According to Ferishtā[3] as late as 1377 many parts of the koṅkaṇ were in the hands of the Vijayanagar or Anegundī kings[4]. Of these Bukka I died in 1377 and was succeeded by Harihara II. During his reign there were insurrections in Koṅkaṇ and the region came to be held by Turuṣkas on behalf of the Bahamani kingdom. In the next year Mujahid Shāh, the Bahamani Sultān, was assassinated at Ādoṇi. This presented a great opportunity for Harihara II for retaliation and he invaded Koṅkaṇ and Northern Karṇāṭaka at the head of a large army. Though the details of the campaign are not definitely known, two or three incidents stand out clearly. Mādhavamantrin who was in charge of Banavāsi on behalf of Vijayanagar, defeated the Turuṣkas and captured Goa and reduced the seven Koṅkaṇs to subjection (A. D. 1380). It must have been during this campaign against the *Sapta-Koṅkaṇs* that the important ports of Ceul and Dabhoḷ on the coast of Northern Koṅkaṇ were acquired by Harihara and the possession of these ports besides Goā must have made him master of the entire West Coast of the Deccan[5]. On the evidence of Nuniz it can be said that Harihara II "was always at war with the Moors and he took Goā and Ceul and Dabull and Ceillao and all the country of Caramandell".[6]

Soon after the introduction of British administration into Ratnāgiri, inquiries brought to light a general tradition, that before Musalman times the south Koṅkaṇ which included the present Kolābā, had been under a dynasty of Liṅgāyats called the Kānarā kings, whose headquarters were at Anegundi. They were believed to have established the village organisation of which traces remained though the original system was defaced by the later institution of *Khots*. Their power was said to have gradually decayed, merging into a time of disorder, when the country was overrun by Koḷīs and nearly unpeopled. One of the leading local chiefs had his headquarters at Kurḍū near the

[1] Struggle for Empire, p. 196.
[2] Briggs' Ferishta, II, 295.
[3] Briggs' Ferishta, II, 338.
[4] The site of Vijayanagar is the modern village of Hampi, thirty-six miles north-west of Bellari. The Vijayanagar dynasty included about twelve Kings whose power lasted from about 1336 to 1587. Coldwell's History of Tinnevelly, 45-50; Ind. Ant., II, 177.
[5] Bharatiya Vidya Bhavan, VI, 282.
[5] Bharatiya Vidya Bhavan, VI, 324.

CHAPTER 2.

History.

MEDIAEVAL PERIOD.

Devasthaḷī pass about twenty-two miles south-east of Nāgoṭhaṇā[1]. Jervis refers to this same tradition and notices that one of the centres of Vijayanagar power in the Koṅkaṇ was at Rāyagaḍ[2] which was held by Marāṭhā polygars as tributary.

The Bahamanis, 1347-1489.

From the beginning of their rule in 1318, the Deccan Musalmāns seem to have held ports in Kolābā of which Ceul was one[3]. Under the Bahamanis (1347-1489) the change of capital from Daulatābād south to Gulbargā caused the chief traffic to pass to the Ratnāgiri ports of Dābhol, Ciplūṇ and Rājāpūr Still Ceul remained a place of importance, as in 1357 when Hasan Gaṅgū distributed his territory into four provinces, the north-west province is described as comprehending Ceul, Junnar, Daulatabād, Bid and Paiṭhaṇ[1]. Muhammad II who ruled from 1378 to 1397 was an enlightened ruler. When his kingdom was ravaged by famine he made prompt and efficient arrangement for the transport of grain from Gujarāt and Māḷvā and its distribution among Muslims only at cheap rates. He established orphanages in various centres in the kingdom two of which were at the Koṅkaṇ ports of Ceul and Dābhoḷ[4].

In 1429, a force was marched to the sea and is said to have reduced the whole Koṅkaṇ to obedience. In 1436, a second army was sent and the chief of Reḍī or Rāyagaḍ was made tributary[5] and in 1451 by the establishment of Junnar as a leading Musalmān centre the connection with the Koṅkaṇ was strengthened[6]. But these steps did not succeed in establishing a complete hold of the Bahamanis over Koṅkaṇ; for, the Bahamanī kingdom was ever a hot-bed of rivalry between the Deccani and *paradeśi* groups. Indeed the signs of this rivalry were noted as early as the Koṅkaṇ campaign of 1429 referred to above. The Bahamani general Khalaf Hasan Basri planned to capture Sāṣṭī which was then held by the Sultans of Gujarat. The army of Khalaf Hasan encamped on the Mahim creek but his attempt to occupy Sāṣṭī proved futile because the Deccani officers under Khalaf Hasan treacherously quitted his camp, with the result that the Gujarātis were able to gain an easy victory over Khalaf Hasan[7]. During 1430-31, the Bahamani army was defeated on three successive occasions by Gujaratis. Khalaf Hasan, the *paradeśī* minister attributed these reverses to the treachery and cowardice of the Deccanis. But the latter seem to have convinced the king of the incompetence of his *paradeśi* adviser. The result was that the Deccanis were raised to power. Now they openly manifested their desire to suppress the foreigners and in 1446, treacherously massacred a large number of them. In that year an army of the Deccanis and *paradeśis* was sent against Rājā Śaṅkarrāv Śirke, a chieftain with his headquarters at Kheḷṇā

---

[1] Rev. Rec. 121 of 1825. 2—4.
[2] Konkan, 89.
[3] Briggs' Ferishta, II, 295.
[4] Bharatiya Vidya Bhavan Vol. VI, p. 254.
[5] Briggs' Ferishta, II, 424.
[6] Briggs' Ferishta, II. 484.
[7] Bharatiya Vidya Bhavan, Vol. VI, p. 359.

CHAPTER 2.

History.

MEDIAEVAL PERIOD.
The Bahamanis,
1347—1489.

(Viśāḷgaḍ) in South Koṅkaṇ. The Rājā of Saṅgameśvar who earlier had professed submission to the Bahamanī Sultān made common cause with the Śirke. These two stalwarts once again showed that the spirit of the Koṅkaṇ was yet unsubdued. The invaders, who were lured by them into the fastnesses of the hilly tracts of this region, suffered a crushing defeat with the result that the survivors retreated to the fort of Cākaṇ. Taking advantage of this, the Deccanis misrepresented this affair to the Sultān and ascribed the defeat to the treacherous and inefficient conduct of the Koṅkaṇ campaign by Khalaf Hasan and his *paradeśi* colleagues. The Sultān concurred with the Deccani's view and brought about a severe massacre of the foreigners. After the incident a few surviving foreigners represented to the Sultān the deception practised on him and gave him the correct version of what had taken place. The duplicity of the Deccanis was exposed with the result that they were degraded in the court and the foreigners regained their ascendancy.[1] The feud between the two parties, however, never actually died out.

The reign of Muhammad Shāh III (1463-1482) was a period of gradual rise and ascendancy of one of the ablest ministers of the Bahamani kingdom, Mahmud Gavān, who was Persian by birth. Anxious to establish his hold over Koṅkaṇ he marched (1469) against refractory Koṅkaṇ chiefs with a powerful army including the troops of Junnar, Cākaṇ, Kolhāḍ, Dābhol, Ceul, Wāī and Māṇ. In this campaign Mahmud Gavan invaded Jakhurai, *i.e.*, probably Saṅkarrāv of Saṅgameśvar by way of Kolhāpūr. Mahmud had a great difficulty in capturing Kheḷṇā or Viśāḷgaḍ which barred his progress to Saṅgameśvar. He was, however, assisted by Karaṇsingh of Mudhol, who held a band of Marāṭhā soldiers under his control. Bhīm, the son of Karaṇsingh scaled the walls of Viśāḷgaḍ with the help of a wild lizard[2] and captured the fortress. The subsequent capitulation of Saṅgameśvar was an easy affair which Mahmud accomplished. This was followed by the conquest of Goā. As he was very anxious to hit at Vijayanagar, he was very keen on carrying out this enterprise successfully, for there was a brisk sea-borne trade carried on by Vijayanagar through Goa, on which the prosperity of Vijayanagar depended to a considerable extent. The loss of the port thus cut off not only a lucrative source of income to Vijayanagar but also the traffic in horses which was essential for keeping up its military strength[3]. Mahmud's campaign of Koṅkaṇ ended in 1472[4]. Bahamani kingdom ever remained a hot-bed of fighting nobes. Sultān Mahmud Shāh (1482-1518) took no interest in the kingdom and the provincial governors became powerful. Bahādur Gilānī a noble of the Bahamanī Empire seized the whole of Koṅkaṇ and committed various acts of piracy off the Gujarāt coast for several years (1491-94). He further carried on depredations as far as Cambay and seized the island of Māhīm. Mahmud

[1] Bharatiya Vidya Bhavan, VI, 265-266.
[2] An animal holding its nails fixed into the rock.
[3] Bharatiya Vidya Bhavan VI, 298.
[4] H. K. Shervani; Bahamanis of Deccan p. 298.

CHAPTER 2.

History.

MEDIAEVAL PERIOD.

The Bahamanis. 1347—1489.

Begāḍā the Sultān of Gujarāt (1458-1511) first attempted to send an army against Gilānī, but he soon found that for a dash against Gilānī, the Gujarāt army would have to invade the Deccan. Mahmud, therefore, wrote to the Bahamanī king pointing out the need of suppressing the rebel. The Bahamanī king in response to this sent an army against Gilānī, but it was not till 1494 that Gilānī was defeated and slain and full reparations were made to Gujarāt, which ever afterwards maintained an uneasy control over the northern part of Koṅkaṇ, leaving the southern part to be ruled by the Ahmadnagar rulers who succeeded the Bahamanīs.

Gujarat Kings, 1509.

Towards the close of the fifteenth century (1489) the inland parts of Kolābā passed from the Bahamanī to the Ahmadnagar kings. The seacoast, including at least Nagothaṇā and Ceul, remained in the hands of the Gujarāt kings,[1] till, in 1509, the overlordship of Ceul passed from Gujarat to the Portuguese[2]. After this, though the coast boundary of Gujarāt shrank from Ceul to Bombay,[3] the Gujarāt kings continued to hold the fort of Sāṅgaza or Sāṅkṣi in Peṇ till 1540 when it was made over to Ahmadnagar[4].

Portuguese on the scene.

The arrival of Portuguese on the scene at this time, was destined to affect the fortunes of Koṅkaṇ in a remarkable way. In order to understand the circumstances in which they came to dominate the Koṅkaṇ scene it is necessary to make a few preliminary observations about the maritime trade of India. From very early times, Indian ships on the west coast carried on trade with Hormuz in the Persian Gulf. The main centre of this trade was Gujarāt but Malabār and Koṅkaṇ had also a share in it in the fourteenth century. The Arabs exercised a strict monopoly in this trade from Malabar to the Red Sea. Towards the end of the century the Portuguese arrived on the scene and planned to oust the Arabs from this lucrative trade and succeeded in establishing themselves firmly at Cochin and Calicut. Their policy in the beginning was only to send annual expeditions from Portugal but by 1505 they adopted a new policy of settling in India permanently and with that view they appointed Almeida as the first residential viceroy, at Cochin. This policy of the Portuguese of settling in India, keeping a standing fleet as well as the construction of forts alarmed the Muslim rulers of Bijāpūr, Gujarāt and other smaller states. Their supremacy on the Arabian sea had also seriously affected the interests of Arabia and Egypt by depriving them of the duties levied on Indian goods. So when the Muslim rulers appealed to the Sultān of Egypt for aid he readily agreed and sent a fleet under Amir Hussain, who in January 1508 severely defeated a Portuguese fleet off Ceul in Koṅkaṇ and the son of the Portuguese commander lost his life.

---

[1] In 1502 the Italian traveller Varthema (Badger, 114) placed Chaul in Gujarat; and in 1508 according to Mirat-i-Ahmadi (Bird, 214) Mahmud Begada established a garrison at Nagothana and sent an army to Chaul.

[2] Faria in Kerr, VI, 120.

[3] Stanley's Barbosa, 68-69.

[4] Faria in Kerr, VI, 368.

CHAPTER 2.

History.
MEDIAEVAL PERIOD.
Portuguese on the scene.

Next year the Portuguese viceroy Almeida avenged the death of his son by inflicting a crushing defeat on the Muslim fleet off Diu on the Gujarāt coast.[1] In 1516 the Portuguese succeeded in establishing a factory at Ceul and Revdaṇḍā.[2] It should be noted that Ceul was a very important port through which brisk maritime trade used to be conducted in the 15th century. Even Dābhoḷ and Rājpurī could stand no comparison to it. Silk, spice articles, nutmegs, and coconuts used to be exported largely to Europe. Ceul was equipped with suitable piers to facilitate the landing of boats in those days. What is called Revdaṇḍā to-day was in fact a part of Ceul. However, with the occupation of Goā by the Portuguese and their increasing supremacy, the trade of Ceul was diverted to the south. When the Sidīs established their hold over Jañjirā and Daṇḍā-Rajpurī and as the English established themselves at Surat, the prosperity of Ceul came to be on the decline[3]. The growing rivalry between the Ādilshāhi and Nizāmshāhī kingdoms and their constant fighting caused the decline of the commercial prosperity of Ceul still further. Even nature conspired as it were to destroy the prosperity of Ceul. With the gradual accumulation of silt the sea became shallow and the port no longer remained convenient for landing of ships and carrying on sea-borne trade[4].

But to turn to the main incidents of history, in 1521, on the promise that he would be allowed to import horses through Ceul, Burhān Nizām Shah (1508-1553), the Ahmadnagar king allowed the Portuguese to build a fort at Revdaṇḍa about two miles below the Musalmān town. In 1524 the fort was completed. In 1528 a Gujarāt fleet of eighty barks appeared at the mouth of the Ceul river and did much damage to Ahmadnagar territory and to Portuguese trade. Thereupon a Portuguese fleet was sent to act against the Gujarāt fleet, which took several Gujarat vessels, and passing up the Nagothaṇa or Ambā river burnt about six Gujarat towns. On his way back to his boats the Portuguese General was attacked by the commandant of Nagoṭhaṇā, but beat him off with loss. In 1533 and again in 1538 the Gujarāt kings made treaties with the Portuguese. In 1540 Burhān Nizām Shāh of Ahmadnagar took the fort of Sankṣi in Peṇ from its Gujarāt commandant. The Gujarāt commandant asked for help from the Portuguese who re-took the fort, and kept it for a time, but finding it costly handed it to Ahmadnagar[5]. So formidable had the power of the Portuguese grown that in 1570

---

[1] Bharatiya Vidya Bhavan VI p 424

[2] Da Cunha's Chaul and Bassein, 39.

[3] The port of Chaul had lost its importance during the 13th and 14th centuries but regained it in the 15th century; it became "a place of considerable note in the 15th century, during the prosperity of the Bahamani dynasty and its Ahmadnagar branch" (J. Da Cunha: History of Chaul and Bassein, published in 1876, pp. 17-18).

However, J. Da Cunha wrote in 1876: "Chaul long before Bassein rose to be the capital of the North, was the Principal entrepot of trade of the Portuguese in this part of India, as well as their chief naval station and arsenal." (J. Da Cunha: History of Chaul and Bassein, p. 82)

[4] Mr. S. V. Avalaskar: Shiva-Charitra Sahitya, Vol. IX, Introduction, pp. 4 and 5.

[5] Faria in Kerr, VI. 368.

CHAPTER 2.

History.

MEDIAEVAL PERIOD.

Portuguese on the scene.

the kings of Ahmadnagar, Bijāpūr, Calicut, and Achin in Sumātrā formed a league against them. Murtazā Nizām Shāh of Ahmadnagar, who was stirred to great exertions by the hope of securing Ceul and Bassein, led an army against Ceul, but without effect[1]. The Portuguese in their turn invaded the Ahmadnagar territory, attacking Kalyāṇ and burning its suburbs. In 1594 the Ahmadnagar king again attacked Ceul and detached a body of horses to ravage Bassein.[2]

Sidis of Janjira.

At this stage, it is necessary to take note of another power that materially affected the fortunes of Koṅkaṇ, the power of the Sidīs of Jañjirā, who originally came from Abyssinia. About the middle of the fifteenth century (1437), when the Bahamani dynasty became independent of Delhi and intercourse with North India ceased, the fashion arose of bringing to Western India large numbers of Abyssinians and other East Africans.[3] These men

---

[1] Faria in Kerr, VI. 423.

[2] Briggs' Ferishta, III. 284.

[3] The trade in slaves from the African coast to Egypt, Arabia and India had been going on from pre-historic times During the time of the author of the Periplus (A.D. 70 and 80), Abyssinian slaves were exported from Opone from the Egyptian market where they were in demand on account of their docility, courage and intelligence (Vincent's Commerce of the Ancients, II. 157). Under the Shilahara rulers of the Konkan (A D. 810-1260), slaves are mentioned as sent from Sofala in Africa to the Thana ports [Ibn Alurady (950) Reinaud's Abulfida, ccevii]. Towards the end of the fifteenth century Abyssinian slaves were in high estimation in Turkey, Arabia and India. They were docile, tractable, intelligent and endowed with talents and courage which always raised them to favour and often to command [Vincent's Commerce, II 122 note 3, and Nikitin; (1470). India in Fifteenth Century 9, 10, 12]. In India these slaves were employed by Musalmans as soldiers and sailors. In the beginning of the sixteenth century (1514) Barbosa notices the high value attached by Moors to Abyssinian slaves, who were Christians, taken in war These Christian slaves were sharp, well-built, and faithful, and when they became Musalmans they were better than the original Moors (Stanley, 18). During the period of Portuguese power in the Konkan (1530-1739) the import of African slaves into India continued brisk. Great numbers of house-slaves were brought by Portuguese ships from Africa and spread all over the Portuguese territories. The number of slaves varied from six to ten in a small establishment and from thirty to forty in a large establishment. Besides working as farm servants they carried umbrellas and palanquins and did other menial work. They cost little to buy, and scarcely anything to keep, only a dish of rice once a day Some of these blacks were sold in war, some by their parents, and others, in despair, barbarously sold themselves [Gemelli Careri in Churchill, IV 203: Terry (1618) in Kerr's Voyages, IX. 392; Badger's Varthema 114, 151: Nairne's Konkan, 50]. Hamilton (1680—1720) notices that a good store of Mozambique negroes was brought to India They were held in high esteem by the Indian Portuguese who made them Christians and raised them to be their priests (New Account, I 10). Hamilton also notices (Ditto, I 24) the import of slaves from Aethiopia. In driving off the Maskat Arabs from Diu in 1670, African slaves are noted (Ditto, I. 40) as behaving with great gallantry. After the fall of Bassein (1739) negroes are mentioned in the stipulations regarding the release of prisoners (Jervis' Konkan, 130). Under the Maratha supremacy in the Konkan (1670—1800) the *pandarpeshas* or Maratha landlords of Thana had to obtain a special leave of the Peshva for the employment of slaves. In 1750 Grose (I. 159) notes the, fondness of the Moors for Abyssinian slaves known as Habshi Kafirs. These slaves were black, woolly, and not thicklipped: they were brave, faithful and shrewd: they were well treated. Traces of African blood may be seen among some of the Salsette Christians and Konkani Musalmans, and among Hindus the Katakari have a sub-division named Sidi; some Thakurs have frizzled and curly hair and Talheri Kunbis are occasionally met, whose deep blackness suggests a part African origin.

CHAPTER 2.

History.

MEDIAEVAL PERIOD.

Sidis of Janjira.

from the Arab El Habish, the people of north-east Africa, were known as Habshis, or more often as Sidīs, which was originally a term of respect, a corrupt form of Sayyad. Though most Habshis came to India as slaves, their faithfulness, courage, and energy often raised them to positions of high trust in the Bahamanī court. According to Orme the successful Abyssinians gathered round them, all of their countrymen whom they could procure either by purchase or invitation, including negroes from other parts of Africa, as well as Abyssinians. From their marriages, first with natives of India and afterwards among their own families, there arose a separate community, distinct from other Musalmans in figure, colour and character. As soon as they were strong enough they formed themselves into an aristocratic republic, the skill and utility of the lowest orders giving them influence, and influence fostering a pride in their name which made them among the most skilful and daring sailors and soldiers in Western India[1].

Towards the end of the fifteenth century Sidi Yākut is mentioned as admiral of Bahadur Gilāni, the son of the Bahamanī governor of Goā, who, establishing himself at Goā and Dābhol, attempted, in the decline of Bahamanī power, to make himself ruler of the Koṅkaṇ. In 1493 Bahādur sent Yākut with a fleet of twenty sail against the Gujarāt fort of Māhīm near Bombay. Yākut took the fort, and Bahādur refusing to submit or to restore the place, was attacked, defeated, and slain by Mahmud Bahamanī[2], as mentioned above.

There is no evidence that this Yākut Khān was connected with Jañjirā[3]. Since the establishment of Musalmān power in the Deccan, Jañjirā, the fort and Daṇda-Rājpurī, the port rose to great importance under the Ahmadnagar king. According to a Musalmān history of Ahmadnagar it was Malik Ahmad (1490-1508), the founder of the Ahmadnagar dynasty who first established Abyssinians as the captains of the island fort of Jañjirā. During the period of the highest prosperity of the Musalmān kings of Ahmadābād (1450-1530), Daṇda-Rājpurī is said to have been one of the twenty-five districts or *sarkārs* into which their possessions were divided[4]. But the reference is doubtful; at most, it only implies that the ruler of Rājpurī acknowledged the Gujarāt king as his suzerain[5]. About 1490 Ahmad Shāh, the founder of the Ahmādnagar dynasty, took Daṇda-Rājpurī after a long siege[6]. At this siege, according to an Ahmadnagar Musalmān history, after vainly attacking the island fort of Jañjirā for six months, Ahmad's troops grew disheartened. Besides his want of

[1] Orme's Historical Fragments, 56-57 Waring (Marathas, 71) describes these Abyssinians as brave and active and staunch Muslims, hostile by religion and by interest to the rise of a Hindu power.

[2] Briggs' Ferishta, II, 539, 543; IV, 72.

[3] Janjira is the Marathi corruption of the Arabic Jazirah meaning an island.

[4] Bird's Mirat-i-Ahmadi, II.

[5] Compare the entry of Mulhar or Baglan as one of the twenty-five 'districts' of Gujarat The Baglan chief's dependence went no further than the furnishing of a body of troops in time of war.

[6] Briggs' Ferishta, III, 198; Waring's Marathas, 44

CHAPTER 2.

History.

MEDIAEVAL PERIOD.

Sidis of Janjira.

success Ahmad's position was very uncertain. He had only lately thrown off his allegiance to Mahmud Bahamanī (1482-1518) who was doing his utmost to bribe Ahmad's troops to give up his cause. The fortunate capture of Śivneri, the fort of Junnar in Poonā, with five years' revenue of Mahārāṣṭra and the Koṅkaṇ, enabled Ahmad to secure the allegiance of his men by gifts and high pay[1]. The siege of Jañjirā was pressed, the fort taken, and the Koḷī garrison tied to chains and thrown into the sea. Ahmad rebuilt and strengthened the fort and gave the command to his Abyssinian slave Yākut[2]. According to another account the Sidīs got possession of the island by fraud[3]. A certain Perim Khān, and one or two other Abyssinians, dressing as merchants, brought from Surat a shipload of great boxes said to contain wine and silk. They asked Rām Pāṭil, the Koḷī captain of the island, if they might land their goods. He gave them leave, and, in return, they regaled the garrison with wine. The Koḷīs drank to excess, and the merchants, opening some of the boxes in which armed men were hid, attacked and took the fort. According to local information gathered in the second half of the nineteenth century by F. B. O'Shea, Inspector of Post Offices, Koṅkaṇ Division, Rām Pāṭil embraced Islām and was made governor of the island under the name of Ithbāi Rāv. According to another source, tapped by Larcom, during the same period Burhān Nizām Shāh (1508-1553) granted Jañjirā and Daṇḍa-Rājpurī to his famous Shia Minister Shāh Tāhīr[4], who in 1537 induced Burhān to establish the Shia faith as the state religion of Ahmadnagar. This in Mr. Larcom's opinion, explains the Shia shrine of Pañcaytan Pir in the fortress of Jañjirā[5].

Gujarat Claims 1450-1530.

The chief town of Habsan appears in Barbosā (1514), as Daṇḍa[6]. and, about the same time, Daṇḍa is entered in the Mirat-i-Ahmadi among the ports that yielded revenue to Gujarāt[7]. The mention

---

[1] This find of treasure appears in the Ahmednagar history as the gift to Ahmad by a Janjira hermit of a piece of the philosopher's stone.

[2] Sahabi's Ahmadnagar History (3—7) gives the following account of the way in which Sidi Yakut obtained the command of Janjira fort. During the seize, Ahmad looking down from the rocky shore across the half a mile of sea to the fort lost heart and turning to his general Salabat Khan and his slave Yakut said; 'Who can take a fort whose moat is the sea? Salabat Khan was silent. But Yakut dashed down the rocks, and, throwing himself into the sea, swore that he would not return without the head of the captain of the fort. Ahmad sent a boat after him. But Yakut raised himself in the water and struck at the boat with his sword declaring that he would not come back unless the king commanded him and sent his ring in token of his command. Ahmad sent his ring and Yakut binding it in his turban swam ashore. Pleased with his courage Ahmad promised that, if Janjira fell, Yakut should command it.

[3] Clunes' Itinerary, 24.

[4] Shah Tahir was a Persian, very highly respected for his learning and holiness. Ferishta (Briggs, III 223) has an excellent account of Shah Tahir's tact in bringing about a friendly meeting between his master and Bahadur Shah (1526—1536) of Gujarat.

[5] According to another account this shrine originally belonged to the old Koli guardians of the island.

[6] Stanley's Edition, 71.

[7] Bird's Mirat-i-Ahmadi, 129. It is difficult to understand what control or rights the Gujarat king had over Danda-Rajpuri. The right may have been nominal, or the revenue may have been recovered from Gujarat merchants trading with Janjira.

CHAPTER 2.
History.
MEDIAEVAL PERIOD.
Gujarat Claims 1450—1530

of the Malabār coast and the Māladiv islands in the same list shows that the fact of getting revenue from Daṇḍā did not imply the possession of any political power in the port. Whatever power there may have been was lost between 1530 and 1535 when the greater part of the Ṭhāṇā coast passed from Gujarāt to the Portuguese. Still the Ahmadābād kings seem to have cherished some claims over Jañjirā, as in 1578 when the Emperor Akbar conquered Gujarāt he is said to have arranged that Daṇḍa-Rājpurī should be considered part of Ahmadnagar[1]. In 1584 Salābat Khān, the Ahmadnagar minister, was for a time imprisoned in Daṇḍa-Rājpurī[2]. In 1600 Ahmadnagar was taken by the Moghals, and though the great Malik Ambar soon after recovered most of the territory for his king[3], local records seem to show that till 1618 the governors of Daṇḍa Rajpuri were Moghal officers[4], though the Portuguese still continued to have their hold on Revdaṇḍā. In 1618, an abyssinian of the name of Sidī Surul Khān was appointed governor. In 1620 Sidī Surul was succeeded by Sidī Yākut, and he, in the following year, by Sidī Ambar who was known as Sānak or the Little, to distinguish him from the great Sidī or Malik Ambar who restored and remained in power at Ahmadnagar till his death in 1626[5]. Daṇḍa-Rājpurī along with the whole district of Kolāba continued to remain under Ahmadnagar till 1630, when, on the final overthrow of the kingdom by Shāh Jahān (1628-1658), it passed to the Moghals[6]. But the Moghals exercised so little control that, within two years, almost the whole of the district except the territory round Daṇḍā, where the Sidīs then had firmly rooted themselves fell into the hands of Śahājī Bhosle, Śivājī's father[7]. In February 1636 a strong Moghal force was sent to recover the Koṅkaṇ from Śahājī who retreated to the hill fort of Māhuli in Ṭhāṇā and was there forced to surrender[8]. In 1636, as Ādil Khān of Bijāpūr agreed to pay tribute, Shāh Jahān made over the Koṅkaṇ to him. The places especially noticed as ceded to Bijāpur were Jival or Ceul, Cākaṇ in West Poonā, and Bābaḷ or Pābal, perhaps Panvel in Ṭhāṇā[9] and Daṇḍā-Rājpurī also. In 1636 Śahājī entered the service of Bijāpūr[10]. Under the Bijāpūr kings the Koṅkaṇ between the Sāvitri and Bassein was divided into two commands, one between Bhivaṇḍī and Nāgoṭhaṇā whose headquarters were at Kalyāṇ, and the other from Nāgoṭhaṇā to the Sāvitri under the Sidīs of Jañjirā whose headquarters were at

First Sidi Governor, 1618.

Janjira made over to Bijapur, 1636.

[1] Bird's Mirat-i-Ahmadi, 134.

[2] Briggs' Ferishta, III, 265; Ferishta, I, 388. Salabat Khan seems to have been moved to Kherla in Berar. Briggs' Ferishta, III, 278.

[3] Briggs' Ferishta, III, 315.

[4] The appointment of one Allah Khan is noted in 1612 and of Ibrahim Khan in 1618.

[5] Mr Larcom's MS

[6] Elphinstone's History, 509.

[7] According to Jervis (Konkan, 89) in 1632 Shahaji was offered the whole of the Nagar Konkan if he would agree to hold it from the Moghal Emperor and would give up all claims to lands in the Deccan.

[8] Jadunath Sarkar; Shivaji, p. 17.

[9] Elliot and Dowson, VII, 256

[10] Jadunath Sarkar: Shivaji, pp. 17-18

CHAPTER 2.

History.

MEDIAEVAL PERIOD.

Janjira made over to Bijapur, 1638.

Daṇḍā-Rājpurī and who held the Government on condition of protecting trade against pirates and of carrying pilgrims to Mecca[1]. The Sidī now became the leading Abyssinian officer of the Bijāpūr fleet[2], and was raised to the rank of Vazir. In accordance with the aristocratic constitution of the Sidī community it was arranged that on the death of a Vazir, the first officer of the fleet, not the son of the late governor, was to succeed. Among Bijāpūr Vazirs the local records mention Sidī Ambar, who died in 1642, Sidī Yusuf who died in 1655, and Fath Khān who according to Grant Duff was an Abyssinian[3], and, according to Khāfī Khān, an Afghan[4]. The submission of the Sidīs to Bijāpūr was not smooth; for, we find that Sidī Ambar, Captain of Daṇḍā rebelled against Ādil Shāh and was defeated in November 1640. A Bijāpurī army under Asad Khān was sent in February 1642 to wrest Daṇḍā from the rebels and in March 1642 Fath Khān in retaliation proclaimed a puppet Nizām Shāh as the lawful heir of an ancient dynasty and was tyrannically seizing territories in Balāghāṭ under his pretended authority. Eventually, Bijāpūr Government made peace with Fath Khān, recognising him as its vassal and the lord of Daṇḍā[5].

Shivaji.

Śivājī's contact with the present Kolābā district can be traced to the year 1656 when he marched to invest Rāiri (Rāyagāḍ) in the course of his campaign against the Mores of Jāvḷi. Kṛṣṇājī and Bājī, the two sons of the late Candra Rāv More who had met his death at the hands of Śivājī's officer, together with many women of the family had taken refuge in the fort. Rāiri was then a very lofty and almost inaccessible plateau without the fortifications which Śivājī later strengthened and named it as Rāyagaḍ in 1656[6]. The siege was a short one: want of a leader and exhaustion of provisions forced the young Mores to agree to a surrender through the mediation of the two of Śivājī's Māvḷe followers (April 1656). Śivājī was now free to invade South Koṅkaṇ with ease and extend his dominion in that region[7]. Next year on 31st July, he despatched Raghunāth Ballāḷ Korḍe to attack the Sidīs[8] of Jañjirā, and in October following, himself burst into Koṅkaṇ. The northern part, largely comprising the present Ṭhāṇā district, including Kalyāṇ, Bhivaṇḍī and Māhulī were captured from the Bijāpūr officer Mullā Ahmad by January 1658. Śivājī's progress towards the south into the Kolābā district seems to have been assisted by the petty local chiefs in that region who were eager to throw off Muslim yoke and had written to him for help. Surgaḍ, Birvāḍī, Taḷā, Ghosāḷgaḍ, Bhorap or Sudhāgaḍ (15 miles east of Rohā), Kāñgori (12 miles east of Mahāḍ), all passed into his hands and thus the Sidīs of Jañjirā lost the eastern half of the Kolābā

[1] Grant Duff, Vol. I, 110.

[2] Jervis' Konkan, 90; Grant Duff, Vol. I, 110.

[3] Grant Duff, Vol. I, 111.

[4] Khafi Khan in Elliot and Dowson, VII, 289.

[5] Sarkar: Shivaji, p. 256.

[6] *Shivacharitra pradipa* p. 50.

[7] Sarkar: Shivaji, p. 43.

[8] Maratha chroniclers describe the Sidi as an enemy like a mouse in a house (*Vide Sabhasad Bakhar* para. 80).

CHAPTER 2.
History.
MEDIAEVAL PERIOD.
Shivaji.

district to him[1]. With a view to press the Sidī still further, Śivājī again sent in 1659, a strong force under the Peśvā Śāmrājpant but the Marāṭhās were met by Fath Khān and defeated with great slaughter[2]. Śivājī made every effort to repair this disaster and sent a fresh body of troops under Raghunāth Pant. But Fath Khān maintained his ground and in the following year (1660) gained some important advantages[3]. In this campaign Kay Sāvant a loyal vassal of Bijāpur cooperated with the Sidī. Śivājī's General Bājī Pāsalkar met him when both of them fell in a single combat[4]. During the rains of 1661 Śivājī turned his whole strength against Fath Khān, and, in spite of bad weather, drove back Fath Khān's troops in a great land battle and captured Daṇḍa-Rājpurī before the season was open enough to allow the Bijāpūr government to relieve it[5]. Śivāji further totally excluded the Sidī from the mainland by fortifying a hill that commanded the island fort and building a chain of fortresses, such as Birvāḍī and Lingāṇāgad (5 miles, east of Rāyagaḍ)[6], which effectively prevented the Sidī depredations in that quarter. He opened batteries against the island fort of Jañjirā, but for want of guns and artillerymen, failed to make any impression on it. Every season during the next nine years (1661-1670) Śivājī battered Jañjirā but with little success. Fath Khān was hard pressed and applied for help to his new neighbours, the English. And so great a name for strength had the Jañjirā rock gained, that the English factors in Bombay wrote to Surat, advising the council to give up Bombay and take Jañjirā instead[7]. Marāṭhā gains on the Kolābā coast were organised into a province, which was placed under the Viceroy, Vyañkojī Datto, with a permanent contingent of 5 to 7 thousand men (Jadunath Sarkar, Shivaji. p. 58).

Finding his supplies from the mainland totally cut off and thus reduced to starvation, the Sidī started piracy against the villages and ports in the south, on the sea coast of Śivājī's dominion. Śivājī's inability to control the piracy convinced him of the need to build up a strong navy to ensure the protection of his sea-side districts.

---

[1] Sarkar: Shivaji, p. 55.

[2] Grant Duff's Marathas, Vol. I, p. 130
In this connection Sir Jadunath Sarkar writes "Fath Khan was a brave, active and able leader. In 1659, when Afzal Khan was advancing against Shivaji from the east, Fath Khan seized the opportunity of trying to recover his own. But, on hearing of the destruction of the Bijapur army (November), he retired in haste." (Jadunath Sarkar: Shivaji, Sixth Edition, p. 127).

[3] Grant Duff's Marathas, Vol. I, p. 131.

[4] *Sabhasad* para. 78.

[5] Grant Duff's Marathas, Vol. I, pp. 144-145. Grant Duff's details seem to show that there is no truth in Orme's story (Historical Fragments, 8-9) that, on escaping from Panhala fort, where he had been closely besieged by the Bijapur general Sidi Johar or Salabat Khan, Shivaji appeared before Danda-Rajpuri, and, on showing a forged order from Sidi Johar, induced the commandant to give up the fort. Orme was perhaps misled by Shivaji's capture of Rajapur in Ratnagiri which followed shortly after his escape from Panhala fort. See Grant Duff's Marathas, Vol. I, p. 143.

[6] Grant Duff's Marathas, Vol. I, p. 112.

[7] Grant Duff's Marathas, Vol. I, p. 174.

But even before this, his attention was forcefully directed to a greater danger of an attack coming from the Moghals. For, as soon as Auraṅgzeb found himself fairly secure on the throne he pursued his incomplete task of obtaining control over the Deccan. Late in 1660 he sent against Śivājī his own uncle Śāyastā Khān who having occupied a few places like Cākaṇ near Pooṇā and thus obtained initial success, planned to complete the Moghal conquest of Śivājī's dominions by attacking Koṅkaṇ. The general chosen for this purpose was Kar Talāb Khān, an Uzbeq who had attained a *car-hazari* rank in the Moghal army. With him Śāyastā Khān sent many of his own Rajput and Muslim subordinates and local allies (such as Rai Baghini, the heroic widow of Udāji Rām). Marching from Pooṇā by way of Lohgaḍ, Kar Talāb Khān descended into Koṅkaṇ by a pass a little to the south of Bhorghāṭ and through dense jungles, steep rocks and narrow broken roads reached Umarkhiṇḍ (about 15 miles, east of Peṇ). Śivājī, by secret and rapid marches, came up with them and cut off their lines of advance and retreat alike: Kar Talāb had to surrender and was forced to buy a safe retreat for his army, from the Marāṭhā hero.[1] But these and other successes of Śivājī further south in the Ratnagirī district were chequered by a subsequent great defeat. In May 1661 Moghals first conquered Kalyāṇ and then Mahāḍ the capital city of that region, which they held for nine years. The fort of Deiri, in the Peṇ sub-division was besieged by a Muslim general named Bulāqi but a Marāṭhā relieving force under Kāvjī Kodhaḷkar drove him away after slaying 400 of his men (21st August 1661). In 1662 Śivājī led an attack on Peṇ but the Moghal defence was obstinate and Śivājī's forces suffered a heavy loss, in killed and wounded. We find that even upper Ceul and Rahamatpur were properly garrisoned by Moghal forces at this time. The net result of these combats was that although Śivājī remained master of Ratnāgirī and only a very small part of Southern Kolābā, the rest of the region including Northern Koṅkaṇ came to be occupied by the Moghals.[2]

We may not here pause to describe Śivājī's surprise night attack on Śāyasta Khān and his immediate recall from the Deccan. At this time Śivājī started building up his navy in right earnest. He first strengthened Rāyagaḍ, and fitted out a fleet in imitation of the Jañjirā Sidīs. He rebuilt or strengthened Kolābā fort of Alibāg, repaired Suvarṇadurg and Vijayadurg, and collected war vessels. His chief centre at this time was the harbour of Kolābā.[3] His power was so formidable that the Bijāpur government, through his father Śahājī's mediation, was forced to enter into a truce with him, and give him the whole territory south of Kalyāṇ.

As soon as Śivājī found himself free from the risk of war with Bijāpur he turned his arms against the Moghals[4]. In the latter part of 1663, he assembled an army near Kalyāṇ and another

---

[1] Sarkar: Shivaji, p. 83.
[2] Sarkar: Shivaji, p. 87.
[3] Grant Duff, Vol. I, p. 147.
[4] Jervis' Konkan, p. 92.

CHAPTER 2.
History.
MEDIAEVAL PERIOD.
Shivaji.

near Daṇḍa-Rājpurī and gave out that he meant either to attack the Portuguese at Bassein and Ceul, or to reduce the Sidīs. His real design was on Surat which he surprised and plundered from the 6th to 10th January 1664[1]. Śivājī enriched Rāyagaḍ with the spoils of Surat, and made it the seat of his government. In the same year (1664), on the death of his father, Śivājī assumed the title of Rājā and struck coins.

It appears that during this period Śivājī's ships sailed far off into the Arabian sea. For, from the English at Surat writing in March 1665 we are able to learn that from each of the eight or nine "most considerable ports in the Deccan" he used to "set out 2 or 3 or more trading vessels yearly to Persia, Basra, Mocha (in Arabia), etc." The rise of Marāṭhās as a commercial and naval power caused anxiety to the English merchants, the Sidī and the Moghal Emperor alike. Of these the English did not make any active move but the Moghals did for early in 1665 when Jay Singh opened his campaign against Śivājī he wrote to the Sidi to enter into an alliance with the Moghals. Later when he was about to begin his invasion of Bijāpur he invited the Abyssinians to join the Moghal force promising them *mansabs*[2]. Sidī Sambal fought on the Moghal side during the invasion of Bijāpur in 1666. The informal connection between the Emperor and the Sidīs that came to be thus established was, as we shall see later, strengthened subsequently.

Unable to withstand the Moghal advance Śivājī agreed to hold his lands from the Emperor and to attend at Āgrā to be invested. Enraged at the low position which was given to him at the Moghal court, he fled from Āgrā in 1666 and spent the greater part of the following two or three years at Rāyagaḍ in the management of his territory.

In 1669 Śivājī's attack upon Jañjirā was renewed with great vigour. In October, Sidī was so hard pressed and Jañjira was in such danger of being starved into surrender that he wrote to the English merchants of his resolve to hold out to the last and then deliver it up to the Moghals. At this time Auraṅgzeb is reported to have written to Śivājī[3] commanding him to withdraw from the attempt. It is not certain whether Śivājī obeyed or not, but the real crisis came next year (1670) when Śivājī staked all his sources on the capture of Jañjirā. Fath Khān, worn out by the incessant struggle resolved to accept Śivājī's offer of a large sum and a rich *jahāgir* as the price of giving up Jañjirā. But his three Abyssinian slaves Sambal, Kāsīm[4] and Khairiyat roused their clansmen on the island against this surrender to an infidel and imprisoned Fath Khān and seized the Government.[5] Kāsīm and Khairiyat, who were brothers, waived their claims in favour

---

[1] Sarkar: Shivaji p. 92.
[2] Sarkar: Shivaji, pp. 260—61.
[3] Sarkar: Shivaji, 261 note.
[4] So in the local accounts. Khafi Khan's Yakut instead of Kasim (Elliot and Dowson, VII, 289; Grant Duff's Vol. I, 191) seems to be due to a confusion of his name with the title he afterwards gained.
[5] Sarkar: Shivaji 261.

CHAPTER 2.

History.

MEDIAEVAL PERIOD.

The Sidi appointed Moghal Admiral, 1671.

of Sidī Sambal, who was accordingly appointed governor. Sidī Sambal wrote for help to his master Ādil Shāh of Bijāpūr and to Khān Jahān, the Moghal governor of the Deccan. Ādil Shāh was little able to help; but the Moghal general, readily sent messages of friendship and promises of assistance. Finding that their only chance of support was from the Moghals, the Sidī agreed to transfer their fleet from Bijāpur to the Emperor. Aurangzeb changed Sambal's title from Vazīr to Yākut Khān, and gave him an assignment of Rs. 3,00,000 on the revenue of Surat,[1] in February 1671. When Sambal was appointed admiral of the Moghal navy, Sidī Kāsīm seems to have received the command of Jañjirā, and Sidī Khairiyat of Daṇḍa-Rājpurī. Government of Jañjirā was thus separated from the admiral's charge.[2] Sidī Kāsīm took Sambal's place as Moghal admiral in 1677,[3] and Khairiyat seems then to have succeeded Kāsīm in the command of Jañjirā island, as, according to the State records, he remained governor till his death in 1696.

The Sidi and the Marathas, 1670.

In 1670, on gaining the help of the Sidis, Khān Jahān, the Moghal governor of the Deccan, gathered ships and sending them down the coast attacked Śivājī's fleet which lay near Daṇḍa-Rājpurī, and killed a hundred Marāṭhā sailors, tying stones to their feet and throwing them into the sea. Śivājī now raised a new fleet and there were many fights between the Marāṭhās and the Abyssinians in which according to Musalmān accounts, the Abyssinians were often victorious. According to Khāfi Khān, Sidī Kāsīm was noted for courage, kindness and dignity. He added to his fleet, strengthened his fortress, and defended it against all attacks. He often took Marāṭhā ships and was constantly planning how he could win back Daṇḍa-Rājpurī from Śivājī. In 1671, during the *Holi* feast (February[4]) when the Marāṭhā garrison was off their guard, Kāsīm sent by night four or five hundred men under his brother Sidī Khairiyat with rope ladders and other apparatus to attack the fort by land, while he with thirty or forty boats approached from the sea. At a given signal Sidī Khairiyat assaulted the place with loud cries from the land side. The garrison rushed to meet his attack and Kāsīm planting his ladders scaled the seawall. In spite of fierce resistance they pressed on and forced their way into the fort. A powder magazine took fire and exploded with a crash which disturbed Śivājī, asleep forty miles off in Rāyagaḍ, who woke with the words, 'Something is wrong in Daṇḍā-Rājpurī.' In the fort a number of men, including ten or twelve of Kāsīm's band, were killed. The smoke and noise made it hard to tell friend from foe, but

[1]. Grant Duff's Vol. I, 191. Orme (Hist. Frag. 10) and Waring (Marathas, 71) place the transfer of the Sidis from Bijapur to the Moghals in 1660; but this is obviously wrong. As has been said, Sidi Sambal, first co-operated with Jay Singh only in 1666.

[2]. According to Orme (Frag. 57; K. K. ii 224) Yakut Khan and other Sidis preserved equal status and formed an aristocratic council for the general welfare of this singular republic.

[3]. According to Khafi Khan (in Elliot and Dowson, VII. 290), this change in the governorship was owing to the death of Sidi Sambal. But Sidi Sambal was living till 1682, at first as the commander of the Moghal fleet, and after 1677 as the commander of the Maratha fleet.

[4]. Sarkar: Shivaji p. 264.

CHAPTER 2.

History.

MEDIAEVAL PERIOD.

Maratha defeat, 1671.

Kāsīm raised his war-cry and the two parties of assailants joined and the place was taken. Kāsīm followed up his success by gaining six or seven forts in the neighbourhood of Daṇḍa-Rājpurī. Six forts surrendered after one or two days, but the commandant of the seventh held out for a week and then capitulated on terms, which Kāsīm faithlessly violated. Kāsīm granted quarter to the garrison and seven hundred persons came out. He made the children and pretty women slaves, and forcibly converted them to Islam; the old and ugly women he set free and the men he put to death. Kāsīm sent news of his victory to prince Muhammad Muazzam, governor of the Deccan, and to Khan Jahān. Both he and his brother Sidī Khairiyat had their rank raised and were presented with robes of honour.[1] In September 1671 Śivājī sent an ambassador to Bombay to secure the aid of the English in an attack on Daṇḍa. But the President and Council at Surat advised Bombay neither to promise, nor to deny him any help as they did not think it convenient to help him against Daṇḍa, which place, if it were in his possession, would prove a great annoyance to the port of Bombay.[2] Towards the end of 1672 Auraṅgzeb sent a fleet of 36 vessels from Surat to assist the Sidī of Daṇḍa-Rājpurī by causing a diversion by sea. This squadron did Śivājī great mischief, burning and plundering all his sea port towns and destroying also above 500 of his vessels, (evidently trading boats).[3]

Maratha villages, 1673.

From 1673, till Sidī Kāsim's death in 1707, as admirals of the Moghal fleet, the Sidīs were at constant war with the Marāṭhās, sometimes laying waste large tracts of Marāṭhā territory, at other times stripped off their own lands and with difficulty holding the rock of Jañjirā. In 1673, Mr. Aungier, the Deputy Governor of Bombay, was much pressed for help both by Śivaji and the Sidīs. But by maintaining a strict neutrality he gained the confidence of both parties. The French, however, sold 80 guns and 2,000 maunds of lead to Śivaji's fleet. The Dutch also, with their designs on Bombay promised some help. But Śivājī dared not trust the Dutch and remained friendly to the English, though he had by this time incurred a great loss in his vain attacks on the Sidī strongholds. Some time after (10th October) the joint Moghal-Sidī fleet came without warning into Bombay harbour, and, keeping to the bottom of the bay, landed in the Peṇ and Nāgoṭhaṇā rivers, laid waste the Marāṭhā villages from which the English drew most of their supplies, and carried off many of the people. Later on the Sidīs came back and again laid the country waste. But a Marāṭhā force from Rāyagaḍ surprised them, cut some hundreds to pieces, and forced the rest to fly. In 1674, Śivājī reduced the whole coast from Rājpurī or Jañjirā to Bārdez near Goā.

After thus establishing his power over the whole of the central Koṅkaṇ except Daṇḍa-Rājpurī Śivājī was crowned with splendour at Rāyagaḍ in June 1674[4].

1. *Khafi Khan* in Elliot and Dowson, VII. 289. This must have been Muazzam's second governorship (1667-1672). Elphinstone's History, 549, 555.

2. Sarkar: Shivaji p. 265.

3. *Ibid*: p. 265.

4. Details are given in the Chapter 'Places', Raygad.

Maratha Villages, 1673.

Turning to review the Sidī-English relations, we find that earlier in April the Sidī's fleet again anchored off the Bombay harbour. They were asked to leave, but, instead of leaving, many boats rowed up the harbour, and landing at Sion drove out the people and made preparations for passing the rains there. Troops were sent from Bombay and the Sidīs were forced to retire. Soon after, 500 armed men attempted to land at Māzgāṅv, but the guns of the fort kept them off. It was then agreed that no more than 300 Sidīs should ever be on shore at the same time, and that they should have no arms but swords and be under the watch of guards from the garrison. This permission was to cease if they attacked Kurlā, that is the north-east coast of Bombay harbour. In September the fleet sailed to Surat. They left Surat in the beginning of 1675, continued cruising along Śivājī's coasts without success, and returned to Surat in distress.

The Sidi burns Vengurla, 1675.

At the close of his Afghāṇ war (1675) Auraṅgzeb pressed fresh operations against Śivājī. The Moghal fleet under Sidī Sambaḷ was strengthened and sent down the coast to Veṅgurlā plundering and burning. To stop the Sidī, Śivājī sent squadrons from Gheriā and Rājāpūr, but the Sidī escaped by turning in to relieve Jañjirā which Śivājī was besieging. The siege was raised but soon it was renewed with greater vigour than before. The Peśvā Moropant was sent (August 1676) with 10,000 men to co-operate with fleet and the former siege-troops. They felled all the wood around to make floating platforms with breast works, from which the walls were to be assaulted: but the attempt again failed as Sidī Kāsīm arrived with the Abyssinian fleet, broke the line of investment, infused life into the defence, made counter attacks and forced the Marāṭhas to raise the siege (end of December 1676)[1].

Sidi Kasim, the Moghal Admiral, 1677.

In the same year Sidī Sambaḷ, who commanded the Sidī and the Moghal fleets, quarrelled with Sidī Kāsim, the Governor of Jañjirā and with the Moghals, and, fearing to go to Surat, pressed for leave to pass the stormy season in Bombay harbour. Aungier managed to reconcile Sidī Sambaḷ and the governor of Surat. But Sidī Sambaḷ's influence was greatly weakened and he was practically supplanted as admiral of the Sidī fleet by Sidī Kāsīm who withdrew from Jañjirā. Sidī Kāsīm, who was respected by the Bombay Government, was allowed to fix his abode at Māzgāṅv, and continued there till Moropant came as stated above with 10,000 men to renew the attack on Jañjirā. In the same year, with the Moghal ships and what remained of his own, Sidī Sambaḷ sailed from Surat and cruised along Śivājī's coasts burning the town of Jaitāpūr, thirty miles south of Ratnāgirī. He suffered a check at Jaitāpūr, and returned to Jañjirā where the garrison, strengthened by the arrival of Kāsīm, had destroyed Moropant's floating batteries and forced him to retire to Rāyagaḍ.

Sidi Kasim in Bombay, 1677.

In 1677, under orders from Delhi, Sambaḷ promised to hand the Moghal fleet to Kāsīm at the close of the season. Afterwards the two leaders were reconciled, the fleets came together into

1. Sarkar: Shivaji 268.

CHAPTER 2.

History.

MEDIAEVAL PERIOD.

Sidi Kasim in Bombay, 1677.

Bombay harbour, and both Kāsīm and Sambal took up their quarters on the island. While in Bombay, Sambal crossed to the south shore of the harbour, seized four respected Brāhmaṇs, and confined them on board his ship. The Marāṭhā Governor of Upper Ceul threatened the Bombay Government with the worst consequences if the four Brāhmaṇs were not set free. The Sidī at first denied that he had the prisoners, but at length admitted it, and the Brāhmaṇs were set free, and the persons who had aided Sambal were punished. While they were in Bombay a fresh quarrel between Sambal and Kāsīm ended in a fray in which several men were killed on both sides. The Bombay Government brought about a settlement, arranging that Sambal's family which had been kept by Kāsīm at Jañjirā should be restored to him, and that one of the Moghal ships should be left under Sambal's command. But this arrangement did not satisfy Sambal, and Śivājī seems to have persuaded him to abandon the Musalmān cause and enter his service.

Shivaji builds a fort at Khanderi, 1679.

Kāsīm hoisted his flag as admiral of both fleets, and sailing from Bombay cruised along the Koṅkaṇ coast, landing frequently and forcing even Brāhmaṇs to perform menial services. At the end of April 1678, Kāsīm returned to Bombay to rest for the monsoons. Śivājī wishing to avenge the degradation of his Brāhmaṇ subjects, sent his admiral Daulat Khān with 4,000 men to Panvel, a town opposite Bombay with orders to cross the creek and burn the Sidī fleet then anchored at Māzgāṅv. But insufficiency of boats and the violence of the monsoon prevented the army from crossing and Daulat Khān after vainly pressing the Portuguese to allow him a passage through their territory retired to Rāyagaḍ. Sidī Kāsīm sent his boats and plundered the Alibāg coast, Śivājī's generals attempting in vain to burn his ships. In October 1678 Daulat Khān was again sent with a large army and a mightier train of artillery than before to renew the bombardment of Jañjirā, but Sidī Kāsīm could not pay his men for want of remittance from Surat and had to continue inactive in Bombay harbour. Śivājī now increased his fleet to twenty-two masted *ghurābs* and forty gallivats. When Śivājī found that he could not induce the Bombay Government to prevent the Sidīs taking shelter and spending the stormy season in Bombay harbour, became enraged and landed troops on Khānderī 11 miles to the south of Bombay, and in spite of Portuguese and English remonstrances began to build a fort there.

The presence of Marāṭhās at Khānderī was, in every way undesirable for the English particularly for those at Bombay, for, no ship could enter or issue from Bombay harbour without being seen from Khānderī. In fact Śivājī had his eye on it, long since 1672 and had intended to occupy it as an island of great strategic importance. He had already made some unsuccessful attempts in that direction. In September 1679, 150 of his men with four small guns, under the command of Māy Nāyak Bhaṇḍārī were carrying out the project. A request from the Deputy Governor of Bombay, "to quit the place as it belonged to island of Bombay" was declined by the Marāṭhās in the absence of orders

CHAPTER 2.

History.

MEDIAEVAL PERIOD.

Shivaji builds a fort at Khanderi, 1679.

from Śivājī to that effect. The English, therefore, resolved to oppose the Marāṭhā fleet if it tried to occupy and protect the place. Accordingly, a naval encounter took place off the island, on September 19 and ended in a reverse for the sons of the Ocean Queen. Lieutenant Francis Thorpe made a rash attempt to land on the island. He was killed with two other men, several others wounded and a few others left prisoners on the island. The Lieutenants' *śibar* was captured by the Marāṭhās while two other *śibars* escaped to the English fleet standing outside the Bay of Khānderī into the open sea. Obviously these ships could not be brought closer to the island. Next day the Marāṭhās carried off another English *śibar*, Sergeant Giles timidly offering no resistance. (Orme. MSS. 116).

Early in October the Marāṭhā fleet got ready to go to the succour of Khānderī. The second battle with the English was fought on 18th October, 1679[1]. At day-break the entire Marāṭhā fleet of more than 60 vessels under Daulat Khān suddenly bore down upon the small English squadron consisting of the *Revenge* frigate, two *ghurābs* of two masts each, three *śibars* and two *macvās*,—eight vessels in all, with 200 European soldiers on board, in addition to the lascars and white sailors. The Marāṭhās advanced from the shore a little north of Ceul, firing from their prows and moving so fast that the English vessels at anchor near Khānderī had scarcely time to get under weigh. In less than half an hour the *Dover*, one of the English *ghurābs*, having Sergeant Mauleverer and some English soldiers[2] on board, with great cowardice struck its colours and was carried off by the Marāṭhās. The other *ghurāb* kept aloof, and the five smaller vessels ran away, leaving the *Revenge* alone in the midst of the enemy. But she fought gallantly and sank five of the Marāṭhā gallivats, at which their whole fleet fled to the bar of Nāgoṭhaṇā, pursued by the *Revenge*. Two days afterwards the Marāṭhā fleet issued from the creek, but on the English vessels advancing they fled back. Such is the inefficiency of "mosquito craft" in naval battles fought with artillery that even fifty slender and open Indian ships were no match for a single large and strongly built English vessel. At the end of November the Sidī fleet of 34 ships joined the English off Khānderī and kept up a daily battery against the island. (Orme, 81—84.)

---

1. This and following account is taken from Sarkar's Shivaji (pp. 272—275) Also see Orme, Frag., 80-81.

2. Surat Consultation, 3rd December, 1679: " Sergeant Mauleverer, etc., English, taken formerly by Shivaji in the *Ghurab Dover*, being in great want of provisions and all other necessaries ...... We having duly considered, and perceiving how cowardly they behaved themselves in the time of engagement, do order them to be stricken out of the muster rolls, but that they may not wholly perish, that some small allowance be made to them for victuals only if it can be securely conveyed to them (in the Maratha prison). " (F. R. Surat, Vol. 4). This was in answer to a letter from Mauleverer, dated 6th November, begging for provisions, clothing and medicines for the wounded and stating that the prisoners in the Maratha fort (Suragarh ?) included 20 English, French and Dutch, 28 Portuguese, and [illegible]. (Orme MSS. 116).

CHAPTER 2.

History.

MEDIAEVAL PERIOD.

Shivaji builds a fort at Khanderi, 1679.

But the cost of these operations was heavily felt by the English merchants, who also realised that they could not recruit white soldiers to replace any lost in fight, and therefore, could not "long oppose him (Śiva), lest they should imprudently so weaken themselves as not to be able to defend Bombay itself, if he should be exasperated to draw down his army that way." Moreover, during the monsoon storms the English would be forced to withdraw their naval patrol from Khānderī, and then Śiva (Śivājī) would "take his opportunity to fortify and store the island, maugre all our designs." So, the Surat Council wisely resolved (25th October), that the English should "honourably withdraw themselves in time." and either settle this difference with Śivājī by means of a friendly mediator, or else throw the burden of opposing him on the Portuguese governor of Bassein or on the Sidi, and thus "ease the Hon'ble Company of this great charge." The Surat factory itself was in danger and could spare no European soldier for succouring Bombay. (F.R. Surat 4, Consult., 25 and 31 Oct. 3. 8 and 12 Dec. 1679.)

The dreaded reprisal by Śivājī against Bombay almost came to pass. "Highly exasperated by the defeat of his fleet before Khānderī," he sent 4,000 men to Kalyāṇ-Bhivaṇḍī with the intention to land in Bombay by way of Ṭhāṇa. The Portuguese governor of Bassein having refused to allow them to pass through his country, the invaders marched to Panvel (a port in their own territory) opposite Trombay island, intending to embark there on seven *śibars* (end of October 1679). The inhabitants of Bombay were terribly alarmed. The Deputy Governor breathed fire, but the President and Council of Surat decided to climb down, and repeated their former order that Bombay should avoid a war with Śiva (Śivājī) and "frustrate his designs of fortifying Khānderī either by treaty or by the Sidī's fleet assisting us to oppose him thereon". The two English captains on being consulted took the same view. At the end of December the Marāṭhās dragged several large guns to Ṭhaḷ (on the mainland) and began to fire them at the small English craft lying under Underī for stress of weather. (Orme MSS. 116.)

But the hope of hindering the Marāṭhā fortification of the island without fighting proved futile, and the English ships were withdrawn (January, 1680) from Khānderī. which, after "holding out (against the Sidīs and the English) to the admiration of all", was freed from enemy vessels by the coming of the monsoons, and remained in Śivā's (Śivājī's) hands. (F. R. Surat 108, Bombay to Surat, 1st Jan. 1680).

Sidi occupies Underi.

But in 1680 Kāsīm's fleet anchored at Underī (Henery), a small island about a mile in circumference, close to Khānderī, with 300 men and 10 large guns, fortified it (9th January 1680), and tried to silence the Marāṭhā guns on Ṭhaḷ. Thereupon Śivājī's naval officer Daulat Khān with his fleet came out of the Nāgoṭhaṇā river and attacked Underī on two nights, hoping to surprise it, "but the Sidī's watchfulness and good intelligence from Ceul frustrated his design". On 26th January, 1680, Daulat Khān assaulted the island

CHAPTER 2.

History.

MEDIAEVAL PERIOD.

Sidi occupies Underi.

at three points, ready to land 2,000 men and conquer it. But after a four hours' engagement he retreated to Ceul, having lost 4 *ghurābs* and 4 small vessels, 200 men killed, 100 wounded, besides prisoners,[1] and himself severely wounded. The Sidī lost only 4 men killed and 7 wounded, but no vessel, out of a fleet of 2 large ships, five three-masted frigates, one ketch and 26 gallivats, with 700 men on board. Such was the superiority of the Abyssinian ships to the opener and more slender vessels of the Marāṭhās. The victory, however, could afford little relief to the Sidī; because, separated as he was from the mainland he was being starved and he had to make constant inroads into the Marāṭhā territory to replenish his stock. Soon after this victory, in spite of the protests of the Bombay Government, Kāsim entered Bombay harbour with his whole fleet and sending his boats to the Peṇ river burned many villages and carried off many prisoners. On this Śivājī and the English came to an agreement that the English should not allow the Sidī to pass the stormy weather in the harbour, unless he promised not to ravage the Marāṭhā coast.

On the 4th of April Śivājī died. Besides by enriching Koṅkaṇ with the spoils of Gujarāt, the Deccan and the Karnāṭak Śivājī did much to improve the region by giving to its people highly paid employment in his army and in building and guarding his hill forts. He also introduced a more uniform and lighter land tax, suppressed irregular exactions and fostered trade. On his death the district passed to his son Sambhājī.

The Sidi plunders Bombay, 1680.

Sidī now sent his small vessels from Underī into Bombay harbour, and started with the larger vessels, to cruise about Daṇḍa-Rājpurī. At this time a rise in the rates levied on English goods encouraged the Sidīs to suppose that the Emperor was unfriendly to the English. Contrary to their agreement, they pillaged the south shore of Bombay harbour and offered the captives for sale in Bombay. The Bombay council protested, but, beyond setting free as many of the prisoners as they could get hold of, they took no steps to punish the Sidīs. A few days later (May 4) at Mazgāṅv, in a fray between the English and the Sidīs, several were wounded on both sides. Next day Sidi Kāsim and the main body of his troops, without compliment or warning, came so close to the fort that guns were fired on his ships, but they were finally allowed to anchor on a promise that they would not attack the Marāṭhā coast. Shortly after, Sambhājī tried to burn the Sidī's ships and landed two hundred men on Underī. But the attempt failed and most of the men were killed or taken prisoners. Eighty heads were brought in baskets to Māzgāṅv, and Kāsīm was arranging them on poles along the shore when he was stopped by the Bombay Government.

---

[1]. Two letters form Underi to Bombay state that Daulat Khan's fleet consisted of above 30 *ghurabs* and gallivats, and that he lost 137 men in killed and wounded. The letter of 28 Jan. adds, "Shivaji had threatened Daulat Khan that if he did not take Underi, if ever he came back to Nagaon again, he would have his life." On 6th March Daulat Khan came into the town of Rajapur from the fleet, wounded in the foot. (Orme MSS. 116).

CHAPTER 2.

History.

MEDIAEVAL PERIOD.

Sidi's Ravages, 1681.

At the close of the year Kāsīm's fleet sailed down the coast, intending to attack Veṅgurlā, but after various chases and fights he returned in 1681 to Bombay. From Bombay he sailed to Surat, leaving men and ships both at Underī and at Māzgāṅv. From Underī the Sidī several times attacked Bombay boats crossing for supplies to the Kolābā coast. Sambhājī made an attack on Underī but failed, and in return the Sidī boats sailed across from Bombay, ravaged the Kolābā coast, carried off some of the chief inhabitants, and, though several of them were Muhammedans, took them to Underī, and beat them without pity till they agreed to pay a ransom of Rs. 18,000. The English at Surat complained of this breach of agreement on the part of the Sidī. He retorted by demanding the value of the Marāṭhā prisoners, whom, sixteen months before, the Bombay Government had prevented him from selling. In Surat the Governor encouraged the Sidīs to beset the English factory, and, for two days, the factory was closed and four field pieces kept loaded at the gate. In the end of October Sidī Kāsīm appeared off Bombay harbour, and, in spite of the remonstrances of the Bombay Government, attacked all vessels trading with Marāṭhā ports ; he even went so far as to seize a vessel belonging to Bombay. Then, after burning a village on the Kolābā coast, his fleet sailed for Ceul, but failed in its attempt on the town.

Janjira besieged by Sambhaji, 1682.

In 1682 Sambhājī sent the Marāṭhā general Dādājī Raghunāth Deśpāṇḍe to besiege Jañjirā, with the promise that if he took the fort he would be made one of the eight ministers or *pradhāns*. Later on, Sambhājī, with Prince Akbar and 20,000 men, joined the besieging force from Rāyagaḍ : battered the island for thirty days, levelled its fortifications, and, with the help of one Khaṇḍojī Farjand, organised a plot for its cession. The plot was discovered and Khaṇḍojī was put to death. And, sheltered by a rock in the middle of the island, the garrison, under Sidī Khairiyat, gallantly continued the defence while Sidī Kāsīm cleared the bay off Sambhājī's fleet. Sambhājī then attempted, with stones and fragments of rock, to fill the channel, which was eight hundred yards broad and thirty deep, but, before the work was completed, he was called away to meet a body of Moghal horse.

Sea Fights, 1682.

For some time after Sambhājī had left, Sidī Kāsīm with his whole fleet continued to watch Jañjirā. His principal task, at this time was to co-operate with the Moghals who had arranged a three-pronged attack on Sambhājī, in Koṅkaṇ, Shāhabuddin proceeding from Kalyāṇ in the north, Muazzam marching from Belgaṅv across Rāmsejghāṭ and joining hands with the Portuguese at Goā, thus blockading Sambhājī from the south, while Āzam Shāh distracting the attention of Sambhājī by carrying on a foraging campaign into Bāglāṇ. The Sidī was expected all the while to cut off the supplies and prevent them from reaching Sambhājī's forces which were thus to be trapped on all sides. In April the Sidī sailed to Bombay, where the English, afraid of the Emperor's displeasure, allowed him to anchor. After the Sidīs came, they had some fights with Sambhājī's boats, in which the Sidīs took several prizes .

CHAPTER 2.
History.
MEDIAEVAL PERIOD.
Sea Fights, 1682.

and ravaged the Marāṭhā coast outside of the harbour, killing cows, carrying off women, and burning villages. They even passed as far inland as Mahāḍ in Kolābā, and carried off the wife of Dādājī, Sambhājī's general. In retaliation Sambhājī and the Portuguese stopped all supplies to Bombay. On Sambhājī's leaving Rājpurī, Dādājī Raghunāth gave up attempting to fill the channel between Jañjirā and the mainland. When Sidī Kāsīm sailed for Bombay, Dādājī gathered boats and made an attack on the island, but was beaten off with the loss of two hundred men. In October Sambhājī's fleet sailed from the Nāgoṭhaṇā river to attack the Sidī, whose fleet was at anchor off Māzgāṅv. As the Marāṭhās drew near, the Sidī got under weigh, stood up the harbour, and choosing his position lay to and waited the attack. The Marāṭhā attack was led by Sidī Misrī, nephew of Sidī Sambaḷ, who had gone over to the Marāṭhās when he lost the command of the Moghal fleet. Kāsīm commanded the Sidī fleet in person, and though he had only fifteen vessels to Sambhājī's thirty, gained a complete victory. Sidī Misrī was mortally wounded, and his own and three other vessels were taken. Enraged by this defeat Sambhājī threatened to fortify Elephaṇṭā, to annoy the English and prevent the Sidī vessels from anchoring at Māzgāṅv during the stormy season. But this scheme fell through, and, in its stead, he suddenly proposed an alliance with the English against the Moghals and the Sidīs. In November the Sidīs entered the Peṇ river and carried 200 prisoners to Māzgāṇv, the Bombay Council expostulating but not daring to resent.

Sambhaji, 1680—89.

Sambhājī displeased the people by giving up the regular rental introduced by Śivājī, went back to the old practice of cesses and exactions. His support of the rebel prince Akbar subjected the coasts to the ravages of the Moghal fleet and strengthened the Jañjirā Sidīs in their raids into the inland parts.

Akbar wanted Sambhājī to join him in his north India campaign but it is not surprising that Sambhājī refused to move far away from his base of operations, particularly when he had reason to suspect some plot formation against him at home. In 1683 Sambhājī failed in an attack on Ceul and in the following year almost the whole district was ravaged by a Moghal army[1]. Finally in 1689, by the fall of Rāyagaḍ, the control of the chief port of the district passed from the Marāṭhās to the Moghals.

The Sidi attacks Bombay, 1689.

By 1683 the Moghal fleet had returned to Surat, while the Sidī, squadron remained in Bombay harbour. During this time they had frequent affrays with the English, in one of which two English soldiers were cut down, and in another two or three of Sidī's soldiers were wounded[2]. In 1689 the English having rupture with the Moghals which formed part of Sir John Child's ambitious scheme for increasing the power of the English, boats from Bombay captured several of the Sidī's vessels which were carrying provisions to the Moghal army at Daṇḍa-Rājpurī. Sidī Kāsīm wrote several

[1] Nairne's Konkan, 75.

[2] The details of the events between 1672 and 1683 are from Orme's Historical Fragments, 38—120.

CHAPTER 2.

History.

MEDIAEVAL PERIOD.

The Sidi attacks Bombay, 1689.

civil letters to the English demanding his vessels. As he received no redress, on the 14th of February he landed at midnight at Sevrī on the east of Bombay island with twenty thousand men, and, on the following day, took the fort of Māzgāṅv, which the English garrison had deserted with such foolish haste that they left behind them eight or nine chests of treasure, four chests of arms, fourteen cannons and two mortars. The Sidī hoisted his flag in Māzgāṅv fort, made it his headquarters and sent a party to plunder the island. Two companies of seventy men each, with several gentlemen volunteers, were sent from Bombay castle to drive the Sidīs from Māzgāṅv: but the attempt proved a complete failure. The Sidīs were now masters of nearly the whole island. Batteries were raised against Bombay Castle and the garrison was greatly harassed. Two factors were sent to the Emperor, and with much difficulty were admitted to an audience. Among other requests, they asked that the charter which had been forfeited should be renewed, and that the Sidī should be ordered to leave Bombay. The charter was renewed, and, when certain conditions had been fulfilled by the English, the Sidīs were ordered to leave Bombay, but this did not take place till June, 1690[1]. In 1689 Sidī Kāsīm helped the Moghal army under Etikād Khān to take the important fortress of Rayagad in Kolabā, and was rewarded by the grant of the Ratnāgirī districts of Añjanvel and Sindhudurg. In 1696, Sidī Khairiyat, the Governor of Jañjirā, died. In 1707, on the death of Sidī Kāsīm, the Sidīs unanimously appointed as his successor Surul Khān the commandant of the island fort of Padmadurg or Kansā-Killā about two miles north-west of Jañjirā.

The Angres, 1690—1840.

About this time the Āṅgre family, who during the eighteenth century rose to high power both in Kolābā and in Ratnāgirī, first came to notice. The founder of the family was Tukojī Saṅkhpāḷ. According to Grose, a well-informed writer Tukojī was a Negro[2] born in an island in the gulf of Hormuz, a Musalmān by religion, who in 1643 was shipwrecked near Ceul. He helped Śahājī who was in the service of Ādil Shāh, in his war with the Moghals for the conquest of northern Koṅkaṇ and gained a victory off Ceul, against the Portuguese of Revadaṇḍā[3]. It is said that he married the daughter of Śahājī's minister, and had a son named Purab who was the father of Kānhojī[4]. Kānhojī, who is said to have got his

---

[1] Hamilton's New Account, I., 220-28, and Ovington's Voyage to Surat, 151.

[2] There is no corroborating evidence in support of this statement. For details see Military System of the Marathas by S. N. Sen, pp. 170-71.

[3] Dhabu : Kolabkar Angre Sarkhel, p. 2.

[4] This is wrong. Kanhoji's father was Tukoji himself (see Dhabu, p. 7). The version in the text is based on Account of Bombay, II, 214. Mr. Grose, who was a member of the Bombay Civil Service, wrote about 1750. Although he was well acquainted with the country, and took special interest in matters connected with the Hindu religion and with Hindu castes, the unlikeliness of the story is indeed very great. It is true that Shivaji's coronation at Raygad in 1674 is an example of the case of a man then regarded by a section of the people as belonging to a comparatively low caste rising to the highest rank among Hindu warriors by careful attention to Hindu rules and by liberality to Brahmans. A few examples of successful foreign warriors being admitted to be Hindus and marrying Hindu wives are given in the chapter on Thana History (Thana Gazetteer Vol. XIII, 1882) and the reader is left to draw his own conclusions on the subject.

CHAPTER 2.

History.

MEDIAEVAL PERIOD.

The Angres, 1690—1840.

Kanhoji Angre, 1690-1729.

name Āṅgre from Āṅgarvāḍī village in Māvaḷ hills six miles from Pooṇā. His original surname was Saṅkhpāḷ and Tukojī took service under Śivājī in about 1654 and distinguished himself in several actions. He was rewarded with a command of 200 and posted at Suvarṇadūrg some 20 miles south of Sidīs' frontier. Here Kānhojī received the practical training of seamanship from the crude but faithful Koḷī sailors[1]. The family history would have us believe that Killedār of Suvarṇadurg, Mohite, being hard-pressed by the Sidī proposed surrendering the place. Kānhojī sent news of his treachery to the authorities and seized this chicken-hearted fellow. Taking on himself the command he not only declined yielding the place but boldly attacked the besiegers. In one of the sorties he fell in the enemy's hand, but extricating himself from his confinement, Kānhojī managed to reach the walls of the castle and beat off the Sidī back. He was then appointed second in command to Sidojī Gujar, the Sar-Subhā of the Marāṭhā navy and when the latter died in 1698 Kānhojī succeeded him. He soon showed himself a most daring and enterprising leader, plundering the ships of all nations, and sacking all undefended towns from Trāvaṇcore to Bombay. He made Kolābā, the small island fort close to Alibāg, his headquarters, and established stations at Suvarṇadurg and Vijayadurg in Ratnāgirī.

Marathas claim the Western Sea.

To get a right perspective of Kānhojī's maritime activities they must be viewed as a part of the general struggle of the Marāṭhā nation against the Moghal conquest of their homeland. This explains Āṅgre's inveterate hostility to the Sidis who were the Moghal representatives afloat. The chief objective to which his policy was directed was to recover Marāṭhā territory occupied by the Sidīs during the interim that followed Sambhājī's execution, drive the Sidī to his island retreat. annihilate his independence and render him powerless for mischief. The western seas were to be Marāṭhā waters and all who visited ports established in them were to be taught to respect Marāṭhā sovereignty and secure his permission for trading in those waters by buying his passes. Whatever power refused to conform to his orders would do it at the peril of bringing on its merchantsmen his strong hand. His ambitious claim was challenged by the Sidīs as well as the Western powers, the Portuguese, the English and the Dutch. who on account of the important trading interests they had established in western waters found such a demand most galling and injurious to their commerce. With their strongly built ships they were confident of their strength on the sea, manned as their ships were by skilful sailors and equipped as they were with far superior armaments. Their chief factories being established in the Moghal's territory they were afraid that their recognition of Marāṭhā claim and any assistance given in pursuance thereof, would antagonise them with the Emperor and draw upon them his wrath. Their interests therefore, dictated that they ranged themselves on the side of the enemies of the Marāṭhās when they could not maintain their neutrality. During the fifty years of *Sārkhelship* in the Āṅgre family the Marāṭhā power increased and almost overshadowed the

[1] V. G. Dighe: Sardesai Commemoration Volume, p. 101.

CHAPTER 2.

History.

MEDIAEVAL PERIOD.

The Angres, 1690—1840.

Marathas Claim the Western Sea.

Moghal Empire. This growth of the nation is reflected in the annihilation of some of the maritime rivals of the Āngres and the submissive attitude of the remaining in the halcyon days of its rule.

In 1699 the Sidīs defeated the Marāṭhās, overran Rājpurī and Rāyagaḍ, and, in reward, were presented with Rāyagaḍ by the Emperor Auraṅgzeb[1]. In the same year some reverses at sea led the Sidīs and Portuguese to join with the Moghals in a league against Kānhojī. But Kānhojī defeated their united forces, took Sāgargaḍ, conquered the country round, and forced his opponents to agree that of the revenues of Kolābā, Khānderī and Sāgargaḍ, two-thirds should go to Āṅgre and one-third to the Moghals; that the whole revenue of Rājkoṭ, the citadel of Ceul, should belong to Āṅgre: that the revenue of Ceul should be divided equally between the Moghals and Āṅgre; and that the revenue of Parhur, a village near Alibāg, should belong to the Sidī[2].

Āṅgre's heavy hand thus fell on the Sidi and the Moghals. On 14th January 1700 Bombay Factory recorded that "the Sidīs lately had several hot skirmishes with the Marāṭhās who are very strong having about 8,000 horses and 12,000 foot, as reported at Marr, etc., and adjacent places to Daṇḍa-Rājpurī, burning several villages and doing considerable damage to each other[3]." The war went on intermittently without a pause. On 2nd April 1701 it is recorded that "there is not yet right understanding at present between the Sidī and Śivājī as thought having had a skirmish of late where the former is reported hath had a considerable loss. . . . Sidī has been very urgent with us to send a surgeon to dress his wounded men."

Kanhoji challenges foreigners.

As his resources increased Kānhojī began challenging foreign merchantmen that ventured on the sea without his passes. In 1702 a small trading vessel from Calicut with six Englishmen fell into his hands and was carried into one of his harbours. To a demand for its release he sent a word 'that he would give the English cause to remember the name of Kānhojī Āṅgre'. In 1703 the Viceroy of Goā found it necessary to address him a friendly letter. "Two years later he is described as a rebel, and Mr. Reynolds was deputed to find him and tell him that he could not be permitted searching, molesting or seizing vessels in Bombay waters to which he returned a defiant answer, that he had done many benefits to the English, who had broken faith with him and henceforth he would seize their vessels wherever he could find them." In 1707 the *Bombay* frigate was blown up in an encounter with Āṅgre's ships. In 1710 a Dutch sloop of war was captured and the *Godolphin* narrowly escaped the same fate. In the same year another heavy blow was struck at the English Company's shipping when Āṅgre fortified Khānderi and made it a base for his warships.

---

[1] Nairne's Konkan, 77.

[2] Report from Rao Saheb Bal Ramchandra Dhonde, Mamlatdar, received in preparation of the first edition of the Gazetteer.

[3] V. G. Dighe Sardesai Com. Vol. p. 103.

CHAPTER 2.
History.
MEDIAEVAL PERIOD
The Angres, 1690—1840.
Agreement with Shahu.

Between 1707 and 1710, during her struggle with Śāhū, Tārābāī, the widow of Rājārām, placed Kānhojī in charge of the coast from Bombay to Sāvantvāḍī with authority in Rājmācī near Khaṇḍāḷā and the Bhorghāṭ in west Pooṇā and over the district of Kalyāṇ which seems to have stretched some distance north of Bhivaṇḍī[1]. In 1713 Śāhū sent a force under the Peśvā Bahīropant Piṅgḷe to protect the inland parts of the Koṅkaṇ and check the spread of Āṅgre's power. On hearing of the Peśvā's advance, Kānhojī marched to meet him, defeated him, and made him prisoner. He took the forts of Lohgaḍ and Rājmācī and prepared to march on Sātārā. All available troops were brought against him and placed under the command of Bāḷājī Viśvanāth. Aware of Kānhojī's abilities, enterprise and resource, Bāḷājī convinced Kānhojī of the wisdom of working in the confederacy, assured him how an alliance with Śāhū would benefit both parties and finally won him over. He agreed that if Kānhojī set the Peśvā free, gave up his alliance with Sambhājī of Kolhāpūr, supported Śāhū and restored all his conquests except Rājmācī, he would receive ten forts and sixteen fortified posts commanding the whole of the Koṅkaṇ from Devgaḍ in the south to Khānderī in the north, and would be confirmed as admiral of the Marāṭhā fleet with the titles of Vazāratmāb and Sarkhel[2]. As Śrivardhan and other of the fortified posts which the Peśvā had made over to Āṅgre were in the Sidi's hands, the treaty was followed by an outbreak of hostilities between Kānhojī and the Sidī. But as the Peśvā came to Āṅgre's help the Sidī Surul Khān was forced to tender his submission. A treaty was (1714) concluded promising mutual forbearance and the equitable adjustment of rights and claims. These concessions made Kānhojī practically independent. He fixed his headquarters in the strong fortress of Gheria or Vijayadurg, about thirty miles south of Ratnāgirī and his cruisers scoured the sea[3]. Almost the whole coast from Bombay to Goā was in his hands and there was scarcely a creek, a harbour, or a river-mouth where he had not fortifications and a boat station.

Kānhojī's relations with Śāhū were marked with the greatest cordiality after the treaty of 1714. That treaty allowed him full independence in the management of his fief and assured him ample resources for the navy so long as he acknowledged the king of Sātārā as his liege-lord and paid him tribute. Śāhū respected the admiral who almost single-handed recreated the navy and when the two met at Jejurī in March 1718 the occasion was marked with great ceremony and pomp.

Relations with the English.

The peace with Śāhū added immensely to Āṅgre's prestige, increased his resources, and secured his strategical position. Strongly entrenched at Khānderī, Kolābā and Gheriā, he could overawe his maritime neighbours, the English, the Sidī and the

1. Land grants of Angres are recorded ten miles north of Bhiwandi, Mr. W. F. Sinclair in Ind. Ant. IV., 65.

2. Grant Duff, Vol. I, 328. The ten forts were Khanderi and Kolaba on the Alibag coast, Avchitgad in Kolaba, and Suvarnadurg, Vijaydurg, Jaygad, Yashvantgad, Devdurg, Kanakdurg, and Fatehgad in Ratnagiri.

3. Nairne's Konkan, 79.

CHAPTER 2.

History.
MEDIAEVAL PERIOD
The Angres, 1690—1840.
Relations with the English.

Portuguese. He was now in a position to defy western powers and to deride their efforts to check his aggressions. He was no longer a daring Marāṭhā 'pirate', as his opponents used to call him so far. Kānhojī used his power with restraint for he thought it wise to patch up his differences with the English. He invited them for negotiations and agreed that no ship of any nation coming into Bombay harbour should be interfered with between Māhīm and Khānderī, and that English merchants should have liberty of trade in Āṅgre's ports on payment of the usual dues. In return the Governor engaged to give passes only to ships belonging to merchants recognised by the Company and to allow Āṅgre's people full facilities in Bombay[1].

War with the English, 1718.

The treaty concluded with the English proved but a temporary truce. Charles Boone, the Governor of Bombay, equipped his fighting marine and soon engaged himself in a war with the Sondhā chief. Kānhojī who was ever on the watch of the maritime activities of the foreigners, seized the opportunity of capturing three merchantsmen, the *Success*, the *Robert*, and the *Otter*, as those vessels belonged to foreign merchants and, therefore, could claim no exemption from his passes. The English retaliated by the seizure of one of Āṅgre's *śibar* that visited Māhīm. War was formally declared on 17th June 1718. An expedition against Gheriā ended in an ignominious failure, as the soldiers of the Company at this period were ill-paid, ill-disciplined and had little training[2]. Not disheartened by this failure, Boone the Governor, organised a second expedition, nearer home against Khānderī. Much was expected from the assistance and local knowledge of a renegade Portuguese, Manuel de Castro who had been bribed to desert Āṅgre's service. The attack, however, miscarried owing to the cowardice and want of discipline of the men and the well-directed fire from the castle. Two days later another attempt was made at landing but the party reaching the castle gate was driven back to the water and many were drowned. The squadron, therefore, hastily withdrew to Bombay (24th November 1718). A second attempt on Vijayadurg in 1720 ended even in a greater ignominious failure; for Kānhojī, this time, seized an English vessel and carried her into Vijayadurg. Delighted by these successes Kānhojī wrote a taunting letter to the Bombay Government and scoffed at the efforts made to injure him[3].

---

1. V G. Dighe: Sardesai Commemoration Volume, p 105.

2. On the evening of the first day of the attack the Governer, Mr. Boone issued a notice that if any one would volunteer for the next day's service, he would be paid Rs. 40 on returning to Bombay, and that if any one lost a leg or an arm, he would be taken to London, paid £30 (Rs. 300) on arriving there, and be employed in the Company's service for the rest of his life. Low's Indian Navy, I, 98.

3 The following curious specimen of Kanhoji Angre's letter writing is from Grant Duff's Marathas, Vol I, pp. 543-44, 'I received your Excellency's letter and have understood all your Excellency writes. That the differences that continue even until now are through my means; that the desire of possessing what is another's is a thing very wide of reason; that such like insults are a sort of piracy; that such proceedings cannot continue long; that had I from my beginning cultivated trade and favoured the merchant, the port I now govern might, by the divine favour, have in some measure vied with the great port of Surat, and my name have become famous.' 'All this', your Excellency says, 'is not to be brought about but by opening a fair trade; that the that is least expert in war generally comes off a sufferer thereby.

CHAPTER 2.

History.
MEDIAEVAL PERIOD
The Angres, 1690—1840.
His Fleet.

About the same time the decay of Portuguese power and the withdrawal of the Moghal claims to the Konkaṇ (1720) further increased Añgre's importance[1]. The hope of plunder drew to Kānhoji's standard numerous adventurers, including renegade

---

and, that he who follows it purely through a love that he hath thereto, will one time or another find cause to repent; that if I had considered this something sooner, I might have found some benefit and convenience thereby.' Your Excellency says, 'you are very well acquainted with the manner of my government from its beginning, and for that reason you would not on any account open a treaty with me until I set at liberty the people of your nation that are prisoners here; after that, you would receive any proposition from me that was friendly, or might tend to an accommodation.'

'All of this I very greatly admire, especially when I find your Excellency persuaded that I have been the cause of the past differences and disputes; the truth of which your Excellency will soon find when you examine both sides. Touching the desire of possessing what is another's I do not find the merchants exempt from this sort of ambition, for this is the way of the world; for God gives nothing immediately from himself but takes from one to give to another. Whether this is right or no, who is able to determine? It little behoves merchants to say that our government is supported by violence, insults, and piracies. The Maharaja Shivaji made war with four kings, and founded and established his power and that he himself was but his humble disciple; that he was ever willing to favour the merchants trading according to the laws of his country. This was our beginning. Whether by these means this government hath proved durable your Excellency well knows; so likewise did your predecessors. Whether it is durable or no I would have your Excellency consider, it is certain nothing in this world is durable, which if your Excellency does consider, the way of this world is well known.'

'Your Excellency is pleased to say, 'If I had regard to the weal of the people and favoured commerce, my power would be much augmented, and my port become like the port of Surat.' But I never have been wanting in favour to merchants who trade according to the laws of this country, nor in chastising those who break these laws, as your Excellency well knows. 'The increase of power depends on the divine will in which human diligence little avails.' Until this day I have kept up the power that was necessary: Whether I shall continue it or no who can tell? That will be as God is pleased to determine.'

'Your Excellency is pleased to write, 'That war proves most fatal to those where the use of the sword is not understood.' But in the Government of his Excellency Charles Boone, nobody can say there was not loss on both sides; for victories depend on the hand of God, and for this reason great men take little notice of such losses. Your Excellency is pleased to write, 'That he who follows war purely through an inclination that he hath thereto, one time or another will find cause to repent.' Of this I suppose your Excellency hath found proof; for we are not always victorious, not always unfortunate. Your Excellency is pleased to write, 'That you well understood the manner of my government, and, for that reason, that you could not enter upon any treaty of peace with me, unless I would first set at liberty the people of your nation that are prisoners.' I very well know your Excellency understands the manner of my government from its beginning, therefore, this gives me no wonder; but if your Excellency says you will admit any proposition after having your people released, I must then likewise say my people are prisoners under your Excellency. How can I then give liberty to yours? If your Excellency's intent was cordially to admit any overtures of peace for ending our present disputes, and if you really write to me for that end concerning the liberty of your people I am to assure you my intent is cordially the same. It is, therefore, necessary that some person of character intervene, and act as guarantee between us to whom I will presently send your Excellency's people. Your Excellency will afterwards do the like by mine. The prisoners on both sides, having by this means obtained their liberty, afterwards we shall enter on what relates to our friendship and treaty of peace for the avoidance of prejudice on both sides. For this end I now write to your Excellency, which I hope will meet with regard; and if your Excellency's intention be to treat of peace and friendship, be pleased to send an answer to this, that, conformable thereto, I may consider on what is most proper to be done. As your Excellency is a man of understanding, I need say no more.'

1. In 1720, when the Moghal claims to the Konkan were withdrawn, Balaji Vishvanath, first Peshwa, drew up schemes for collecting and distributing the revenues and for preserving a common interest among the Marathas. Under Balaji's scheme the Angre paid to the Satara ruler tribute in military stores and in European and Chinese wares. They were also sometimes charged with the duty of executing States criminals. Grant Duff, Vol. I, 344.

CHAPTER 2. History. MEDIAEVAL PERIOD. The Angres, 1690—1840. *His Fleet.*

M

Christians mostly Dutch and Portuguese, Arabs, Musalmans, Negroes, a most daring and desperate band[1]. Kānhojī's fleet was composed of grabs and gallivats, ranging from 150 to 200 tons burden. The grabs carried broadsides of six and nine-pounder guns, and on their main decks were mounted two nine or twelve pounders pointed forwards through port-holes cut in the bulkheads and designed to be fired over the bows. The gallivats carried light guns fixed on swivels; some also mounted six or eight pieces of cannon, from two to four pounders, and all were impelled by forty or fifty stout oars. Eight or ten of these grabs and forty or fifty gallivats, crowded with men, formed the whole fleet, and even with smaller numbers. their officers often ventured to attack armed ships of considerable burden. The plan of their assault was this. Observing from their anchorage in some secure bay that a vessel was in the offing, they would slip their cables and put to sea, sailing if there was a breeze, if not making the gallivats take the grabs in tow. When within shot, they generally gathered as soon as they could astern of their victim, firing into her rigging until they succeeded in disabling her. They then drew nearer and battered her on all sides until she yielded. If she refused to yield, a number of gallivats, having two or three hundred men on each. closed with her, and the crews, sword in hand, boarded her from all sides[2].

English-Portuguese alliance.

Kānhojī's career was unchecked and he now threatened to march his men into Bombay[3]. The two heavy defeats made the English forget for a time their jealousy of the Portuguese and seek their co-operation in crushing their common enemy. But the Portuguese were unfriendly towards the English on account of their commercial rivalry. They suspected the English of being in collusion with Kānhojī for destroying their trade and felt that even if they were to co-operate they might be deserted all of a sudden in the midst of a conflict with Āṅgre. The repeated losses that Portuguese shipping had suffered. however, persuaded the Goā authorities to accept the overtures of the English and a treaty providing for a joint attack on Kolābā was concluded on 20th August, 1721. According to the treaty, Kolābā, in event of success, was to be occupied by the Portuguese while Gheriā was to go to the English. The news of these hostile preparations soon reached Kānhojī who threw provisions and ammunition in the fort of Kolābā and requested King Śāhū to succour him. On 29th November the expedition sailed from Bombay and joined the Portuguese force at Ceul. The combined army of 6,000 assisted as it was by a powerful fleet appeared invincible. The country between Ceul and Alibāg, a space of ten miles was covered with wood and swamp near Kolābā. The crossing of the Kuṇḍlikā and the march to Kolābā with heavy guns delayed the army on the road for over a fortnight. The time gained was sufficient for Pilājī Jādhav and Bājīrāv to pour horsemen through the Koṅkaṇ passes and when the allies appeared before Kolābā on

1. Low's Indian Navy, I, 97.
2. Bombay Quarterly Review, III, 56.
3. V. G. Dighe : Sardesai Com. Vol., p. 108.

CHAPTER 2.
History.
MEDIAEVAL PERIOD
The Angres, 1690—1840.
English-Portuguese alliance.

12th December, they found themselves in great danger of being outnumbered by Marāṭhā cavalry. While the Portuguese commander was surveying the field accompanied by Mathews, a Marāṭhā horseman suddenly sprang upon the party from behind a bush and wounded Mathews with his lance.

As the Marāṭhā strength was daily increasing it was necessary to deliver the attack without loss of time. The little English party, therefore, hastened to attack the walls but Bājīrāv simultaneously threw himself against the Portuguese column and sent it flying. The English party under Col. Braithwaite also met with a hail of shot and stone and when the Portuguese force dispersed, its rear was threatened and was obliged to fall back. All the field guns and a great deal of ammunition fell in the hands of the Marāṭhās.

There were now bickerings among the allies and each started blaming the other. The English commander behaved violently towards his Portuguese Captain. Fortunately for them Bājīrāv offered a treaty honourable to both the parties, which the Portuguese readily accepted on 9th January, 1722 and the alliance between the English and the Portuguese broke up without achieving any object.

The war with the English continued with pauses at intervals. When pressed elsewhere Kānhojī would hold forth the olive branch and express willingness to make peace on his own terms. Such an attempt was made in 1724 when Kānhojī wrote a friendly letter to the new Governor Phipps, but the negotiations took a devious turn and proved inconclusive. In 1724 the Vijayadurg garrison were equally triumphant in withstanding a formidable Dutch attack with seven ships, two bomb vessels, and a body of troops. Emboldened by these successes in 1727, Kānhojī attacked English vessels and took a richly laden Company's ship.

In 1728 Kānhojī seemed inclined to come to terms with the English. But, in 1729, he captured the Company's galley *King William* and took Captain McNeale prisoner. This officer, after a fruitless attempt to escape, was loaded with irons and so severely beaten that his life was despaired of. On 4th July, 1729 Kānhojī died[1] after a short illness. Grose describes him as dark well-set and corpulent, 'quite the opposite of the fair, lean and wiry Śivājī'. He was full-faced with a sparkling eye and stern countenance, very severe in his commands, and exact in punishing. Otherwise he was liberal to his officers and soldiers with whom he affected a sort of military frankness, not to say familiarity. A careful perusal of his correspondence with English Governors of

---

[1]. The date of Kanhoji's death is doubtful. According to Grant Duff (History P. 230) and Nairne (Konkan, 80) his death took place in 1728. According to Low (Indian Navy I, 104) and Grose, quoted by Low, Kanhoji died in 1731. The fact that Kanhoji's name is mentioned in the treaty between the English and the Savantvadi Chief in 1730 supports Grose's date. Peshwa Daftar Vol. III, p. 2, gives the year 1729. Dhabu's *Kolabkar Angre Sarkhel* (p. 48) gives 4th July, 1729 as the date with authorities which should put the controversy beyond a shadow of doubt.

M The Angres 1690—1840.
Sekhoji Angre, 1729-1734

the time reveals his willingness for peace often misunderstood and the philosophic presentation of his case as a piece of astute statecraft[1].

He left six sons. two legitimate, Sekhojī and Sambhājī, and four illegitimate Tuḷājī, Mānājī, Dhoṇḍjī, and Yesājī[2]. The two legitimate sons divided their father's possessions, Sekhojī, the elder establishing himself at Kolābā, and Sambhājī the younger at Suvarṇadurg in Ratnāgirī. This division greatly reduced the power of the Āṅgres. In 1731, while Sekhojī the Kolābā chief, was helping the Peśvā's brother Cimājī Appā in an attack on Jañjirā, Ghāzi Khān, a Moghal noble, established himself in Musalmān or Upper Ceul, and overran and wasted the lands of Kolābā. Turning from Jañjirā the Peśvā and Sekhojī marched together against Ghāzi Khān, defeated him, took him prisoner, and destroyed Rājkoṭ the citadel of Musalmān Ceul[3]. The expedition against Jañjirā, however proved a failure. Surul Khān not only defended his possessions but took the offensive and caused much loss in Śāhū's districts. The Sidī, however, knew that the wars were ruining the country and he ever depended for his supplies on the mainland. He, therefore, adopted a policy of compromise and though he kept possession of Rāyagaḍ fort, ceded the Peśvā half of Rājpurī, including the petty divisions of Taḷā, Ghosāḷā[4], Nizāmpūr, Ghoḍegāṅv, Birvāḍī. and half of Govaḷe in the present sub-divisions of Rohā and Maṇgāṅv[5]. Marāṭhās on the other hand were determined upon turning the Sidis into a power, positively subordinate to the Marāṭhās and accordingly in 1732 they entered into a secret treaty with Yākub Khān. a converted Koḷī, one of the best of the Sidī's officers[6]. On condition of deserting his master's cause, Yākub was to receive the command of the Marāṭhā fleet, almost the whole of the Sidīs' possessions, and two per cent of the revenue of the lower Koṅkaṇ from Peṇ to Kolhāpūr. His brother was to be appointed second in command at Rāyagaḍ, and in case of success Rs. 1,00,000 were to be distributed among the troops and crews. To aid this scheme, in 1733, a force was sent into the Koṅkaṇ. But the intrigues failed, and, in the war that followed though the Sidī's fleet was seized at Rājpurī by the combined efforts of the Peśvā and Āṅgre, little impression was made on Jañjirā, and once more the Marāṭhās withdrew baffled.

1. See Grose's Account of Bombay, I, 95 For details of Kanhoji's life consult Military System of Marathas by S. N. Sen, Early Career of Kanhoji Angria and other papers, by S. N. Sen, Kanhoji Angre—Mulgaonkar.

2. In 1840, when direct heirs failed, a descendant of Yesaji's contended that Yesaji was a legitimate son. But the claim was apparently unfounded.

3. Report from Rao Saheb Bal Ramchandra Dhonde received for the first edition.

4. For the struggle against the Portuguese see Military System of the Marathas, Sen pp. 190-91.

5. Jervis' Konkan, 133. According to Grant Duff. Vol. I, 388-89 the date of this cession was 1735.

6. Yakub who was familiarly known as Shaikji, had the entire confidence of the Sidi. He was a descendant of one of the Koli chiefs of the Konkan and was hereditary *patil* of Guhagar He was taken prisoner when a child and bred a Musalman. He early distinguished himself, and, on getting command of a ship, became celebrated for his stratagem and bravery.

CHAPTER 2.

History.

MEDIAEVAL PERIOD.

The Sidi and the English, 1733.

In spite of his survival against the attack of the Marāṭhās the Sidī's power at sea was on the decline. Their fleet had shown itself no match for the Marāṭhā fleet, and they were now, by their own confessions, unable to protect the shipping of Surat[1]. At the same time the Court of Delhi had ceased to have any power in Surat. Tegbakt Khān, who was now the independent ruler of the city and castle, had owed much of his success in the recent troubles to English money and munitions of war. Under these circumstances the English endeavoured to obtain from Tegbakt Khān the position and revenues of admirals of Surat. As the Sidī was their ally, and an ally whom in the growing power of the Marāṭhās they could ill afford to offend, the English were unwilling to attempt to gain the position of admirals by force. They had to content themselves with granting passes to traders, with making an expedition against the Koḷī pirates of Sultānpūr in Kāṭhiāvāḍ, and with using every effort to induce the Governor of Surat to transfer the fleet subsidy from Sidī to them[2]. Tegbakt Khān at first was anxious to please the English. But when his power was firmly established his tone by degrees changed. The Marāṭhās now enjoyed almost all the revenue of the country round Surat and Tegbakt Khān found himself badly off for money. He saw that so long as the admiral was weak he could keep a large share of the subsidy for his own use, but that, if the English were appointed to the charge of the fleet their power at sea would force him to pay them the full stipend. Influenced by these motives Tegbakt Khān, after long negotiations, refused to favour the English claims. This change in the governor's conduct was accompanied by so many acts of oppression that the English left Surat and remained on board their ships at the mouth of the Tāpī. A Sidī fleet was sent to act against them, but they repulsed the fleet and blockaded the river. The blockade caused such distress in Surat that Tegbakt Khān was forced to redress the English grievances. The English did not press their claim to be made admirals of Surat, and at the close of the year (6th December, 1733) concluded an offensive and defensive alliance with the Jañjirā Sidīs.

When free from the English claims Tegbakt Khān attempted to take advantage of the Sidī's weakness by keeping to himself the whole of the fleet subsidy. Failing in his efforts to obtain a share of the subsidy by peaceful means, the Sidī collected a fleet and seized several ships at the mouth of the Tāpī. The English were called to mediate, and, in August 1735, Tegbakt Khān engaged to pay the Sidī Rs. 2,40,000 for arrears of subsidy and Rs. 1,50,000 for the current year. But the governor failed to perform his engagement, and Masud, the Sidī's agent at Surat, again interrupted trade, and raised his demands to Rs. 9,00,000. A second time the governor craved the assistance of the English, but this time they refused to interfere. The governor was left to

1. Bombay Quarterly Review, IV. 192.

2. Bombay Quarterly Review, IV, 188.

CHAPTER 2.
History.
MEDIAEVAL PERIOD.
The Sidi and the English, 1773.

make his own arrangements, and, after some concession, in February 1736, he succeeded in inducing the Sidī to restore all the ships he had taken[1].

In 1734, on the death of Sidī Surul Khān, Sidī Abdullah, the eldest of his sons, was murdered by his youngest brother[2] who usurped the government to the prejudice of Sidī Rahmān, an elder brother, who was absent from Jañjirā. Yākub Khān, the Jañjirā captain with whom the Marāṭhās had entered into a secret treaty in 1732, espoused the cause of Sidī Rahmān and called on Śāhū for support.

Sidis defeated by the Marathas.

This was an opportunity for the Marāṭhās. Both Chatrapati Śāhū and Peśvā Bājīrāv had long cherished a desire to destroy the power of the Sidi. Śāhū's *guru* Brahmendrasvāmī who had established a holy shrine at Paraśurām near Ciplūṇ had a grievance against Sidī Sāāt who was in possession of an island fortress, Govalkoṭ just opposite Ciplūṇ; for Sidī Sāāt had destroyed the holy shrine in 1727 in a fit of mad anger. The Svāmī naturally looked to Śāhū for getting his grievance redressed. Secondly, ever since 1689 when Rāyagaḍ was captured by Auraṅgzeb and subsequently handed over to Sidī for administration, it had remained in his hands and Śāhū naturally looked upon the conquest of the old capital of Śivājī as a matter of prestige. Peśvā also had a just grievance against the Sidī because Śrivardhan, the home of the Peśvā was a territory belonging to the Sidī and the Peśvā used to receive a number of complaints from the people against the high handed rule of the Sidī. But more than those personal factors, Sidī represented the Moghal power in the west as did the Nizām in the east and the two followed a concerted policy against the Peśvā. The campaign was directed by Śāhū and had a good start. Sekhojī Āṅgre was posted to attack Underi. Bakājī Nāik[3] a gallant officer of the Āṅgres was directed towards Bāṇkoṭ and Manḍangaḍ, and Pratinidhī towards Añjanvel, while Bājīrāv and Fatehsingh directed their attack against Jañjirā. Even Mathurābāī and Lakṣmībāī, the two widows of Kānhojī threw themselves whole-heartedly into the war[4]. Within the next few weeks, Birvāḍī, Taḷā, Ghosāḷā were occupied by the Marāṭhās and Pratinidhī crowned his success by the conquest of Rāyagaḍ. The attack on Jañjirā both on land and on sea was so violent that the Sidīs so far holding their own, now consented to hand over the whole charge to Sidī Rahmān, the protege of the Peśvā and quietly made way towards the south. Rahmān was made to sign away

[1] On this occasion the governor, in lieu of the original subsidy, assigned the Sidi one-third of the customs by sea and land; one-third of the proceeds of the mint; an allotment from cotton and other funds; the revenue of the Bulsar division; certain dues from Bhavnagar in Kathiavad; and one-third share of the tolls in grain. Surat Diary from March 1735 to February 1736; Consultation book of the Bombay Government, 23rd April and 20th August 1735.

[2]. According to Janjira records, Sidi Abdullah was murdered by Sidi Sambal, a slave of Sidi Surul. Sambal ruled for two years and in 1736 was murdered by three slaves, Sidi Sallam, Sidi Faraz, and Sidi Sayyid, who placed Sidi Rahman on the throne.

[3]. Sardesai 'New History of the Marathas', Vol. II p. 149.

[4]. Selections from Peshwa Daftar, 3, p. 2.

CHAPTER 2.

History.

MEDIAEVAL PERIOD.

Sidis defeated by the Marathas.

half the revenue of Sidī's dominions[1]. At this stage Sekhojī died on 28th August 1733[2] and his brothers Sambhājī and Mānājī started a domestic quarrel with the result that the intensity of the campaign was weakened. After some time however the campaign against the Sidī was vigorously pursued by Cimājī Appā, the Peśvā's brother and Sidī Sāāt was killed near Revas in 1736. The whole struggle lasted for over three years from February 1733 to May 1736 and some spectacular successes were no doubt obtained. But the main object of the Marāṭhās to oust the Sidī from Jañjirā and from Govaḷkoṭ remained unfulfilled, due to the delay caused on account of the quarrels in the Āṅgre family, as also to the inability of Śāhū to control his subordinates and direct their movements in a co-ordinated manner.

It is further worth being noted that after three years, Sidī Rahmān was removed from power in 1739 and his brother Sidī Hasan was appointed in his place. As the course of events would have it, the erstwhile enemies of each other, the Sidīs and the Peśvā, developed a sort of friendliness towards each other on account of the Peśvā's effort to participate in the fraternal disputes in the Āṅgre family and Śāhū's vain efforts to settle them.

Angre Power divided. *Manaji Angre,* 1734-59, *and* *Sambhaji Angre* 1734-42.

After the death of Sekhojī he was succeeded by his brother Sambhājī, who, choosing to stay at Suvarṇdurg with his half-brother Tuḷājī, appointed his other half-brothers Yesājī to the civil charge and Mānājī to the naval and military command of Kolābā. Shortly after, Mānājī quarrelled with his brothers Sambhājī and Yesājī, and unable to stand against his brothers' superior force, took shelter with the Portuguese at Lower Ceul or Revdaṇḍā. Before long he left Revdaṇḍā, and bringing together a few followers, surprised and seized the fort of Kolābā. Mānājī was now the undisputed master of Kolābā, and, with the help of the Peśvā, defeated Yesājī and made him prisoner. He was confined at Poynāḍ and then at Alibāg. From Alibāg he escaped to the Peśva, who decided that he had no claim on Kolābā, and, on his engaging not again to break the peace, settled ten *khaṇḍis* of rice and Rs. 400 a month on him and sent him to Revdaṇḍā[3]. Mānājī successfully resisted Sambhājī's efforts to displace him, and forming an alliance with Śāhū, tried to gain the fort of Añjanvel from the Sidī. The Bombay Government sent some gallies to help the Sidī. But, as they were ordered to take no active

---

1. The partition treaty of the Sidi's territory is given in full in Jervis' Konkan 131—36. Of the Sidi's territories the *mahals* of Mamle and Tala, the *parganas* of Ghosala and Birvadi, the tappas of Godegaon and Nizampur, and half the tappa of Govale having 24½ villages were ceded to the Marathas. The territory that remained with the Sidi was the parganas of Nandgaon, Shrivardhan, Diva, and Mhasla, the tappa of Mandla, and the 24½ villages of Govale. To these the Poona records add, that the Sidi gave up all claim to share in the revenue of Nagothana, Ashtami (Roha), Pali, Asriadharne, and Antora. The date of the treaty is doubtful. Grant Duff, Vol. I, 389, gives 1735; Jervis in one passage (108) gives 1736 and in another (131) 1732; the Poona records give 1736. It appears that the treaty concluded in the midst of the war was confirmed in 1736.

2. Sardesai, 'New History of the Marathas', Vol. II, p. 151. According to Dhabu, it was in 1734.

3. Bom. Gov. Rec. Pol. Dept. (1840), 1107, 21.

CHAPTER 2.
History.
MEDIAEVAL PERIOD.
Angre Power Divided.

part in the contest, they were of little use, and the Marāṭhās increased their power. The Peśvā took possession of Rāygaḍ and Mahāḍ, and Mānājī seized some vessels and established himself at Revas on the Peṇ river. As the Bombay Government could not allow Mānājī to establish his power in the Bombay harbour, four cruisers were sent against him, but from discord among the British commanders the whole of Āṅgre's fleet except one grab was allowed to escape Meanwhile the British and the Sidi joined in an alliance against Āṅgre. They agreed that all prizes made at sea should be given to the English and all prizes made on land to the Sidī; that if Khānderi was taken it should be handed to the English, that the fort of Kolābā should be demolished; and that the revenues of Kolābā were to be equally divided between the Sidī and the British[1]. In 1736, Sambhājī from Vijayadūrg took the richly laden English ship *Derby*, the armed ship *Restoration*, and several other smaller vessels.

English exploit the situation.

In 1738 Sambhājī arrived at Alibāg from Vijayadurg, and tried to oust Mānājī from Kolābā. The Bombay Government took full advantage of the situation to weaken the naval power of the Āṅgres and helped Mānājī in stores and money. The Peśvā also supported him for which Mānājī gave up the forts of Koṭalīgaḍ and Rājmācī near Khaṇḍāḷā, and agreed to pay an yearly tribute of Rs 7,000 and to provide European and Chinese articles worth Rs. 3,000 more[2]. Besides helping Mānājī with money and stores, the Bombay Government sent some ships which dispersed Sambhājī's fleet and forced them to take shelter in the Rājpurī creek[3]. Little damage was done. and so successful were Sambhājī's raids on English shipping that he ventured to suggest a peace on condition that the Bombay Government should provide their vessels with his passes and pay him a yearly sum of Rs. 20,00,000[3]. These proposals were rejected. Mānājī, whom the Bombay Government had helped in his wars with his brother Sambhājī gave much trouble to Bombay, seizing English vessels and taking possession of Elephanta and Karañjā. On a promise to make restitution a hollow peace was concluded[4]. In[5] 1739, while the Portuguese were besieged at Bassein by the Marāṭhās under Cimājī Appā, Mānājī blocked the sea approach thus cutting off all supplies. In 1740 a Portuguese fleet was destroyed by Āṅgre, and on the 14th October of the same year when articles of peace were signed between the Peśvā and Viceroy of Goā, the

[1]. Aitchison's Treaties, IV. (1876), 320-330.

[2]. Grant Duff, Vol. I. 395. Mr. Bal informed the editor of the first edition that under this agreement, besides Kothligad and Rajmachi, the forts of Thal, Tirgad and Uran were made over to the Peshwa.

[3]. Bom. Quar. Rev IV. 76.

[4]. Bom. Quar. Rev. IV. 77.

[5]. For details of the war with the Portuguese see Sen Opp., Cit. pp. 193-97 For details of the Dutch expedition against Gheria in 1739, due to their strained relations with the Angres, see, Early career of Kanhoji Angria and other papers Sen pp. 26-53.

Angre Power Divided English exploit the situation.

Portuguese handed Ceul to the English who had acted as mediators, and in November, after the Marāṭhās had fulfilled their part of the conditions, the English delivered Ceul to them[1].

In 1740, with the help of his half-brother Tuḷājı, Sambhājı again attacked Mānājī's territory, took Alibāg, Thaḷ, and Sāgargaḍ, laid siege to Kolābā, and cut off the garrison's supply of fresh water. In these straits Mānājī appealed to the Peśvā Bāḷājī Bājirāv and the English for help, attacked the besiegers, and took Tuḷājī, prisoner. The English ships chased Sambhājī's fleet to the Ratnāgirī coast, and forced Sambhājī to retire to Suvarṇadurg[2]. No further steps were taken, as Mānājī, finding that the Peśvā's officers were scheming to take possession of Kolābā, patched up a truce with Sambhājī, and designs of Peśvā's officers were stopped by the news of Bājirāv's death. Sambhājī, free from the risk of attack from the north, spread his power over the Ratnāgirī sub-division of Dābhoḷ and over the greater part of Sāvantvāḍī (1740). He died on 12-1-1742[3] and was succeeded by his half-brother Tulājā. Sambhājī's fleet consisted of eight vessels of 400 tons each.

Sidi seeks Peshva's Protection.

As has already been noted the rivalry between Āṅgre and the Peśvā caused a certain friendliness between the Sidī and the Peśvā. In 1744, to prevent Āṅgre from taking possession of the fort of Madgaḍ about twelve miles south of Jañjirā, the Sidī left it under the charge of the Peśvā and made an assignment for its support. On the death of Sidī Hasan in 1745, the chiefship of Jañjirā was for a time usurped by one Sayyad Allānā, but was recovered in the following year by the rightful heir Sidī Ibrāhīm Khān.

Pursuing his policy of weakening the Āṅgres, the Peśvā's commandant of Māhulī fort attacked Mānājī's districts in 1747 unsuccessfully near the Thaḷ pass in Ṭhāṇā. Shortly after this the Jañjirā Sidīs sent a strong force against Kolābā, but as in the meanwhile Rāmajī Mahādev had brought about a reconciliation between Mānājī and the Peśvā, Mānājī got timely assistance from him and the Sidīs were completely defeated between Thaḷ and Nāgāṅv, a few miles north of Alibāg. The new Āṅgre chief in

---

[1]. Bom. Quar. Rev. IV. 89. The account of the cession of Chaul in the Quarterly Review based on English records is in harmony with the Portuguese records-(Dr. Da Cunha, 5th Oct. 1882). According to Grant Duff (History, Vol. I, 424), in the beginning of 1741 the Marathas attacked and took Chaul, the last place remaining with the Portuguese between Goa and Daman. Grant Duff's statement based on Maratha MSS. is not clear and does not agree with what he states in another passage (Vol. I, 411). According to the other passage, in 1740 Sambhaji Angre attacked Manaji's territory and took Chaul among other places. It is hard to understand how in 1741 (January) the Marathas took Chaul 'the last place remaining to the Portuguese,' if in 1740 it fell into the hands of Sambhaji as part of Manaji's territory.

In this connection Sen in his Military System of the Marathas (pp. 196-97) has said "So confident was Angre of his naval power that on his way to Gheria, he passed with his valuable prize within sight of Anjdiv and at a little distance of Agoada but the Portuguese attempted no rescue". Both the brothers—Sambhaji and Manaji—were able seamen and but for their mutual dissensions "they might have easily accomplished their father's ambition—the conquest of the whole coast from Bombay to Goa".

[2]. Bom. Quar. Rev. IV, 77.

[3]. S. N. Joshi: Angre Shakavali p. 94. S. N. Sen gives the date as 12-12-1741.

CHAPTER 2. — History. MARATHA PERIOD. Angre Power Divided. *Tulaji Angre*, 1742—1755.

the south proved no less destructive to British shipping than his brother Sambhājī. In 1749 he attacked Commodore James' fleet, and after a hard fight was driven with great loss to Gheriā. Next year, in spite of his defeat, Tuḷājī was bold enough to attack Commodore Lisle in command of a fleet of several vessels, among them the Vigilant of sixty-four and the Ruby of fifty guns[1]. Again, in February 1754, he attacked three Dutch ships of fifty, thirty-six, and eighteen guns, burnt the two large ones, and took the third. So great were the strength and activity of Āṅgre's fleet that it cost the East India Company Rs. 5,00,000 a year to protect their trade[2]. Elated with this success Tuḷājī built several vessels, set two large ships on the stocks, and boasted that he would soon be master of the Indian seas.

The Sidi at Surat, 1746—1759

During this period the attention of the English was diverted towards Surat, where in the faction fights which had raged after Tegbakt Khan's death in 1746, the English took advantage of the faction and extended their support to Miyā Acan who was at first so successful that he secured both the government of the city and the command of the castle in 1748. But in 1751 his rivals Safdar Khān and his son Vākhān Khān, who had the support of the Sidī and of the Dutch, by the promise of half the revenues of the city, won Damājī Gāikvāḍ to their side. Miyā Acan was forced to give up the government of the city and retire to the castle This command, also he soon lost. Some ships of the Sidī reached Surat just before the burst of the rainy season, and, under the plea of stress of weather, remained in the Tāpī until their commander Sidī Masud, a man of great ability, found an opportunity of seizing the castle. On losing the castle Miyā Acan retired to Bombay[3].

On learning of the defeat of their faction at Surat, the English and the Peśvā who was jealous of the Gāikvāḍ's success, joined in a scheme for ousting Safdar Khān and Sidī Masud and sharing the command of the city. The English engaged to equip a fleet and attack Surat from the river, while the Peśvā sent an army to act on the land side. But soon after this agreement, the Gāikvāḍ removed the Peśvā's jealousy by promising to give him one-half of his share of the Surat revenues. The Peśvā's army was recalled and the English fleet was forced to retire to Bombay. In consequence of this English interests at Surat suffered. Their gardens and cattle were taken from them, the factors were imprisoned, and under the influence of the Dutch, the head factor was forced to sign (November 1751) a treaty with the governor and Sidī Masud, agreeing to send from Surat all the soldiers in the Company's service, European as well as Indian[4]. This treaty was repudiated by the Bombay Government and in its place, in 1752, a fresh set of articles was drawn up, under which their property was to be restored, and the English paid a sum of Rs. 2,00,000 for the expense they had incurred in the struggles and the loss sustained at their custom house.

---

1. Milburn's Oriental Commerce, I, 296.
2. Low's Indian Navy, I, 124.
3. Stavorinus' Voyages, III, 52.
4. Aitchison's Treaties, IV, 485—587.

CHAPTER 2.

History.

MARATHA PERIOD.

The Sidi at Surat, 1746—59.

During the following four years (1752-1756) Sidī Masud, while continuing on friendly terms with Safdar Khān, the governor of the city, and the Dutch, drew into his own hands the entire management of the city. In 1756 Sidī Masud died and was succeeded by his son Ahmad Khān. As Ahmad Khān was a youth who had none of his father's power, Surat was again disturbed by factions. The Sidī and the Dutch favoured one Alī Navāz Khān the rival of their old ally Safdar Khān. And in retaliation Safdar Khān adopted one Farīs Khān as his heir and turned for help to the English offering them the post of admiral if they would drive the Sidī from the castle. This offer was not accepted. In January 1758 Safdar Khān died, and in spite of the claims of Farīs Khān, was succeeded by Alī Navāz Khān, the ally of the Sidī and of the Dutch. On the accession of Alī Navāz Khān, the supporters of Farīs Khān proposed to the English chief that Farīs Khān should be appointed governor of the city, and that the English should undertake the command of the castle and of the fleet. If the English agreed, the supporters of Farīs Khān guaranteed five yearly payments of Rs. 2,00,000. The English were willing: but the treaty was never concluded as the Peśvā was jealous of this increase of English power and threatened to attack Bassein and Bombay[1].

Why Peshva sought to control the Angres.

Unfortunately it was too late for the Marāṭhās to be so jealous of the English power; for it was the Peśvās themselves that were instrumental in allowing them to be so powerful. After the death of Sekhojī in 1734, Śāhū and the Peśvā followed the policy of settling the dispute of the Āṅgre brothers, Sambhājī and Mānājī by dividing their power, Sambhājī being placed at Vijaydurg with the title Sarkhel, and Mānājī being stationed at Kolābā with the title Vazāratmāb. The matters, however, did not rest there. Ever since the rise of the Marāṭhā confederacy under Śāhū, the problem that always beset its leader was how to compel the recalcitrant Marāṭhā Sardārs to pull together. Nizām was ever watchful to fish in troubled waters and take advantage of any faction. The Peśvā had to defeat all his plans and compel the Marāṭhā Sardārs by force, if need be, to tow the line of a common policy. This is the secret of all civil wars in Marāṭhā history of this period, that often perplex a historian who is often inclined to blame the central power for indulging in what may be called internal factions. Tuḷājī, with all his wonderful achievements in striking terror in the hearts of foreign powers, always presented a problem for the Peśvā, because after the death of Śāhū, he would never accept him (the Peśvā) as his leader, who ever anxious to achieve his aim of bringing Tuḷājī under control allowed his discretion to be overpowered by his ambition and held negotiations with

[1]. Grant Duff, 303. The immediate grounds for the English expedition against Surat were that the Sidi's people had (1758) insulted some Englishmen and refused redress, and that the Sidi had proved himself unfit for his post as admiral, being unable to hold his own against the Maratha fleet. Select Committee, Nawab of Surat's Treaty Bill, 10-11.

CHAPTER 2.

History.
MARATHA PERIOD.
Why Peshva sought to control the Angres.
Siege of Gheria, 1755.

the English. In fact, for long, the Peśvā and the Bombay Government planned his ruin. At last, on 29th March 1755[1] an agreement was finalised between Rāmajī Mahādev Bivalkar[2], Peśvā's Subhedār of Koṅkaṇ and Richard Bourchier, the Governor of Bombay, and Commodore James was immediately instructed to proceed from Bombay and attack Suvarṇadurg. Rāmajī with only a few of Marāṭhā gallivats accompanied him. The English captured Suvarṇadurga on 2-4-1755. The conquest of Vijaydurg was a difficult task and it was therefore settled that, in the next fair season, the Peśvā's troops should attack Tuḷājī from land and the English by sea. At the close of the year (Dec. 22, 1755) Commodore James was sent to survey Gheriā fort, which was then thought to be as strong as Gibralter. He found that ships could get within point-blank shot; that, on shore, a diversion could be made by carrying guns to the tops of two hills; and that the fort was crowded with unprotected buildings. The place was surprisingly unlike what he had heard[3]. The Bombay Government were fortunate in having in their harbour a Royal Squadron under Admiral Watson arriving from England and a strong detachment of troops under Lieutenant-Colonel afterwards Lord Clive. On the 7th of April, 1756, the fleet of twelve men-of-war, six of the Royal and six of the Company's navy, with 800 European and 600 Native troops, and five bomb vessels with a company of artillery, and four Marāṭhā grabs and forty gallivats, sailed from Bombay[4]. A few vessels were sent ahead to block the harbour and the fleet arrived off Gheriā on the eleventh. The Marāṭhā land force, which had been in the field since December 1755 marched from north to south and captured almost the whole territory of Tuḷājī except the fortress of Gneriā. Tuḷājī was thus completely isolated. On the arrival of the British fleet, Tuḷājī Āṅgre, terrified by its strength, left the fort in his brother's charge and surrendered to Khaṇḍojī Māṇkar the Marāṭhā general. On the next morning (12th), Admiral Watson summoned the fort to surrender. As no answer was sent, the fleet formed two divisions and sailed in with the afternoon sea breeze, each ship covering a bomb ketch, and protecting the column of smaller vessels from the enemy's fire. They passed the point into the river, and, anchoring fifty yards off the north fortifications, under a heavy fire, battered them from 150 pieces of

---

[1] Sen: 'Military System of the Marathas', p. 204 gives details of the strained relations between the Angres and the Peshvas.

[2] The fort surrendered on 12th April 1765—Sardesai.

[3] I assure you, Sir, it is not to be called high, nor, in my opinion, strong. It is indeed a large mass of buildings, and I believe the walls may be thick. But that part of the works which fell under my observation and which was three-quarters of their circumference is quite irregular, with round towers and long curtains in the eastern manner, and which discovered only thirty-two embrasures below and fifteen above. Commodore James, 21st December 1755, Ives' Voyages, 80.

[4] The details were: Royal Squadron one 70 guns, one 66 guns, one 60 guns, one 50 guns, one 20 guns, and one 16 guns; Company's Squadron, one 44 guns, four 28 guns and one 16 guns. Of the Native troops 300 were Portuguese and 300 sepoys. Low's Indian Navy, I, 134. These details differ slightly from those given by Orme. Frag. 408—417 in Nairne's Konkan, 92.

Sardesai writes, "On 7th February 1756, fourteen British ships of war with a force of 800 English troops and a thousand Indians, left Bombay under Clive and Watson, all by the sea route (Sardesai, New History of the Marathas, Vol. II, p. 360)."

CHAPTER 2.

History.

MARATHA PERIOD.

Why Peshva sought to control the Angres.

cannon. Āṅgre's ships were all fastened together under the fort, and a shell on setting one on fire the whole were burnt[1]. Another shell set fire to the buildings in the fort, and the tremendous cannonade silenced the guns[2]. Still the commandant held out. To prevent the fort being handed over to the Marāṭhās, Colonel Clive landed and held the ground between the Peśvā's army and the fort. Next morning the Admiral again summoned the fort to surrender. The commandant asked for time to consult his brother. A respite was granted, but, as no answer came, the bombardment was re-opened in the afternoon. By five O'clock the garrison surrendered, and Colonel Clive marched in and took possession[3].

Fall of Gheria, 1756.

Though the masonry was destroyed the rock defences were perfect. A determined garrison need not have yielded only to a sea attack but as there was no hope of any help from land, the garrison lost all hope and surrendered as stated above. Fifteen hundred prisoners were taken: eight Englishmen[4] and three Dutchmen were rescued; and plunder, amounting besides stores to Rs. 12,50,000 was divided among the captors[5]. The ruin of Āṅgre's navy was

---

[1] One ship of 74 guns, eight grabs of from 20 to 30 guns, and sixty gallivats. Low's Indian Navy, I, 136. Of Angre's ships Dr. Ives (1755) writes: 'They are not unlike the Tartans of the Mediterranean only a great deal lower; they carry two guns in the bow and vast numbers of men. Their music is a plain brass tube, shaped like a trumpet at both ends and about ten feet long and a drum called a *tom tom*, a skin stretched on a large shallow brass pan, on which they strike with two large sticks and make an amazing noise. Among them are two ketches which they call *grabs*.' Several of the *gallivats* had blue or green or white pendants like the Portuguese at the masthead, and one had a white flag with a red cross in the middle. Ives' Voyage, 43, 80.

[2] According to another account the same fire which burnt the ships passed to a large vessel lying on the shore, and from her to several smaller craft that were in building. From the building yard it made its way to the arsenals, store-house, suburbs and city, and even to several parts of the fort, particularly to a square tower where it continued burning all the night with such violence that the stone walls appeared like red-hot iron. Ives' Voyage, 85.

[3] According to Dr. Ives (Voyage, 85), Colonel Clive in making his approaches from the land greatly annoyed the enemy. At quarter past five he came to the Admiral's ship bringing an officer from the fort with the articles of capitulation. These were agreed to by himself and the two Admirals, and an English Officer was sent to take possession of the fort and to hoist English colours. Then Captains Forbes and Buchanan were detached with sixty men to see the garrison lay down their arms, and on the 14th at sunrise, the Colonel and the whole army marched into the place.

[4] Ives (Voyage, 88) gives the names of ten English.

[5] Milburn's Oriental Commerce, I. 296. In Gheria were found 250 cannons, six brass mortars, an immense quantity of stores and ammunition, Rs. 10,00,000 in silver and Rs. 30,00,000 worth of valuable effects (Ives' Voyage, 86). According to Dr. Ives (Voyage, 81-82), a council of sea and land officers which was held before setting out on the expedition, to avoid disputes, had settled that Admiral Watson as Commander-in-chief of the king's squadron should have two-thirds of one-eighth of the spoil and Rear Admiral Pocock one-thrid of one-eighth, while Lieut. Colonel Cilve and Major Chambers were to share equally with the captains of king's ships. The captains of the Company's ships and captains of the army were to share equally with lieutenants of men-of-war and subaltern officers of the army, and lieutenants of the Company's ships with warrant officers of the navy. Afterwards, as the officers of the army objected to their Commander-in-Chief sharing with captains of men-of-war, Admiral Watson undertook to make Colonel Clive's portion equal to Admiral Pocock's. Under this arrangement after Gheria fell, a sum of about Rs. 10,000 was found due to Colonel Clive from Admiral Watson. This Admiral Watson sent with his compliments; but Colonel Clive was generous enough to refuse it, saying that he would not deprive the Admiral of the contents of his private purse, and that he had appeared to accept of the terms only for the good of the service.

CHAPTER 2.
History.
MARATHA PERIOD.
Fall of Gheria, 1756.

completed by the destruction of the sixty gun ships on the stocks. Four of the Company's vessels and a detachment of 600 European and Native troops were left to guard the harbour and fort[1]. Tuḷājī Āṅgre remained a prisoner till his death[2]. According to the agreement made in the preceding year (1755) Bāṇkoṭ, with eight surrounding villages and Dāsgāṅv were made over to the British[3]. The Bombay Government anxious to consolidate their position in the south, insisted on keeping Gheria to themselves although no such agreement had been made and offered to give Bāṇkoṭ in exchange. But the Peśvā would not agree and after a good deal of correspondence which resulted in some bitterness, the English had to handover Gheria to the Peśvā in the following October. The Peśvā made it the headquarters of a district and the seat of his Admiral Ānandarāv Dhuḷap, whose descendants are still settled at Vijaydurg. Ānandarāv guarded the interests of the Marāṭhās in a vigorous manner[4].

Death of Manaji, 1759.

Turning to the story of Kolābā, as Mānājī was in the Deccan, in 1757 helping the Peśvā against the Nizām, his lands were invaded and plundered by the Sidīs. On his return (1758) Mānājī drove them out of his territory, but failed in an attack on Daṇḍa-Rājpurī[5]. Mānājī died in 1759[6]. In spite of the troubled times in which he ruled, Mānājī, with the help of his brother Dhoṇḍjī, is said to have added to the revenue and improved the condition of his state[7]. He was succeeded by Raghujī, the first Āṅgre of that name, the eldest of his ten illegitimate sons[8].

Sidi ousted from Surat, 4-3-1759.

During this period the English were able to win another diplomatic success over the Marāṭhās on the Western Coast at Surat. Miyā Acan, who since his loss of the command of the Surat castle in 1751 had been living in Bombay, returned to Surat in 1758, and in December partly through his own influence and partly through Sidī Ahmad's support, expelled Alī Navāz Khān from the government of the city and established himself in his place. Sidī Ahmad

---

[1] Nairne's Konkan 95.

[2] According to Sardesai, he was first confined at Rajmachi, then at Ahmadnagar, Chakan, Daulatabad, Poona and finally at Vandan near Satara, where he died in 1786. (Marathi Riyasat: Peshva Balajirav, p. 184). His tomb and those of his six wives, one of whom became a *sati*, are shown at Vijaydurg.

[3] Aitchison's Treaties, V 17.

[4] In 1780 Anandarav attacked and captured an English ship carrying to the Court of Directors, and imprisoned an officer in Rasalgad near Mahabaleshwar. Again in April 1782, in spite of a gallant resistance, he captured the Ranger, a ship of the Bombay Marine. In 1800 Lieutenant Hayes was sent to harass the pirates but, though he punished them severely, they were soon as troublesome as ever. In May 1818 Colonel Imlack, attempting to take Vijaydurg, was met by so heavy a fire that his ships were forced to cut their cables and run. But the whole of the district had now passed to the British, and in June of the same year the commandants, two brothers of the Dhulap family, surrendered. In the river was taken the Admiral's ship, 156 feet long, 33 beam, and 430 tons burden.

[5] Rao Saheb Bal Ramchandra.

[6] Manaji died on 23rd September 1758. Sardesai.

[7] Mr. Dunlop, 15th August 1824, Bom. Gov. Rev. Rec. 121 of 1825, 13-14.

[8] The names were Raghuji, Mahimaji, Chimaji, Dhondji, Krishnaji, Tulaji Hiroji, Tukoji, Sambhaji and Ramaji. According to Sardesai Manaji left 14 sons, 10 legitimate and 4 illiegtimate.

CHAPTER 2.

History.

MARATHA PERIOD.

Sidi ousted from Surat, 4-3-1759.

was now all powerful in Surat, and left to Miyā Acan not so much as the nomination of his own officers. Miyā Acan resented this interference and a feeling of distrust sprang up between him and the Sidi. As the government of the city was bad, and as there was the risk that the Marāṭhās might step in, the Surat traders petitioned the English chief to take command of the castle and fleet. Trusting to this feeling in their favour, and strengthened by the presence of a squadron of men-of-war and by the great ability of Mr. Spencer, their chief at Surat, the Bombay Government determined to make an attempt to oust Sidī Ahmad from the command of the castle and the fleet. To prevent the Marāṭhās from taking part in the struggle, the Bombay Government induced them to agree, that, on account of the ruin to trade caused by his command of the castle, the Sidī should be turned out of Surat; that the English should take possession and have the sole command of the Surat castle; that the fleet subsidy or *taṅkā* should be divided into three shares, one for the English, one for the Peśvā, and one for the Surat Navāb; and, that the Marāṭhās should not take part in any quarrels or disputes that might arise in Surat.

On the 15th February 1759, a body of land forces consisting of 800 Europeans, 1,500 Native Infantry, and a detachment of Royal Artillery, arrived off the mouth of the Tāpī. Captain Maitland of the Royal Artillery was in charge of the land force, and Captain Watson of the Company's Marine was in command of the armed vessels. The troops landed near Domas and dislodged a party of Sidīs who held the French garden to the west of the outer wall of the city. The outer walls were battered but with little effect, till a joint attack from the land side and from the river was organized on the Sidī's garden, just within the north end of the outer wall. Boats were landed and the Sidīs driven inside of the inner wall. The inner line of fortifications and the castle had still to be taken. But a very brisk cannonade for about twenty hours, aided it is said by the connivance of the Dutch chief and of one of the Sidī's officers, brought the besieged to terms. It was proposed to Miyā Acan and his party to continue Miyā Acan as Governor of the city, on condition that Farīs Khān was made Deputy Governor, and that the English were put in possession of the castle and of the fleet subsidy. Miyā Acan accepted these terms, and, on the 4th of March 1759 the agreement was concluded. Upon this Miyā Acan opened the Mecca gate in the inner wall, and, the Sidī, judging further resistance useless, agreed to give up the castle. His people were allowed to march out with their arms and accoutrements, and to take away all valuable effects including the furniture of their houses[1].

The Marāṭhā Officers of the place who were watching this struggle between the Sidī on one side and Miyā Acan aided by the English on the other, soon realised that they were losing their hold over the fort and the fleet in Surat harbour and were further likely to lose their hold over the town also, resolved to make a

---

[1] Details of the siege and capture of Surat are given in Bombay Gazetteer, II, 1877. pp. 126-127.

CHAPTER 2.
History.
MARATHA PERIOD.
Sidi ousted from Surat, 4-3-1759.

move and blockade the city from the landside. The Bombay Government then sent a protest note to Nānā Phaḍṇīs at Pooṇā and immediately secured his orders to call off the blockade. Nānā evidently complied with request of Bombay to maintain the good will of the English, but as subsequent events proved it was a great mistake. The new authorities of Surat managed to keep the people in good humour by presentation of *shawls* and pieces of silken cloth (*kinkhāb*) to the leading officers and citizens of Surat including a few Marāṭhā Officers stationed there. In the meanwhile the English made representations to Delhi, asking for *sanads*, and thus legalising what had really been an act of overt aggrandisement on their part. At Delhi, although the Emperor was on the throne, all his powers were exercised by Gāzī-uddin on behalf of the Marāṭhās, who although in possession of the *de facto* sovereign power at Delhi at that time, were always content to play the role of the principal advisers of the Emperor. This inferiority complex proved the bane of the Marāṭhās at this time and even later. For, the agents of the Marāṭhās were not vigilant enough and even before they could think of moving effectively the English had secured the *sanads* from Gāzī-uddin who acted for the Emperor. The Pooṇā Darbār protested to the English ambassador Mr. Price and not unnaturally felt that since they were the principal advisers of the Emperor. Gāzī-uddin could not issue the *sanads* without their express permission. The English were prepared for such a possible objection; for Mr. Price was instructed to reply by telling the Peśvā that the *sanads* by which they had been appointed Commandant of the Surat fort and Admiral of the Moghal fleet were as valid and as legal as the *sanads* by which the Peśvās presumed to interfere in the Surat affair[1].

Raghuji Angre, 1759-1793.

Turning to the history of Kolābā after Mānājī's death in 1758 and the succession of his son Raghujī. the Sidī attacked their territory, destroyed many temples. and laid waste many villages, but with the Peśvā's help Raghujī succeeded in driving them out. He attacked the Sidī fort on the island of Underī near Khānderī, took it after a severe struggle on 28-1-1759 and presented it to the Peśvā in return for the help given by the Peśvā's troops. Underī was named Jayadurg. The fort of Kansā or Padmadurg near Muruḍ was also captured on 21-2-1759. Jañjirā itself would have met the same fate, had not Sadāśivrāv Bhāu been called to the north. Raghujī was more cautious than other Āṅgres in his raids on trading ships, and was a good ruler and did much to improve his territory by free grants of salt-marsh at Ceul, Aksī, Thaḷ. and other coastal villages. Forbes, who visited Alibāg in 1771, found Raghujī living in the island fort of Kolābā though his palace, treasury, stables and gardens were on the mainland in Alibāg. He was a man of comely person, pleasing countenance, and princely manners. He paid the Peśvā a yearly tribute of Rs. 2,00,000. and held his lands on military tenure furnishing a supply of troops. The district seemed to be fairly prosperous. It was barren and rocky in parts, but there were cultivated plains enlivened by

1. T. S. Shejwalkar Surat Episode in Deccan College Research Bulletin, December 1947.

a busy peasantry. There were many travellers and droves of oxen. The valley of the Ceul river between Kolābā and Rohā was populous and cultivated. Alibāg also was pleasant and well-tilled[1].

CHAPTER 2.

History.

MARATHA PERIOD.

Manaji Angre, 1793-1817.

Raghujī[2] died in 1793, leaving by his wife Ānandibāī, a lady of the Bhosle family, two legitimate sons Mānājī and Kānhojī both of them children, and an illegitimate son of mature age Jaysing. Jaysiṅg appointed the infant Mānājī to the chiefship, and continued to act as his *Kārbhārī* during the latter's minority, with the consent of the Pooṇā Darbār[3]. But Ānandibāī, Mānājī's mother, jealous of Jaysiṅg's influence over her son, laid a plot for his destruction. Hearing of the plot, Jaysiṅg arrested and executed two of her chief advisers, threw four of them into prison, and banished all the members of the Bhosle family from the territory. On this, the Peśvā sent on his behalf Mādhavrāv Harī Phaḍke and Jivājī Ballāḷ to restore order and bring about settlement. On reaching Kolābā, Mānājī confirmed, with the fullest approval of the Peśvā, the old arrangement and ordered the ladies of the Āṅgre household not to interfere in political matters[4].

Disappointed in her hope of any help from the Peśvā, Ānandibāī gathered troops, besieged the Kolābā fort, imprisoned Jaysiṅg, and executed his chief adviser. After four months Jaysiṅg escaped, and collecting some followers besieged Hirākoṭ in Alibāg. Ānandibāī led an army against the besiegers, and, in a bloody and hard-fought battle defeated Jaysing with such a loss that he fled to Pooṇā. In Jaysiṅg's absence his wife Sakvārbāī collected some troops and succeeded in taking Nāgoṭhaṇā. On hearing of his wife's success Jaysiṅg returned from Pooṇā, won several battles, and so utterly defeated (1796) the rival army near Ceul that Mānājī with a few followers fled to Mahāḍ and Ānandibāī died of vexation. Jaysiṅg marched to Alibāg and took the forts of Hirakoṭ, Sāgargaḍ and Khānderī.

Hearing that the Peśvā had promised to help Mānājī, Jaysing applied for aid to Bāburāv, Śinde's commander-in-chief who was a relation of his own, a son of Yesajī who was himself the illegitimate son of Kānhojī the founder of the Āṅgre family. Bāburāv first agreed to come to Jaysiṅg's assistance. But as he had much influence with Śinde, he arranged that any attempt of his to gain possession of Kolābā for himself would have the Peśvā's support. With this understanding Bāburāv set out for Alibāg and picking up a quarrel with Jaysiṅg, with the help of Daulatrāv Śinde and his

---

1. Forbes' Oriental Memoirs, I. 207, 209, 211, 223.

2. It would be convenient at this stage to treat the history of the Sidis and of the Angre family separately; for with the collapse of Tulaji Angre, the initiative of sea faring activities rested with Poona and the story of the Angre family presents more or less a smooth narrative of those that carried out the orders of Poona. It must, however, be said that their entanglement with the affairs of Poona, particularly during the period of its decadence caused great revolutions and the later history of the Kolaba branch of the Angres would have been much different if they would have been left to look after themselves. As the Sidis and the Angres came to be only remotely connected with each other during the later period, we propose to trace the rest of the history of the Sidis as a supplement to the history of Angre family of Kolaba and give it towards the end of this chapter.

3. Dhabu, *Kolabkar Angre*, p. 253.

4. *Ibid*, p. 254.

CHAPTER 2.

History.

MARATHA PERIOD.

Manaji Angre, 1793—1817.

general Haripant, took the Alibāg fort of Hirākoṭ, and treacherously seized Mānāji, Kānhojī and Jaysiṅg. Sakvārbāī, Jaysiṅg's wife, once more came to her husband's help, and took the fort of Khānderi. In 1799, Mānāji, who with his brother Kānhojī had fled to Pooṇā, returned with a few followers. But after two defeats, at Ceul and at Nāgoṭhaṇā, both he and Kānhojī were again made prisoners. Bāburāv, who was now undisputed master, was invested with the chiefship by the Peśvā Bājirāv II. Soon after he attempted without success to take Khānderi from Sakvārbāi. On the failure of his attack Baburāv sent a message to Sakvarbai and persuaded her to meet her husband Jaysiṅg who was falsely reported by Baburav to have been waiting for her at Alibāg. Śakvarbāi fell a victim to this trap and left Khānderī. In her absence Bāburav not only captured Khānderī but succeeded in arresting Sakvārbāi with her husband and children. Bāburāv put Jaysing to death and threw Sakvārbāī and her children into prison. Jaysiṅg's eldest son Murārji escaped to Bombay and in 1807, collecting a force of 2,000 men, placed it under the command of one Bacaji Śeṭh, a goldsmith of Revdanda. Bacāji captured the fort of Hirakoṭ in Alibag and Sāgargad. But Baburav getting help from the English by sea and from the Peśvā by land and bribing Bacāji's officers, captured him and some of his leading supporters, and either hanged them or hurled them down the Sāgargad rocks. In 1813 Bāburav died, and for a year after his death the State was managed by his widow. Then Manaji proclaimed himself chief and his claim was recognised by the Peśvā, who, in return for his support, received the island of Khānderī and twenty villages yielding a yearly revenue of Rs. 10,000[1]. These troubles and disorders caused such injury to Kolābā, that the yearly revenue fell to about Rs. 3,00,000. Manaji died in 1817.

BRITISH PERIOD. 1818—1947.

In the same year (1817) the Peśva Bajirāv II, who had determined to break with the English, sent his wife with much property to the fort of Rayagad. After the capture of Visāpūr and Lohagad near the top of the Borghaṭ Lieutenant-Colonel Prother, on the 17th March 1818, made arrangements for the capture of all places of strength in Kolaba. Taḷā and Ghosāḷa fell almost without opposition, and the troops marched from Indāpūr to Mahāḍ. Major Hall of the 89th Regiment with a detachment of 200 Europeans and as many sepoys was sent to Rayagaḍ where, after an obstinate siege of eleven days, the fort was surrendered by the Marāṭhās[2].

Raghuji Angre, 1817-1839.

Mānāji was succeeded by his son Raghujī a boy of fourteen. During his minority the State was managed by his father's minister Vināyak Paraśurām Bivalkar. Even on reaching manhood, though he hated him, Raghujī was unable to free himself from Bivalkar who had bought over all the State officers and ruined the chief by extravagant expenditure[3]. In 1821 Bāburāv's widow Kāśībāī petitioned the British Government to support the claim of her son

1. These villages were restored to Angres in 1818, a few days before the outbreak of hostilities between the Peshva and the English.
2. Details are given under Ravgad, Chapter 19, Places of Interest.
3. Rao Saheb Bal Ramachandra as noted above.

Raghuji Angre, 1817—1839.

Fatehsing to the Kolābā State. But the Government decided that as the Peśvā had favoured the supersession of Bāburāv's branch of the family by Mānājī, the question could not be reopened[1]. In June, 1822 the relations between the Kolābā chief and the British Government were fixed by a treaty under which the British supremacy and their right of investiture were recognised, grant-holders, *jahagirdar* and *inamdars* were guaranteed the possession of their lands, and provision was made for the relations and dependants of the chief's family[2].

Raghujī's rule, chiefly it was said under the influence of Bivalkar, was marked by great cruelty and oppression. For long the people remembered it as the rule of Aṅgārak, that is Mars, the planet of evil influence. Raghujī died on the 26th of December 1838. One thing that could be said about him is that he did not allow himself to be involved in Peśvā's affairs. He left three widows, Kamlābāī, Ambikabāi, and Yaśodabai, of whom the last was with child. He had also four daughters and two illegitimate sons. On Raghujī's death Mr. Courtenay was sent to Kolābā to prevent any attempt at fraud, and to ascertain and report if there was any near male relation who had a claim to the chiefship. Mr. Courtenay reached Kolābā on the 29th December and on the 29th January 1839 reported to Government that Yaśodabāi had given birth to a son. Before the recognition of Raghuji's posthumous son the succession to the Kolābā State was claimed by Baburāv's nephew.

Kanhoji Angre, 1839.

Sambhāji was then residing at Gwalior. On hearing of Raghujī's death he addressed a letter to the Bombay Government, stating that no one was entitled to claim the chiefship of Kolābā but himself and his brother. Shortly after the Resident at Gwalior forwarded a note from that court supporting Sambhājī's claims. But his claims were inquired into and negatived, and he was informed of the birth and investiture of Raghuji's posthumous son. On the 6th of February Government recognised the child as the chief of Kolābā under the title of Kānhoji II. Bivalkar was summoned to Bombay to make arrangements to secure good management at Kolāba during the minority. It was agreed that the minister should continue to manage the State in concert with the senior widow of the late chief. And an agreement of five articles was passed, one of which stipulated that the minister was to co-operate cordially with Government for the improvement of the country and for bettering the state of the people, and that he was to keep Government informed of all events of importance. When this agreement was completed Mr. Courtenay was recalled from Kolābā. These arrangements met with the approval of the Governor General. In 1839 (21st March) the infant chief Kānhojī II died, and with his death the legitimate line of the Āṅgre family became extinct. In the same year the fort of Kolābā was handed over to the English[3].

1. Bom. Gov. Rec. Pol. Dept. (1840), pp. 1107, 51.

2. Details are given in Aitchison's Treaties, IV (1876), 499-502.

3. Dhabu: 370.

CHAPTER 2.

History.
BRITISH PERIOD.
End of the Angres, 1840.

Raghujī's widows applied for leave to adopt an heir. But the Governor General decided that there was no sufficient reason for granting such a favour. No one had any right to succeed, and the British Government took the view that small independent jurisdictions clogged and impeded the administration of justice, interfered with the most indispensable fiscal rules, stood in the way of improved communications, and instead of contributing to the expenses of public protection added seriously to their weight, the opportunity of annexing the Kolābā State should not be lost[1]. Accordingly, Kolābā was annexed as per despatch of the Court of Directors to the Governor General dated 30th December 1843. It was resolved that all personal property should be distributed among the surviving members of the family according to ordinary law and custom, and a liberal pension should be granted from the lapsed revenue to those who might be entitled to it. The Governor General further desired that there should be no abruptness or disregard of local wishes in introducing the general forms and rules of British administration. The three widows were allowed a yearly pension of Rs. 28,000, of which Rs. 12,000 were given to the senior widow Kamlābāi and the remaining Rs. 16,000 were divided equally between the two younger widows Yaśodābāī and Ambikābāi[2]. Mr. J. M. Davies was appointed Political Superintendent with instructions to assimilate the revenue system with that in force in the neighbouring districts, to abolish objectionable taxes, to establish British rules and rates of sea customs, to remove land and transit duties and frontier outposts, and to introduce the British excise on salt.

Two practices ceased in Kolābā on the introduction of British management. The dark underground dungeons in Underī were no longer used as State prisons, and women convicted of adultery were no longer employed as prostitutes to raise a body of female slaves for the use of the State[3].

In 1840 (2nd November) a large band of Rāmośīs from the Pant Saciv's territories entered the district and plundered Nizāmpūr, Nāgoṭhaṇā and Rohā. A party from the 15th Regiment N. I was called in to act against the marauders, and the Resident of Sātārā was compelled to strengthen his frontier posts. The disturbance was soon suppressed, and several of the ringleaders were captured and punished. Since 1840 the district enjoyed unbroken peace. In 1846 such of the buildings in the fort of Kolābā as were used by the Āṅgres as places of residence were disposed of by being put to auction[4].

Late descendants of the Angre family.

Subsequent history of the Āṅgre family of Kolābā may be briefly summarised. In 1853 Yaśodābāī, the surviving widow of Raghujī II adopted a son named Mānājīrāv, but treated the ceremony of adoption as a purely family function. Though the State had been annexed, she laid her claim to Āṅgre's personal

1. Letter, 31st August 1840.
2. Ambikabai died in 1848 (February 4), and Kamlabai in 1852 (March 20).
3. Details of the State prisons and of the State slaves are given in Gazetteer of Bombay Presidency Vol. XI of 1883.
4. Dhabu : 370.

CHAPTER 2.

History.

BRITISH PERIOD.

Late descendants of the Angre Family.

property and *inams* and applied to the Government that the same be continued in the name of her adopted son. This was, however, disallowed by Government as per letter, dated 6-1-1860[1]. The case was again put up before the *Inam* Commission; but, in spite of its decision in favour of the Āṅgres, the Secretary of State overruled and refused to accept the claim and an appeal for reconsideration was finally negatived by him in his letter of 17-8-1865. Yaśodābāī now made another move to achieve her purpose. She made a ceremonial declaration of the adoption of Mānājīrāv sometime in May 1882 and submitted a revision application to the Viceroy for securing the possession of the family estates and *inams* of the Āṅgre family. She was, however, informed by a letter of 18-2-1884 that His Lordship saw no ground for any increase to the allowance of Rs. 10,000 which she was annually drawing; but he was willing to regard Rs. 7,200 out of it, as representing the estate of the Āṅgre family, which could be continued after her death to the legal heir to the private property of the last chief of Kolābā[2]. Yaśodābāī died shortly afterwards. Undaunted by continuous failures she put up a valiant though pathetic effort throughout her life to pull her chestnuts out of the fire of foreign rule, but at last she had to be satisfied with a poor consolation that she could pass on only an annual sum of Rs. 7,200 to her adopted son.

But unfortunately even that was not to be, for, the point of rightful succession was raised in the law courts by rival claimants belonging to the other branch in the service of the Śindes of Gwalior. The suit dragged on for many years until at last Mānājī came to be recognised on 21-4-1891 as the only legal heir of the Āṅgre family of Kolābā. He died in 1896 and was survived by a daughter named Śrimant Jijābāī. Mānājī's widow Gajarābāī also died on 11th of March 1897. But only two days before her death some interested parties brought about an adoption in a state in which she was probably not conscious enough to understand what was being done. This further resulted in legal complications till at last the adoption was finally negatived by the court, probably late in 1900 and Śrimant Jijābāī was declared as the only legal heir. She was married to a scion of the younger branch of Pavārs of Devās.

As has already been said, there was another line of succession, tracing its lineage through Yesājī, the son of Kānhojī the founder, which had since then been in the service of the Śindes of Gwalior and continued to remain established there for over two centuries. Sardār Candrojīrāv Āṅgre, its descendant, a contemporary of Jijābāī, distinguished himself as the champion of Hinduism and was popularly called *Dharmvīr*. Both Śrimant Jijābāī and Sardār Candrojīrāv gave their blessings to a big memorial volume, embodying the history of the Āṅgres, published at Alibāg in 1939.

---

1. Dhabu: 302.

2. Dhabu: 305.

CHAPTER 2.

History.

BRITISH PERIOD.

Kolaba under British Rule

Kolābā under the British rule continued unfortunately to remain as a somewhat backward area. This was mainly due to the lack of communications required to connect it with the other enlightened centres of Mahārāṣṭra. A glance at the map will show that the railway line from Bombay to Pooṇa touches Neraḷ and Karjat, passes through the north-eastern part of Kolābā and enters the Borghāṭ. Although Mātheran is in Kolābā and the district should be proud of it, it must be said that it has so far been not so integrally associated as a corporate part of the district. Alibāg, Mahad, Peṇ, Panvel, Rohā and Ceul, some of which were good ports through which the sea-borne trade had been carried on briskly during the 18th century, lost their importance, with the development of steamship which rendered such shallow sea ports as useless for landing purposes as also no less due to their comparative neglect under the alien rule. Bombay developed its railway connection towards the north, east and south-east but never to the south across the district of Kolāba. Situated as it is on a narrow strip between the hills of Sahyādrī and the Arabian sea, its erstwhile land and water communications which had been in constant use in historic times became out of date and fell into disuse. As the commercial activities gravitated towards Bombay, the sinews of Kolābā were dried up and the middle and the lower class families left their home towns and turned towards Bombay to make a living. Thus a vacuum was, as it were, created in the social life of Kolaba, and although a number of illustrious persons, who later distinguished themselves in Bombay, hailed from Kolābā, the region did not get the benefit of their leadership. The late Mr. Rambhaū Maṇḍlik of Peṇ (1881-1958) who was for many years a member of the Bombay legislature was known to be a fearless constitutional fighter against the British Government, and he often made the Government officers uneasy in their seats by his persistence in pursuing a cause once taken up by him. Amongst some of the men of literary fame, we may note the late Mr. Śankar Bāḷkṛṣṇa Dikśit of Revadaṇḍā, the author of '*Jyotir-vilās*', the late Mr. Bāḷkṛṣṇa Anant Bhiḍe, a well-known Marāthī Scholar of Muruḍ-Jañjirā and the late Principal C. C. Bhāṭe, an active advocate of social reform coming from Mahāḍ. The late Mr. S. M. Parāñjape, champion of revolutionary nationalism and the editor of a weekly Marāṭhī journal '*Kāḷ*' belonged to Mahāḍ and the famous actor of Maharashtra Nāṭak Maṇḍāḷī, Mādhavrāv Ţipṇis also belonged to the same place. In recent years Dr. Ambedkar made Mahāḍ as if it were his home town and started his famous *satyagraha* of the untouchables in 1930 for asserting their right of being allowed to take water from '*cavdār taḷe*'. It was a historic incident. It may also be noted in passing that Mahāmahopādhyāya D. V. Potdār, Mr. C. D. Deshmukh, the ex-Finance Minister of India, also belong to Kolabā district.

In the field of education, the Koṅkaṇ Education Society started by a young band of workers has done pioneering work since 1917 in the spread of secondary education by opening branches in places difficult of access all over the district and thus maintained the tradition of the earlier pioneers in the field, Messrs. Chipḷunkar, Ţiḷak and Āgarkar. There has been so much progress in

this field, in recent years that, where the starting of high school was difficult to be thought of, colleges have been inaugurated. Men like late Mr. Rāmajī Laxmaṇ Gharat ever evinced the zeal of a constitutional agitator and he was looked upon as the backbone of all local enlightened activities at Alibāg, and also as the main support of the farmers in their struggle against Government in revision settlement disputes in Kolābā.

CHAPTER 2.
History.
BRITISH PERIOD.
Kolaba under British Rule.

In the industrial field it may be said that Tata's hydro-electric installations at Khopolī established in the second decade of the 20th century were among the earlier works started in Kolābā. Even before that Karjat sprang forth as a great railway town and was responsible for importing the spirit of modern age into Kolābā. The Government Rice Research Institute, although not so popularly known, has done much useful work. But the credit of industrial activities goes to Mr. Nānāsāheb Purāṇik, who started the Dhutpāpeśvar Ayurvedic Pharmacy at Panvel, for the manufacture and sale of Ayurvedic drugs not only all over Mahārāṣṭra but all over India. The Svadeśī movement of the early twentieth century gave a stimulus to the starting of cutlery industry at Peṇ, which is also known for its beautiful attractive and artistic clay model works. In recent years a new residential high school at Neraḷ and a nucleus of a social activity as well as leather industry known as Kotvālvāḍī, named after Kotvāl the victim of 'Quit India' movement of 1942, holds the promise of an enlivening future.

When all this is said, it must be urged that geography has made Kolābā what it is. The hill men of mountain Sahyādrī as well as the Koḷīs of the sea-shore, who once put up a tough fight with the Moghals as well as the Portuguese had to put their bows and arrows as well their gallivats and oars into cold storage and turn to Bombay for working as wage-earners. Economic organisation, as observed by Marx, is the anatomy of social life and it is only by grappling at the root cause that we can hope for a better future for Kolābā.

LATER HISTORY OF THE SIDĪS OF JAÑJIRĀ (1759-1947.)

LATER HISTORY OF THE SIDIS.
The Sidi takes Jafarabad, 1759.

In the same year (1759) in which they lost command of Surat castle, the Jañjirā Government obtained possession of Jāfarābād on the south coast of Kaṭhiāvāḍ. The connection between the Sidīs of Jañjirā and Jāfarābād arose in the following way. In 1731 Turk Paṭel and certain other Koḷī landowners of Jāfarābād committed a robbery or piracy near Surat. They were seized by Sidī Hilāl who was then protecting the shipping of Surat and, as they had nothing to pay as ransom, they offered the port of Jāfarābād. Sidī Hilāl went to Jāfarābād and obtained the village by a written agreement. In 1749 a fort was built and an agent and captain appointed. In 1759 some disputes arose at Jāfarābād, and, through the intervention of the English, who were anxious to keep the Sidī as an ally and to make up to him for the loss of Surat castle, it was decided to appoint Sidī Hilāl manager or *faujdār* of Jāfarābād under the orders of the Jañjirā Government. In return for their help, the Sidī engaged to supply

CHAPTER 2.

History.

LATER HISTORY OF THE SIDIS.

Bombay with live cattle, an important matter for the English, as the overthrow of the Portuguese and the establishment of Marāṭhā power had closed all other Koṅkaṇ markets[1].

Internal Disorder, 1762—1772.

In 1760, after a friendship of twenty-five years, a rupture took place between the Sidis and the Marāṭhās. Rāmajī Pant, the Marāṭhā Governor of the Koṅkaṇ, assisted by a Portuguese corps, took the territory left to the Sidī by the treaty of 1736, and attacked and besieged Jañjirā island[2]. Jañjirā was saved by the English, who, emboldened by the ruin of the Marāṭhās at Pānipat (14th January, 1761), hoisted the British flag at Jañjirā, and compelled the Marāṭhās to respect it. In a treaty concluded in September of the same year, they procured for the Sidīs the promise that their country should not again be molested and that the territory taken from them by Rāmaji Pant should be restored[3]. In 1762, Sidī Ibrāhim was murdered by his slave Yākut who usurped the chiefship to the prejudice of Abdul Rahīm, the nearest heir, and ruled as Sidī Yākut Sannī. The British Government tried to arbitrate between Yākut and Abdul Rahīm, but Abdul Rahīm was secretly aided by the Marāṭhās, and would yield nothing of his claim. A British force was sent to enforce a settlement and Abdul Rahim fled to Poona. In 1768 another attempt was made to effect a compromise, but this also failed. In 1772, as it was feared that the Peśvā might support Abdul Rahīm, it was arranged that Abdul Rahīm should be put in possession of *Dāṇḍa-Rājpurī* in subordination to Sidī Yākut, who also promised him the succession to Jañjirā at his death[4]. Sidī Yākut died shortly after this agreement, and Abdul Rahīm succeeded him and continued to rule till his death in 1784[5]. On Abdul Rahīm's death, Sidī Johār, the commandant of Jañjirā, seized the chiefship to the exclusion of Abdul Rahīm's eldest son Abdul Karīm Khān, commonly called Bālū Miyā[6]. Bālū Mīyā fled to Poonā and his cause was strongly supported by Nānā Phaḍṇīs, who was anxious by any means to gain the island of Jañjirā. Johār appealed to the English to settle the dispute, declaring that he would fight so long as he had one man left and the rock of Jañjirā remained.

Sachin Nawabs, 1791.

Efforts were made to prevent the outbreak of war, and, in 1791, on making over his claims on Jañjirā to the Peśvā, Bālū Miyā[7]

---

1. Details of the treaty are given in Aitchison's Treaties, IV (1876), pp. 163, 165.

2. Colonel Etheridge's Report, based on Poona records, shows that from 1757 to 1760 the 5½ *mahals* belonging to the Sidi were in possession of the Peshva. Aitchison's Treaties, V. 20.

3. Aitchison's Treaties, V. 20. The Sidi afterwards took improper advantage of the protection afforded by committing several acts of violence in the Maratha territory, of which the English were obliged to mark their disapprobation in the strongest manner. Grant Duff, Vol. I, 534 note.

4. Details are given in Aitchison's Treaties, IV. (1876), 332-33.

5. After fruitless efforts to take Janjira, Abdul Rahim entered the fortress as a disciple of Sidi Yakut, who was well versed in the Qoran. Abdul Rahim is said to have murdered his preceptor. Janjira State records.

6. Sidi Yakut had made a will bequeathing the State to the second son of Abdul Rahim under the guardianship of his friend Sidi Johar. Grant Duffs's Marathas, Vol. II, 233.

7. Balu Miya was the founder of the Sachin Nawab. Details are given in Bombay Gazetteer, VI, 260.

CHAPTER 2. History. LATER HISTORY OF THE SIDIS. Sachin Nawabs 1791.

was guaranteed a tract of land near Surat, yielding about Rs. 75,000 a year[1]. As this settlement between the Peśvā and Bālū Miyā freed the English from the burdensome obligations which bound them to Jañjirā, they were only too glad to ratify the treaty, which they did on 6th June 1791. In fact with this treaty the last vestige of the Sidīs in Indian affairs passed away[2]. The Peśvā does not seem to have been able to establish his influence in Jañjirā, and the State remained virtually independent, at least in its internal administration. Sidī Johār ruled for six years (1784—1789), and was succeeded by Sidī Ibrāhīm otherwise known as Dhākle Bābā. He ruled till 1792, when his slave Sidī Jumrūd Khān threw Ibrāhīm into prison, where he remained till Jumrūd's death in 1804. After Jumrūd's death Ibrāhīm was restored to the chiefship and continued to rule till his death in 1826. He is described as very fair for an Asiatic, a mild and kind ruler, and hospitable to strangers[3]. During his chiefship the sovereignty of the Koṅkaṇ passed (1803-1817) from the Peśvā to the English.

Relations between the Sidi and the English, 1809—1839.

Although the new rulers avoided interference in the internal affairs of the Sidī, complaints of people in his State often used to be referred to the Governor of Bombay, who often had to take notice of them and address communications to the Sidī in polite terms. In 1809 we find the Governor writing to the Sidī asking him to take "effectual measures to remove the cause of the present reproach", which, as the correspondence shows, referred to the marriage of the Sidī in which the other party was unwilling[4]. Sidī tried to claim customary exemption from the payment of customs in regard to goods imported in his territory; but the Bombay Government asked him to withdraw his claims. The correspondence continued for two years from 1814 to 1816, historical precedents were cited and points of dispute were debated upon; but the company remained firm and the concession claimed by the Sidī was not granted[5]. In 1825 some of the coastal merchants complained that their boats were plundered by the inhabitants living in Sidī's territory. The complaint was lodged with the Governor of Bombay. One Eduljee Pārsee arrived at Murud with Governor's letter and the complaint was amicably settled for which he (Eduljee) gave "in return a discharge in full written in Marāthi language and bearing his signature in Guzeratee". In 1826, Sidī Ibrāhīm was succeeded by his son Sidī Muhammad. In 1834 the British Government declared Jañjirā to be subject to the British power and in virtue of its supremacy, abolished the Jañjirā mint which issued debased coinage. In 1835 a complaint was lodged over a matter which was more or less of a ceremonial character. It appears that a Vakeel of the Sidī landed in Bombay

---

1. The terms of the engagement are given in Aitchison's Treaties, IV. (1876), 334, 335.

2. Banaji: Bombay and the Sidis, page 158. This is indeed true, but as the subsequent events will show, Sidis ever remained in isolated possession of the island and the fort of Janjira even after the extinction of the Maratha rule and also during the succeeding rule of . he British.

3. Clunes' Itinerary, 24.

4. Banaji: Bombay and the Sidis, p. 160.

5. *Ibid*, p. 167.

CHAPTER 2.

History.

LATER HISTORY OF THE SIDIS.

Relations between the Sidi and the English 1809—1839.

with swords and other accoutrements to which the Custom Master objected. In reply to the memorandum the Sidī was told that, that was against the Police Rules of the place and therefore arms could not be allowed. Sir John Malcolm, making a general observation regarding the psychology of the Princes deprived of their sovereign power, observed that they fondly "cling to the forms of their station". Sir John further observes "the pride of reason may smile at such a feeling, but it exists and it would be alike opposite to the principles of humanity and policy to deny it gratification". It was, however, evident that Malcolm's view was not shared by the then Governor of Bombay.

Besides these incidents, there was a dispute between the Sidī of Jañjirā and the Nawāb of Junāgad over claims that Sidī had over the Nawāb arising out of the relations between the Nawabs of Jāfarabād and Junagad. The matter was referred to the Governor of Bombay in 1836 and the decision of the sovereign power was accepted by both[1]. In 1838 there was an interesting case of Mr. Davies, a civil officer, being presented with a pair of shawls by the Sidi. The officer reported the matter to the acting Collector of Thaṇā and it was ultimately resolved on the advice of the Political Department that the shawls be sold by public auction and the amount be credited to the Honourable Company's account[2].

These incidents show that although the Sidīs had lost the substance of power they clung tenaciously and pathetically also to their former greatness. In 1826 Sidī Ibrahīm was succeeded by his son Sidi Muhammad.

In 1848 Sidī Muhammad abdicated the throne in favour of his son Sidī Ibrāhīm Khan.

State of Janjira, 1855.

For many years, though so close to Bombay, little was known of Jañjira. The chief showed much dislike to correspond with the Bombay Government. The country was believed to be covered with malarious forests infested with tigers, and to be sparsely inhabited by a fever-stricken and oppressed people. Crime of every kind was imputed to Sidī officials, to the Nawāb himself, and to his relations. Even for trivial offences the common punishment was mutilation. No European's life was safe. The crew of an English ship landing at Jañjirā were stoned. In 1855, an abduction and murder and the carrying away of a merchant from British territory, compelled the Bombay Government to fine the Nawāb and interpose in the Government of the country[3]. The rights and privileges of the sardārs, who originally were consulted in State affairs and had a share in the administration, had been disregarded by the Nawāb and his predecessor. In 1867 so bitter were the quarrels between the chief and the Sidī sardārs, that the Bombay Government urged the chief to provide an independent court to try serious offences. Two years later (1869), the Nawāb was deprived of criminal jurisdiction, and a Resident British Officer with limited judicial powers was appointed to the

[1]. Banaji : Bombay and the Sidis, p. 177.
[2]. Ibid, p .178.
[3]. Mr. A T. Crawford's Administration Report for 1876,

CHAPTER 2.

History.
LATER HISTORY OF THE SIDIS.

political charge of the State. Civil and revenue jurisdiction were left in the hands of the chief, but he was bound to communicate with Government through the political officer and to follow his advice.

Sidi Ibrahim dethroned, 1870

In 1870 the Nawāb went to Bombay to pay his respects to His Royal Highness the Duke of Edinburgh, and stayed in Bombay in the hope of regaining his lost authority. During his absence the administration of civil justice fell into disorder, and irregularities in collecting revenue occasioned many disputes. The sardārs indignant at the Nawāb's prolonged absence, at his extravagance, at his partiality for Hindus, and at the violation of their privileges, broke into rebellion, seized the fort of Jañjirā, and placed Sidī Ahmad Khān, the eldest legitimate son of the Nawāb on the State cushion justifying their conduct by their right to depose a chief for neglect and incompetence. In response to an appeal from the Nawāb, the Bombay Government sent Mr. Havelock of the Bombay Civil Service to Jañjirā to inquire into the causes of revolt. Mr. Havelock decided that the pretensions of the sardārs were groundless, but that they and the other subjects of the Nawāb had great cause for complaint. It was accordingly decided to restore the Nawāb on his complying with the terms of an agreement, by which he undertook to reform the administration, to be guided by the advice of the British Government, to appoint a proper police, and to frame a code of revenue laws[1]. The Collector of the district of Kolābā was made Political Agent and the Resident Officer his assistant. Under the new system the sardārs continued to urge their original claims. But the Nawāb refused the title and station of sardārs even to his own family and treated them as members of the fort garrison whom he could dismiss at his pleasure. In 1872, Mr. Soloman, the then Political Agent, inquired into the claims of the sardārs. He decided that most high offices in the State had been usually held by sardārs chosen from time to time by the Nawāb and paid by salaries, and that sardārs who did not hold office were, by custom, entitled to allowances. In 1872, the Nawāb attended Lord Northbrook's Darbār in Bombay, but was mortified to find he was placed below the chief of Sacin. In 1873, the sardārs were induced to submit to the Nawāb. They apologised for their conduct in deposing him and begged that their lands and allowances might be continued according to the Nawāb's pleasure. In the same year the Prabhu favourites, who were reported to have exercised so evil an influence on the Nawāb, were prohibited from holding any appointments. In 1875, the Nawāb again went to Bombay to pay his respects to His Royal Highness the Prince of Wales, and was much pleased by the Prince's kind and courteous reception. In 1876, the Nawāb relinquished his monopoly on the sale of tobacco, abolished the tax on persons leaving the State by sea, and arranged that a steamer should ply between Bombay and Jañjirā. In 1877, on the score of his loss of revenue from a bad harvest, the Nawāb was excused attendance at the Imperial Assemblage at Delhi.

The Nawab's visits to Bombay.

1. Details are given in Aitchison's Treaties, IV (1876), 329-30.

CHAPTER 2.

History.

LATER HISTORY OF THE SIDIS.

Ganapati Riots, 1877.

In September 1877, a series of riots took place between the Hindu and Musalman subjects of the Nawāb. According to the rules of the State, Hindu processions and music were forbidden during the month of Ramjān, from the 1st to the 12th of Muharram, and during two other months. Music was not allowed on Sunday or Thursday nights and during the whole of Friday. If weddings or great Hindu festivals fell during the forbidden periods, the Hindus were allowed to play music within their houses, unless the house was near a mosque or a Muhammedan's house, in which case music was forbidden. Music was never played near mosques at prayer time.

In September 1877, as the Gaṇapatī holidays fell in the Muhammedan month of Ramjān, under previous rules the Hindus were forbidden the use of music. On the 26th of August, just before the beginning of Ramjān, under the influence of his Hindu advisers, the Nawāb issued an order, which, though skilfully worded, in effect withdrew all restrictions on Hindu processions and music, except that the music was not to be played in front of mosques. This order was communicated to Mr. Larcom, the Assistant Agent, and as he heard no objections, he supposed that the order had been issued to meet the difficulty of the Gaṇapatī processions happening during Ramjān. He, therefore, ordered the magistrates to enforce the new rules. When they came to understand them the Muhammedans took bitter offence at the new rules, and getting no redress from the Nawāb, determined to prevent the Hindus from playing music in public. Between the tenth and the sixteenth of September seven disturbances took place. In some cases the Musalmans were most to blame, entering Hindu houses and breaking idols; in other cases the fault lay with the Hindus, who played music in front of mosques. The offenders were in most cases fined and forced to apologise. The above order was withdrawn, and another order, fair to both sides, was prepared by a committee of leading Musalmans and Hindus.

In November 1877, the quarrels between the Nawāb and his sardārs were renewed. Many of the sardārs, individually and collectively, represented their grievances to Mr. W. G. Pedder, C. S., the then Political Agent. The grievances which, in Mr. Pedder's opinion, required redress, were the power of the Prabhu officials, the careless destruction of the forests in *inam* lands, the resumption of grants, the withdrawal of the rights of over-landholders, the refusal of reply or redress, and the disuse of complimentary letters and privileges. Mr. Pedder strongly urged on the Nawāb the necessity of redressing these grievances.

Mr. Pedder's Report.

The inquiries which Mr. Pedder made, in connection with the Hindu and Musalman riots and with the sardārs' complaints, showed that the police and criminal administration, which was supervised by the Assistant Political Agent, had been greatly improved and was satisfactory. Education, which also was directly under the Assistant Political Agent, was progressing fairly. All other branches of the administration were corrupt and bad. The land revenue system of fixed grain rents, changeable to cash at

current prices at the option of the landholder, was not unsuited to the circumstances of the State, and taxation was not excessive. But the officials embezzled much of the revenue and defrauded the people. It was true that, except grant of *inam* lands, the soil belonged to the Nawāb, but there were certain customary limits to the exercise of his rights as overlord, and he was said to go beyond those limits by turning off landholders who had not failed to pay their rent. A large proportion of the revenue was consumed in grants and claims. There was no proper record of these claims, and old claims were stopped and fresh claims granted without rule or system. The financial administration was as bad as it could be. There was no statement of accounts and no audit. Instead of all revenue being received into and all payments being made out of the treasury, assignments on rents were issued to such an extent that in one division only about 100 out of 1,100 *khaṇḍis* of rice ever reached the Government granaries. Civil justice was almost a farce; no redress was given in suits against favourites of the Nawāb. There were no public works, no waterworks though waterworks were much needed, no landing places, and no roads. The reckless cutting of timber was destroying the forests. Finally, there was no responsible manager and the State officials were inefficient and corrupt[1].

Ibrahim's death, 1879.

In 1878, a *kārbhārī* was appointed with civil and magisterial powers. On the 28th of January 1879 the Nawāb Sidī Ibrāhīm Khān died. He left three sons, two by a concubine, and one Sidī Ahmad Khān, the youngest, by his lawful wife. The party in favour of the illegitimate sons being stronger installed the eldest as Nawāb in spite of the protest of Assistant Agent. The Bombay Government annulled this election and Sidī Ahmad Khān was recognised as the Nawāb, installed on the Gādī on 11-6-1879. The young Nawāb, then only nineteen years old, stayed at the Rājkumār College in Rājkoṭ till September 1881. During his minority the administration was in the hands of the *kārbhārī* under the orders of the Assistant Agent, and subject to the supervision of the Political Agent.

Sidi Ahmad Khan.

On his return from Rājkoṭ he was advised to stay in Pooṇā for getting a wider outlook. On 30-1-1882 he was married to Ahmad Bībīsāhebā, the sister of the Nawāb of Sāvnūr, but she died in 1885. He was married later to the daughter of Hājī Hasan Faizee of Bombay. In March 1883, the Nawāb returned from Poona, but for some time Soloman, the Political Agent, acted as a joint administrator with a view to initiate the Nawāb in the details of administraton. On the 11th of October of the same year, the Governor conferred upon him all the powers and the joint administration was removed. The Nawāb soon endeared himself to his subjects by his kind behaviour. He started a high school, introduced the drawing classes and encouraged physical education in the State. Muruḍ was cleared of the jungles and roads were constructed for communication. In 1892, effort was made to secure

[1] Mr. Pedder's letter to Government, No. 516 of 15th April 1878.

CHAPTER 2.
History.
LATER HISTORY OF THE SIDIS.
SIDI AHMAD KHAN

pure water for the city by the construction of what is known as Victoria Jubilee Water Works. The State soon came to be equipped with a number of modern facilities and municipal and local board institutions started. These activities justly earned for the Nawāb the title K. C. I. E. The Nawāb of Jañjirā used to pay no tribute and had no patent allowing adoption. In matters of succession the son used to succeed whom the chief persons of the State considered best fitted to manage the State. The chief was given a force of 700 men for garrison and police duties and had a salute of nine guns.

Soon after India attained political independence in 1947, the State was merged in the Indian territory and the Nawāb was pensioned off. The state has now become a part of the present district of Kolābā.

Thus the Sidis that first sprang forth as a political power on the west coast of India towards the end of the 15th century under the Nizāmshāhi dynasty of Ahmadnagar later became tributaries of the Ādīl Shahī Sultāns of Bijapūr and subsequently of the Moghal Emperors. They managed to survive in spite of all the efforts of the Marathas to destroy their power, sometimes by skilfully developing friendly relations either with the English or with the Portuguese. Marāthā power rose and fell but the Sidīs lived under the paramount power of the British. Even the British quited India but the tiny power of the Sidīs clung to the sea coast with a tenacity of a tortoise, till at last a heavy shake-up put into motioh by Sardār Vallabhbhāi Paṭel engulfed it into oblivion. The chequered career of the State and the tenacity of the Sidīs should indeed form a worthy subject of study for a student of history.

CHAPTER 3—THE PEOPLE

CHAPTER 3.

The People.

DETAILS OF 1951 CENSUS.

THE POPULATION OF THE KOLABA DISTRICT[1], according to the Census of 1951, is 909,083 (*m.* 445,580 ; *f.* 463,503). Spread over its area of 2,712.3 sq. miles[2], it works out at 335 to a sq. mile. This total is composed of Hindus numbering 846,723 (*m.* 415,733 ; *f.* 430,990) or 93.1 per cent ; Jains 2,318 (*m.* 1,474 ; *f.* 844) ; Sikhs 55 (*m.* 41 ; *f.* 14) ; Muslims 55,526 (*m.* 26,047 ; *f.* 29,479) or 6.1 per cent; Christians 2,445 (*m.* 1,259 ; *f.* 1,186) or 0.27 per cent ; Jews 1,852 (*m.* 930 ; *f.* 922) ; Zoroastrians 160 (*m.* 93 ; *f.* 67) and Non-tribals 4 (*m.* 3 ; *f.* 1). The Census has also enumerated separately 56,296 (*m.* 27,757 ; *f.* 28,539) as belonging to "Scheduled Castes" and 92,584 (*m.* 45,304 ; *f.* 47,280) as belonging to "Scheduled Tribes", 473 (*m.* 290 ; *f.* 183) as Displaced persons from West Pākistān, and 107 (*m.* 75 ; *f.* 32) as non-Indian Nationals.

The tract-wise distribution of this population over the district is as follows:—

Rural Tracts: 813,055 (*m.* 396,206 ; *f.* 416.849)—Alibāg, Peṇ Śrivardhan, Muruḍ and Mhāslā, 250,680 (*m.* 118,146 ; *f.* 132,534) : Panvel, Karjat, Khālāpūr, Uraṇ and Sudhāgaḍ, 257,206 (*m.* 132,191 ; *f.* 125,015) ; Rohā and Māṇgāṅv, 171,255 (*m.* 82,789 ; *f.* 88,469) ; Mahāḍ and Polādpūr, 133,914 (*m.* 63,083 ; *f.* 70,831).

Urban Tracts: 96,028 (*m.* 49,374 ; *f.* 46.654)—Alibāg, Peṇ. Śrivardhan, Muruḍ and Mhālsā, 52,540 (*m.* 26,263 ; *f.* 26,177) ; Panvel, Karjat, Rohā, Mahāḍ and Uraṇ, 43,488 (*m.* 23,011 ; *f.* 20,477).

LIVELIHOOD PATTERN.

This population is split up by the Census into eight livelihood classes. Of these the four Agricultural Classes making up a total of 672,839 (*m.* 324,514 ; *f.* 348,325) or 74 per cent include: (i) Cultivators of land wholly or mainly owned and their dependents—243,027 (*m.* 115,989 ; *f.* 127,038) or 26.7 per cent ; (ii) Cultivators of land wholly or mainly unowned and their dependents—381,879 (*m.* 185,574 ; *f.* 196,305) or 42.0 per cent ; (iii) Cultivating labourers and their dependents—29,439 (*m.* 14,853 ; *f.* 14,586) or 3.2 per cent ; (iv) Non-cultivating owners of land, agricultural rent receivers and their dependents—18,494 (*m.* 8,098 ; *f.* 10,396) or 2.1 per cent.

1. Kolaba district consisted, at the time of the 1951 Census of the area of the former Kolaba district of Bombay Province, with the addition of Sudhagad Mahal of the former Bhor State, the former Janjira State and two villages of Ratnagiri district.

2. The area figure was obtained from the District Inspector of Land Records ; the same as supplied by the Surveyor General of India is 2,715.1 sq. miles.

CHAPTER 3.

The People.
LIVELIHOOD PATTERN.

The four Non-agricultural classes total 236,244 (*m.* 121,066; *f.* 115,178) or 26 per cent include persons (including dependents) who derive their principal means of livelihood from: (v) Production other than cultivation—74,467 (*m.* 38.544; *f.* 35,923) or 8.2 per cent; (vi) Commerce—34,177 (*m.* 17,420; *f.* 16,757) or 3.7 per cent; (vii) Transport—20.655 (*m.* 9,814; *f.* 10,841) or 2.3 per cent and (viii) Other services and miscellaneous sources—106.945 (*m.* 55.288; *f.* 51,657) or 11.7 per cent.

URBAN AND RURAL POPULATION.

Like other districts of Mahārāṣṭra, Kolābā is essentially a district of villages. There are altogether 1,788 inhabited places in the district of which 1,776 are villages and 12 municipal towns, 10.5 per cent of the population of the district living in the urban area and the remaining 89.5 per cent in the rural area. Of the towns three, *i.e.*, Panvel (pop. 14.861), Śrivardhan (pop. 10,299) and Mahaḍ have each a population of more than ten thousand; seven, *i.e.*, Muruḍ (pop. 9,744), Uraṇ (pop. 8.672), Peṇ (pop. 8,607), Alibāg (pop. 8.191), Rohā (pop. 6,880), Ceul (pop. 6,751) and Revdaṇḍā (pop. 5.987) have each a population of more than five thousand, and two, *i.e.*, Mhāslā (pop. 2,971) and Mātherān (pop. 2,808) which is a hill station, have each a population below five thousand. Of the villages, except for Canaje in Uraṇ Peṭā which has a population of 6,100, twenty-eight villages have each a population between 2,000—5,000, 121 between 1,000—2,000, 379 between 500—1,000 and 1,247 below 500.

Density

With the rural area of 2,670.2 sq. miles and the urban one 42.1 sq. miles, the density, that is the average number of persons per sq. mile, is 304 and 2,281, respectively, for the rural and urban areas of the district.

HOUSES AND HOUSING.

According to the 1951 Census, there were 167,957 occupied houses in the district (61.8 per sq. mile), 150.716 in the rural area (56.4 per sq. mile), and 17.241 in the urban area (409.5 per sq. mile). These occupied houses accommodated 189,468 households, 170,097 in the rural area and 19,371 in the urban area. This gives an average of 1.12 households for each occupied house both in urban and rural areas.

Houses.

The types of houses built in the district vary with the locality and the stage of development and culture of the community to which the inhabitant belongs. The Kuṇbī's house is never of stone, and is never built round a quadrangle. It is raised on a plinth a foot or two high, and is a squarish one-storied block built of mud and gravel or wattle walls, a roof tiled in villages near the coast, and in other parts thatched with grass or bundles of rice straw or palm leaves and held up by wooden posts let in at the corners and the gables. The rafters are generally bamboos or jungle wood. The front yard or *aṅgaṇe*, which is sometimes used as a threshing-floor, has several mud-smeared wicker-work rice frames, *kaṇgās*, and rows of cowdung cakes drying in the sun. Inside the house and round three sides of it runs a beam to which the cattle are tied. In the centre of this cattle-place, *goṭhā*, is the open space, *uṭhaṇ*, where the men smoke and sleep; in the far corner is the enclosed cook room, *vovarā*, and overhead is the loft, *mala*, a sort of lumber room. In the back yard, *paras*, are the

CHAPTER 3.

The People.
HOUSES AND HOUSING.
Houses.

well, the privy, and some vegetables. Similar is the dwelling of the Āgrī agriculturist of *Khārepaṭ* villages in the district. It is usually a quadrilateral structure, with stones for foundation, mats made from hay and plastered with thick mud for walls or partitions and a few wooden poles to support the thatched roofing. A few steps from the yard takes one to the *oṭī, fenced* on either side by blind walls; a door in front opens on to a central apartment on either side of which lie a kitchen and a store-room. A loft made up of bamboo and wooden poles, extending from wall to wall of the central apartment, holds all the household requirements. A fire-place in a kitchen-room usually faces west though a house may be built conveniently to face any direction. Out of few windows, one is invariably situated near the fire-place. Small earthen pots are buried in walls to be used as niches. Of late Āgrīs of some means have taken to build better houses with tiled roofs and walls of baked brick[1].

Houses of middle-class tradesmen such as Vāṇis are one-storied mud-built structures covered with tiles. In front of the house is an open shed, *aṅgaṇe*, in which is the shop. Their stock-in trade is laid out on the veranda, or *oṭā*. Inside is the central hall, *mājghar*, with idols set in niches in the wall. On one side of the central hall is the cook-room. Next to it is a room where the women do all the house work, and grind and pound grain. On one side of it is the bathing place. Behind the house, is an open yard with basil plant on a pillar, and, behind this, the stable, with cows, buffaloes, bullocks, and in a few houses a horse or a pony. The value of such houses varies from Rs. 3,000 to Rs. 5,000. The dwellings of the better class of townsmen are two-storied with tiled roofs and brick walls. Each house, especially along the coast stands in a separate garden. Owing to the dampness of climate the houses are built on plinths from two to three feet high. The plinths are of stone rubble and mortar, faced with dressed trap or laterite. The walls are a framework of wood filled with baked or sun-dried bricks with a coating of mud or white wash or bright blue or yellow plasters. Trap stone is used for government and public buildings for foundation, plinth and walls. In rare cases large houses are built round a quadrangle, but the ordinary shape is rectangle. The roof often overhangs in front, leaving an open space called *paḍvī*, which is sometimes enclosed with iron bars. From this, one or two steps lead to the veranda, *oṭī*, an open space let into the house. From the veranda the house is entered. It is divided into a number of low, badly-lighted rooms with a narrow steep stair leading to the upper storey. Some of these houses with modern amenities have two rooms and a central hall on each floor, with necessary and bathing rooms. The value of such houses varies from Rs. 5,000 to Rs. 15,000.

DRESS.

The style of dress of the Kolābā Hindus which falls in the general category of Mahārāṣṭrian is now much the same for all communities, the noticeable differences chiefly in material being due to difference in wealth. Because of the climate of the district which is moist and warm all the year round the people generally are found sparing in the use of clothes.

1. Kale D. N. *The Agris*, p. 56

CHAPTER 3.

The People.
DRESS.
Child Dress.

At home the children of the poor, both boys and girls, wear no clothes till they are six or seven. After that a boy wears a privity-strip *laṅgoṭī* and a girl a piece of cloth wrapt round the waist. Among the well-to-do the use of swaddling clothes *baloti* for the infant, and of that of *ṭopare* (hood) and *kuñcī* (cape) for the baby is made. For everyday use of the child, sewn garments such as *āṅgaḍi, jhablī, banḍī* or *peṭī* are current. Boys start using for the upper part shirts such as *sadarā* and *pairaṇ*, and for the lower part short pants, *caḍḍī, tumān* or *ijār*. *Caḍḍī* (panties), *parakar* (petticoat), *colī*, or *polkā* (bodice) and *jhagā* (frock) are the items of a girl's dress.

Male Dress.

Among the poorest classes including field and town labourers and the tribals, adult males generally wear indoors a *laṅgoṭī*: a square piece of cloth first passed at the front by its corner over the waist-cord or girdle and its corner then drawn tightly between the divide of the buttocks and tucked behind: the surplus front portion may be allowed to dangle loose or passed between the legs and secured cleverly so as to cover the buttocks. The Son-Kolis as their speciality allow this large surplus to dangle as a flap, its sides covering almost the mid-thighs and its diagonal edge hanging between the calves and even little lower[1]. Outdoors may be worn a short waist-cloth (*pañcā*) in *dhoti*-fashion with a back-tuck, or just wrapped about the loins to make up for the deficiency of a *laṅgoṭī*. In cold and wet weather he wears a *kabjā* (armless jacket) or a *koprī* (tunic with half sleeves) and throws a *ghoṅgaḍī* (coarse blanket) over his shoulders, or ties it in a hood and draws it over his head. A husbandman or a craftsman wears indoors a loin cloth and a waistcoat such as *banḍī, kuḍate, kabjā* or *kopari*; outdoors he uses a waistcloth or shorts, a *sadarā* or a shirt, a jacket or a waistcoat and a cap or a *rumāl* (head-scarf).

Indoors a well-to-do gentleman wears a *dhotar* (waist-cloth), a *sadarā, pairaṇ*, or half-shirt, or a knitted vest or underwear known as *gañjiphrāk*. His outdoor ensemble includes a *dhotar* of finer count, a shirt, a waistcoat *jākiṭ* and a coat, a cap, and *vahāṇās* (sandals) or *cappals*. Old-fashioned elderly persons may wear a loosely rolled head-scarf *rumāl* or *pheṭā* and a shoulder-cloth *uparṇe*. Now-a-days a few persons wear outdoors a *Nehru* shirt with or without a waistcoat *kabjā*, and a *Gāndhi* cap. It needs be noted here that traditional dress items such as the taped waistcoat *bārābandī*, *dhotee* with broad silk border, preformed turban *pagaḍī*, and red slippers (*Brāhmaṇī*) *joḍā* are now almost extinct.

The wardrobe of a well-to-do educated young man may consist of all the items of the western dress ensemble including the 'bush-shirt' and 'bush-coat' of recent origin. His outdoor dress varies between three combinations: (1) A *leṅghā* (loose trousers or slacks) and a long shirt of the '*Nehru*' type, or a pair of short pants and a shirt, the two flaps of the shirt being allowed to hang loose on the shorts or being tucked inside them. (2) A pair of trousers in combination with a shirt or a half-shirt, a bush-coat or a bush-shirt. The shirt is tucked underneath the trousers and its sleeves

1. Ghurye G. S., *Indian Costumes*, Bombay 1951, p. 197.

may be rolled up in a band above the elbow, (3) A full Western suit including trousers, shirt, perhaps a waistcoat, a coat and a necktie. For ceremonial occasion he may prefer to dress after Indian style in a *śerwāni* or *acakan* and *survār*. Among the urbanite young men the use of *dhotar* and a cap which is getting rare is in some evidence among the middle-aged.

CHAPTER 3.

The People.
DRESS.

Female Dress.

The women's dress consists of a *sāḍī* (robe) and a *coḷī* (bodice). The saris sported by women of the district are of two types: one with a width of forty-five to fifty inches is eight to nine yards in length, and the other generally forty-five inches in width is five to six yards in length. Both the types have lengthwise decorative borders called *kinār* on the two sides, and two breadthwise borders called *padars* at the two ends, of which, the one intended for display is more decorated than the other. The nine yards sari is known as *lugaḍe* or *sāḍī* in Marāṭhī and is generally worn by elderly ladies and women of rural parts. Saris of five to six yards are usually worn by girls or modern fashionable ladies who necessarily wear a foundation of a *parkar* (petticoat) and an underwear (*caḍḍi*). The mode of wearing the *lugaḍe* or the nine yards sari favoured by all the Hindu women in the district is with the hind pleats tucked into the waist at the back-centre and the ornamental end (*padar*) of the sari passed from back of the waist under the right arm, drawing it across the chest and over the left shoulder. This mode of wearing the sari is known as sakaccha *nesaṇa* as opposed to *golnesana* (round mode of wear) getting popular with girls and fashionable ladies wearing saris of five to six yards in length and allowing the wrap from the waist down to hang straight like a skirt. In the manner of wearing the sari with hind pleats, the lower ends of the front pleats may be neatly drawn up and tucked for the sake of tidiness or as among more progressive classes a clever use of garters is made to catch the edges of the pleats and neatly cover the exposed lower shanks.

The *coḷī* (bodice) characteristic of the region is a close-fitting apparel covering only about half the length of the back. and is fastened in position by a knot tied with flaps centrally just under the breasts. Its sleeves for respectability has to reach the region of the elbows. The fashionable urbanites have to some extent discarded this old-fashioned attire and have taken to the use of brassiers, blouses, polkas, and jumpers. But in their case a reversion to new types of *coḷis* in the form of blouses with low-cut necks, close-fitting sleeves up to the elbow, covering only half the distance from neck down the back and in front only the bosom, leaving bare the upper abdomen, is noticed.

The mode of wearing the sari followed generally by women of the working and agricultural classes, and the tribals is characteristically peculiar. Among them the sari which is smaller than the standard one is worn short, hardly reaching below the knees; and the front pleats are so few and tucked up that there are hardly any left to dangle about[1]. The end of the sari which they draw from the right across the chest is not allowed to hang on the back

[1] Ghurye, *op. cit.*, p. 195.

CHAPTER 3.

The People.
DRESS.
Female Dress.

but is brought to the front from underneath the right arm and tucked into the waist-band. The Āgrī women, perhaps because they have so much wet and muddy walking, wind the sari so tightly round the waist and thighs as to leave the greater part of the leg bare. Similarly, the Son-Koḷī woman who wraps her nine yard sari tightly round the waist, does not allow it to fall more than half the way to the knees, and has the hind pleats tightly drawn in, resting closely in the divide of the buttocks; the *padara* is tightly drawn over the back and its end is tucked in at the front. Her bodice has invariably much longer sleeves and a longer back and front. Over all this she wears a scarf thrown almost neglige over the back and bosom.

Of the tribals, the Kātkarī woman wears the sari wound round the waist and drawn up between the thighs and braced up tightly covering her nakedness up to the knee. One end of the sari (*padar*) is passed from the right across the chest and over the left shoulder after the Kuṇbī fashion and it sometimes covers the head too[1]. The Ṭhākur woman has the peculiar way of wearing the sari which is not passed over the shoulder to cover the bodice. Ka women do not normally wear a bodice but leave their breasts bare, but Ma women at present invariably wear a bodice. After marriage, Ka women leave the left buttock uncovered as it is supposed to belong to the *māher*, the father's family[2]. The Mahādeo Koḷī female who belongs to an advanced tribal community now dresses like the Kuṇbī of the Deccan and neither wears the hind pleats tightly drawn in nor makes use of the *phaḍkī* (scarf)[3].

ORNAMENTS
Male Ornaments.

An extensive wear of ornaments is no more a fashion with men. However, of the few that may still be found in use among the rich are: *bhikbāḷī*, ear-ring of gold set with pearls and a pendant of emerald, used on the upper lobe of the right ear; *goph* and *kanthī*, necklaces of gold; *salkaḍī, kuḍī, pocī*, wrist ornaments of gold; and *angṭhyas*, finger rings of solid gold with engraved seals. In the wear of the middle class or the poor may be found gold or silver *bālis* or *bhikbāḷīs*, ear-rings, a silver *kaḍe* on the wrist or a *danḍkaḍe* on the upper arm; and a *kargoṭā*, waist-chain of silver. In the case of boys *bindlyās, kaḍas* and *toḍās* either of gold or silver are used as wristlets; *kargoṭā, sarpoḷī* and *sākhaḷī* adorn the waist, and *bhikbāḷī, murḍī* and *ḍūl* ornament the ears; *goph, tayati* are used round the neck, and *vāḷe* and *jhanjris* round the ankles. Buttons, links, studs, collar-pins, tie-pins, wrist-watches with chain straps all made of precious metals or set with precious stones are found in the use of the modern rich if not as ornaments as decorative utility articles.

Female Ornaments.

Among women the rich wear, for the head *agraphūl, gulābāce phūl, jāḷī, mūd, nāg, phirkicephūl*; for the ear: *bugḍyā, bāḷyā, kuḍī* and *ḍūl* or ear-rings of various kinds; for the nose: *nath, moraṇī, camkī*; for the neck: *candrahār, gaḷsarī, goph, Kolhapurī sāj, mohanmāl, penḍe, peṭyā, puṭlyācī māḷ, sarī, tanmaṇī* and

[1] Weling A. N., *The Katkaris*, p. 37.
[2] Chapekar L. N., *Thakurs of the Sahyadris*, p. 13.
[3] Ghurye G. S., *Mahadeo Kolis*, p. 25.

CHAPTER 3.

The People.
ORNAMENTS.
Female Ornaments.

ṭhuśī; for the hand : *baṅgḍyā* of various types, *bīlvar*, *goṭha*, *pāṭlyā* and *toḍe* are used on the wrist, and *vākī* and *bājuband* on the arm; *kambarpaṭṭā* is perhaps the only ornament now in use for the waist; for the feet are used *sakhḷyā* and *toḍe* of silver, and for the toes: silver rings such as *joḍvī*, *pherve*, *gend*, *phule*, *māsolyā* and *virolyā*. A girl's ornaments are practically the same as that of a woman except those indicative of *soubhāgya*, married state. Fashions in female ornaments particularly of the rich have tended to evolve during the last fifty years towards the wear of ornaments lighter, fewer and more artistically shaped than the old ones.*

Food.

The dietary and food habits of the people of Kolābā have their regional peculiarities pertaining to Koṅkaṇ distinguishing them from the general pattern of Mahārāṣṭra. However, there are variations in the pattern set by different communities and caste-groups, the main distinction being made on the ground of inclusion of animal food by some which by religious custom may be eschewed by others. And even where the chief food ingredients are the same the taste and flavour of a dish varies considerably between different castes and communities because of the traditional manner of cooking and the administration of minor ingredients such as oil, ghee, tamarind, jaggery, onion, garlic, spices, etc., and the type of *phoḍaṇī*, i.e., the peculiar manner of seasoning or adding of spices heated in oil.

Meals

Hindus generally take two meals a day. Among the well-to-do the morning tea with a light breakfast is followed by two meals, one between ten and twelve in the morning and the other between seven and nine in the evening. There may be an afternoon tea for the elderlies, but some snack for lunch is considered essential for children. For the morning meal a family in good circumstances has *bhāt*, rice of fine quality, served with ghee, *varaṇ* (boiled split pulse), *āmṭī* or *āmbaṭ varaṇ*, curry of split pulse, spices, onions and tamarind or *kokam* dressing and *bhājī*, vegetables cooked or fried in sweet oil, spiced and preferably added with some fresh coconut scrapping. *Tāka*, buttermilk or curds is so indispensable with Brāhmaṇs that almost every house, except the poorest keeps a cow or buffalo. Pickles, and other preparations such as *loṇace*, *caṭaṇis*, *kośimbīr rāyate*, *morāmbe*, *saṇḍage*, *pheṇī kuradyā*, *mirboṇḍe*, are the usual savoury adjuncts to a meal of the well-to-do. The meal is generally served in two courses of rice (if the third one of *poḷī*, *capāṭī* or *bhākrī* is not served in between the two), the first of *bhāt*, *varaṇ*, a spoonful or two of ghee and the *āmṭī* and vegetables, the second of boiled rice with curds, milk or buttermilk and vegetables. The evening meal is practically the same as the morning one except that *varaṇ* and *kośimbīrs* are

* It will be interesting to note the gold and silver ornaments which were current in the district by the end of the last century. They are—*chandrakor*, *kevda*, *nag*, *ketak rakhadi*, *Sheshphul*, *mud*, *gonde*, *phulboke*, *kap*, *balia*, *bugdya*, *kurdu*, *kanphul*, *kudi*, *lavanga*, *nath*, *mani*, *bindi*, *bijavra*, *chandrasurya*, *mangalsutra*, *tik*, *tandlipot*, *thusi*, *kantha*, *pottakuni*, *chinchapetya chandrahar*, *putalyachimal*, *gavachimal*, *arparrevadiachimal*, *kerle*, *mohor*, *goph*, *bajuband*, *vaki*, *patricha-nag*, *modicha-vaki*, *patlya*, *got*, *kangnitode*, *bangdya*, *kambarpatta*, *tordya*, *gend*, *masolya*, *virolya*, *mangalya*, *koddarkadi*, *pochi*, *kanthi*, *pimpalpan*, *[illegible]ngule*, *jodvi*, *pavitrak*, *shirpej*, and *tode*.

CHAPTER 3.

The People.
FOOD.
Meals

omitted, *bhākrī* instead of *capāṭī, usal,* cooked sprouted pulses, instead of *suki bhājī* and fruity vegetables instead of leafy ones are served. *Kaḍhī* (spiced buttermilk) instead of *tāka* may be preferred in the evening meal.

Rice is the principal cereal of the district and *bhaṭ* (boiled rice) and *bhākri* (unleavened bread) of rice flour is the staple food of the people. Besides rice, *varī sāvā, nācaṇī, harik* and such hill millets have a significant place in the dietary of the poor. Wheat, jowar and bajri are in use more because of rationing than by inclination. Generally Brāhmaṇs, Jains and Liṅgāyats abstain from meat of any kind. The non-Brahmins and the Scheduled Castes and Tribes do not observe the restriction. Besides the usual cereals, pulses, vegetables and oils, the vegetarian usually includes in his diet dairy products on a liberal scale.

Artisans, town-workmen and field labourers eat three times a day: breakfast in the morning, lunch at noon and dinner in the evening. The agriculturist of the *khārepāṭ* begins his day with a cup of tea, without which he will not apply himself to any work. After putting in work for an hour or so, at about eight-thirty in the morning he enjoys his breakfast--*bhākrī* (bread) of rice flour, a little ball of *chutney* or some roasted dried fish brought to him tied in a bundle by one of his children. Working for two hours more he returns home, bathes and sits to his noon-day meal consisting of rice, some pungent fish curry which serves his purpose of *kālvaṇ* and *suki bhājī*. In addition he may have an onion or chilli or some pickle as a relish. After a short siesta he puts in some more manual labour at the farm, may or may not have his tea and returns home at about seven. His evening meal is more or less a repetition of the noon-day meal, rice and bread supplementing each other as conditions allow. For days and months together his menu remains the same, except on occasions like holidays when he may go in for a few chosen delicious items. At the tea-shop, next to a cup of tea, an Āgrī prefers to have *shev, civḍā and bhajia.* The poorer homes, especially during the monsoon, when the stock of paddy is exhausted, as a substitute to rice and bread they resort to *kānjī*, rice gruel. Children when one or two years old start nibbling at a morsel of bread and begin to take rice[1].

Animal Food.

Kuṇbīs and others who take animal food on a few leading holidays, such as *Hoḷi* and *Gauri,* and on marriages and other family festivals, cut the flesh in small pieces, fry it in oil or *ghee* with asafoetida, garlic, onions, and hot spices and eat it with rice bread, or pulse cakes, *vaḍās.* For preparing a fish curry, an Āgrī housewife cuts the fish into small pieces, mixes them with condiment powder, salt and tamarind and if occasion permits heats some sweet oil in an earthen pot and puts the whole mixture in it and allows it to simmer for some time. A few garlic bulbs may be added for flavour and taste. Fowl and mutton dishes are prepared in the same way as fish preparation except that pieces of potatoes or *suran* are added to the dish besides a special *masālā*

1. Kale D. N., *op. cit.*, p. 68.

CHAPTER 3.

The People.
FOOD.
Animal Food.

consisting of cinnamon, asafoetida, roasted copra and onions all crushed to a fine paste on a curry stone[1]. The Mahādev Koḷī adds to the spiced and liquid preparation of some pulse pieces of dried 'Bombay duck' and whenever possible of small game, mutton, deer and wild boar[2]. Flesh of a hare, which is cooked like other mutton preparations, is a popular dish among the Āgrīs. After a hunt of a wild hog its flesh is roasted in pieces in a fire or cooked like mutton preparations by an Āgrī made far away from his residence, as an Āgrī wife usually refuses to co-operate in the work.

LANGUAGE.

According to the 1951 Census returns, of the total population of the district, 846,996 (*m.* 414,805 ; *f.* 432,191) or 93.07 per cent. spoke Marāṭhī. Of the remaining, 45,142 (*m.* 20,646 ; *f.* 24,496) or 4.7 per cent. spoke Urdu ; 7,231 (*m.* 4,496 ; *f.* 2,735) spoke Gujarātī; 1,848 spoke Hindi ; 1,795 spoke Koṅkaṇī ; 1,748 spoke Rajasthānī ; 1,372 spoke Telugu ; 1,059 spoke Kannaḍa ; 489 spoke Kacchi ; 422 spoke Portuguese ; 289 spoke Tamil ; 251 spoke Sindhi ; 92 spoke Malayāḷam ; 92 spoke Panjābi ; 89 spoke Hebrew ; and 67 spoke English. Persons speaking Persian, Arabic, Naipāli, Burmese Beṅgāli, Paṣto, Russian and Tulu were found in insignificant number. In respect of bilingualism, it is interesting to note that of the Marāṭhī-speaking persons, 2,699 knew Urdu ; of the Urdu speaking, 29,942 knew Marāṭhī, and of the Koṅkaṇī speaking, 1,143 knew Marāṭhī.

Of the Marāṭhī-speaking people the home speech of backward communities, such as Āgrīs and Son-Koḷīs, and the tribals such as Kātkarīs and Thākurs, is their communal dialect which differs in some respects from true or Deccan Marāṭhī. Agricultural classes like the Marāṭhās, Kuṇbīs and others and so also the Koṅkaṇī Muslims and Dāldis have their own dialects which could be distinguished from pure Marāṭhī. These differences arise chiefly from incorrect pronunciation. variations in inflexional forms and the use of peculiar words, *e.g.*, among Son-Koḷīs Āgrīs and other agricultural communities is found the invariable substitutions of an *r* sound in the place of cerebrals *ḍ*, *ḍh* and *i* is substituted for *vi*, and *n for ṇ*[3] ; the promiscuous use of aspirates instead of un-aspirates and *vice versa*[4] ; the addition of an *n* sound[5] ; and the separation of conjunct consonants[6]. Inflexional terminations differ slightly from those in Deccan Marāṭhī, the crude form of the word being subject to less change. Of the words not in use in the Deccan some are found in south Koṅkaṇ. The nasal sound, the distinguishing peculiarity of the south Koṅkaṇ dialect is replaced by a lengthened intonation.

1. Kale D. N., *op. cit.* p. 70.

2. Ghurye G. S., *The Mahadeo Kolis*, P. 55.

3 *Ghora* (*ghoda*), horse ; *larka* (*ladka*), beloved ; *avra* (*evdha*), *kevra*, (*kevdha*), *tevra* (*tevdha*), all adjectives expressive of quality ; *imal* (*vimal*) pure ; *sakal* (*sakal*) morning ; *manas* (*manas*), person and *ugarne* (*ughadne*) to open.

4 *Atha* (*ata*), now ; *tho* (to) he ; *vhot* (*oth*), lip ; *hay* (*ahe*), is ; *hyad* (*yad*), memory ; and *sabud* (*shabda*), word.

5 *Punja* (*puja*), worship ; *manje* (*majhe*), mine.

6 *Sukurwar* (*Shukrawar*), Friday ; *Karpa* (*kripa*), favour ; *lagin* (*lagna*), marriage ; *paramesar* (*parameshwar*), God.

TABLE No. 1

AREA, HOUSES AND POPULATION FROM 1901—1951, DISTRICT KOLABA.

Census years	Area in Square Miles	Towns	Villages	Occupied Houses		Population			
				Urban	Rural	Urban		Rural	
						Males	Females	Males	Females
1901	2,131	8	1,476	10,592	1,07,061	32,315	29,525	2,72,126	2,71,601
1911	2,169	6	1,455	6,623	1,19,772	18,696	18,327	2,76,448	2,80,695
1921	2,169	7	1,475	8,932	1,16,360	23,671	21,682	2,55,925	2,61,664
1931	2,166	7	1,469	9,020	1,23,305	25,956	22,257	2,89,061	2,91,447
1941	2,212	7	1,473	11,678	1,36,845	24,850	22,686	3,06,744	3,14,642
1951	2,712.3	12	1,776	17,241	1,50,716	49,374	46,654	3,96,206	4,16,849

TABLE No. 2

Civil condition by age periods (All communities), District Kolaba. 1911

Age Periods	Total Population		Married		Unmarried		Widowed	
	Males	Females	Males	Females	Males	Females	Males	Females
0—5	1,795	1,885	11	19	1,783	1,865	1	1
5—10	1,865	1,869	15	83	1,847	1,782	3	4
10—15	1,806	1,557	91	299	1,711	1,248	4	10
15—20	1,232	1,276	165	821	1,055	421	10	34
20—40	4,061	4,905	2,808	4,155	1,067	130	186	620
40—60	2,476	2,349	2,098	1,099	97	23	281	1,227
60 and over	891	908	642	126	20	11	229	771
Total ..	14,126	14,749	5,830	6,602	7,580	5,480	714	2,667

TABLE No. 2—*contd.*

CIVIL CONDITION BY AGE PERIOD (ALL COMMUNITIES), DISTRICT KOLABA.

1931

Age Periods	Total Population		Married		Unmarried		Widowed or Divorced	
	Males	Females	Males	Females	Males	Females	Males	Females
0—1	8,772	8,865	68	52	8,704	8,811		
1—5	41,730	42,875	428	994	41,292	41,860	.	2
5—10	43,762	40,157	1,637	8,157	42,096	31,836	10	21
10—15	36,977	33,329	3,362	14,161	33,576	18,883	29	164
15—20	25,122	27,122	11,236	24,291	13,729	2,153	39	285
20—30	51,750	58,470	40,219	53,903	10,460	886	157	678
30—40	46,522	44,734	42,197	35,372	1,812	268	1,071	3,681
40—50	31,732	29,515	27,543	15,635	647	112	2,513	9,094
50—60	18,890	17,945	15,047	4,955	225	62	3,542	13,568
60 and over	9,760	10,892	6,788	1,215	92	40	3,618	12,928
							2,880	9,637
Total ..	3,15,017	3,13,704	1,48,525	1,58,735	1,52,633	1,04,911	13,859	50,058

CHAPTER 3.

The People.
TABLES.

1951*

5—14	12,602	11,464	31	773	12,568	10,684	3	7
15—24	6,581	8,276	2,241	6,984	4,304	1,139	36	153
25—34	6,417	7,602	5,686	6,927	551	108	180	567
35—44	5,368	5,275	4,874	4,159	131	28	363	1,088
45—54	4,089	3,888	3,530	2,080	60	30	499	1,778
55—64	2,484	2,278	1,939	619	29	10	516	1,649
65—74	734	958	503	131	7	1	224	826
75—and over	293	319	167	27	1	2	125	290
Age not stated	11	14	5	8	4	6	2	..
Total ..	38,579	40,074	18,976	21,708	17,655	12,008	1,948	6,358

*For sample population.

TABLE No. 3

LANGUAGE (MOTHER-TONGUE), DISTRICT KOLABA

Languages	1951		1931		1911	
	Males	Females	Males	Females	Males	Females
Bengali	2	1	..	..	..	..
Gipsy	..	..	..	..	359	164
Gujarathi	4,496	2,735	2,688	1,391	2,436	935
Hindi	1,183	665	..	..	..	..
Hindi (Western)	..	..	9,926	9,901	7	14
Hindi (Eastern)	..	..	7	4	..	..
Hindustani	..	..	..	..	3,248	2,730
Kachchhi	239	250	238	183	..	..
Kannada	745	350	125	108	110	180
Konkani	857	938	352	294	..	..
Malayalam	77	15	376	265	..	..
Marathi	4,04,805	4,32,191	2,98,819	3,00,158	2,87,340	2,94,234

CHAPTER 3.

The People.
TABLES.

Naipali	13	..	..	..	..	..
Panjabi	63	29	19	16	5	6
Rajasthani	1,042	706	1,352	478	1,104	289
Sindhi	176	75	40	..	287	194
Tamil	217	74	75	34	..	..
Telugu	712	660	1,010	1,138	..	..
Tulu	1	..	395	96	..	..
Urdu	20,646	24.496	..	..	..	..
Other Indian Languages	..	..	..	..	164	132
Arabic	1	13	3	26	..	..
Burmese	..	4	..	..	..	..
Hebrew	53	36	..	..	..	..
Pashto	3	..	51	4	16	1
Persian	2	21	..	3	..	..
Other Asiatic Languages	..	..	.	..	7	3
Euglish	36	31	19	4	71	62
Portuguese	211	211	..	..	185	169
Russian	..	2	.	..	..	..
Other European Languages	..	.	.	.	2	1

*Arranged alphabetically in the order of Indian, Asiatic and European languages.

TABLE No. 4

Population by religion of Kolaba District (including Janjira) 1901—1951

Religions		1901 Males	1901 Females	1911 Males	1911 Females	1921 Males	1921 Females	1931 Males	1931 Females	1951* Males	1951* Females
Hindu	Kolaba	2,86,343	2,84,318	2,78,123	2,82,143	2,62,662	2,66,748	2,96,630	2,96,027	4,15,733	4,30,990
	Janjira	34,467	35,749	35,568	37,688			39,205	42,275	.	..
Sikh	Kolaba	16	4	5	4	1	1	4	3	41	14
	Janjira	..	..	..	..	..	..	..	..	..	..
Jain	Kolaba	1,370	336	1,089	322	1,153	487	1,188	440	1,474	844
	Janjira	56	5	325	208	..	..	147	10	..	..
Buddhist	Kolaba	..	..	..	..	..	..	..	..	..	..
	Janjira	..	..	..	..	.	..	..	..	..	..
Musalman	Kolaba	14,720	14,619	14,127	14,719	14,012	14,342	15,483	15,523	26,047	29,479
	Janjira	6,429	8,078	6,415	8,354	..	..	7,089	8,915	..	..
Christian	Kolaba	731	530	682	576	855	705	648	579	1,259	1,186
	Janjira	1	1	5	..	..	..	22	1	..	..

Zoroastrian ..	Kolaba ..	172	139	163	140	177	139	..	..	93	67
	Janjira ..	29	34	..	..	..	..	..	..	..	..
Jew ..	Kolaba ..	1,089	1,179	954	1,087	834	924	..	..	930	922
	Janjira ..	270	296	310	326	..	..	..	..	..	..
Animistic ..	Kolaba ..	..	..	1	1	2	1	..	..	..	..
	Janjira ..	..	..	..	..	..	..	..	..	..	..
Others ..	Kolaba ..	..	..	..	..	..	..	1,064	1,132	3	1
	Janjira ..	..	..	..	..	..	..	293	339	..	..

1921—Figures for Janjira are not available.

* Janjira is merged in Kolaba.

CHAPTER 3.
The People.
TABLES.

TABLE No. 5

POPULATION BY TALUKA FROM 1901 TO 1951, DISTRICT KOLABA

Name of Taluka or Peta	1901		1911		1921		1931		1941		1951	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Alibag ..	41,724	41,923	39,956	40,906	38,263	40,933	46,451	96,753	47,511	50,123	51,100	54,355
Karjat ..	31,825	29,088	31,555	29,795	30,978	28,059	31,136	28,439	46,189	43,356	36,518	33,654
Khalapur ..	13,510	12,992	12,699	12.175	11,904	11,228	13,140	12,711	..	..	21,495	20,106
Mahad ..	55,522	58,683	56,985	61,529	51,076	55,078	60,372	61,944	62,444	66,251	44,121	48,318
Mangaon ..	40,514	42,901	40,536	43.672	37,580	41,600	44,288	47,478	47,293	45,431	51,035	56,598
Panvel ..	45,441	43,640	44,134	42,586	39,185	36.909	43,261	41,524	45,202	49,275	46,939	44,447
Uran ..	12,885	10,549	11,789	9.506	13,062	12,281	14,298	12,756	16,567	14,954	24,664	22,658
Pen ..	27,539	26,469	23,953	24,530	23,864	23,796	32,393	32,272	34,699	35,698	35,063	34,602
Nagothana ..	11,619	10,932	10,901	10,624	10,859	10,369	..	..	..	..	..	..
Roha ..	23,832	23,948	22,636	23,691	22,825	23,063	29,678	29,827	31,689	32,240	35,189	35,313
Mhasla ..	..	..	..	..	..	..	..	..	..	..	16,330	20,917
Murud ..	..	..	..	..	..	..	..	..	..	..	19,198	20,770
Poladpur ..	..	..	..	..	..	..	..	..	..	..	24,396	27,346
Shrivardhan ..	..	..	..	..	..	..	..	..	..	..	22,818	28,067
Sudhagad ..	..	..	..	..	..	..	..	..	..	..	16,714	16,352

TABLE No. 6

URBAN AREA, HOUSES AND INMATES-1951. DISTRICT KOLABA

Serial No.	Name of village or town/ward	Area of village or town in square miles	Number of houses	Number of house-holds	Total number of persons enumerated (including inmates of institutions and houseless persons)			Number of inmates of institutions and houseless persons	
					Persons	Males	Females	Males	Females
1	Alibag	9·3	4,254	4,324	20,919	10,528	10,391	2	5
2	Karjat	2·9	641	641	2,808	1,540	1,268	10	11
3	Khalapur	..	..	..	..	..	..	..	..
4	Mahad	1·3	1,710	1,940	10,267	5,434	4,833	205	125
5	Mangaon	..	..	..	..	..	..	..	..
6	Mhasla	2·3	576	586	2,971	1,502	1,469	119	47
7	Murud	4·8	1,800	1,800	9,744	4,870	4,874	107	36
8	Panvel	4·7	1,465	3,267	14,861	7,948	6,913	198	119
9	Pen	3·8	1,675	1,687	8,607	4,489	4,118	60	50
10	Poladpur	..	..	..	..	..	..	..	..
11	Roha	8·0	1,358	1,364	6,880	3,438	3,442	..	..
12	Shrivardhan	4·2	1,834	1,834	10,299	4,974	5,325	27	2
13	Sudhagad	..	..	..	..	..	..	..	..
14	Uran	0·8	1,928	1,928	8,672	4,651	4,021	7	3

TABLE No. 7

RURAL AREA, HOUSES AND INMATES-1951. DISTRICT KOLABA.

Serial No.	Name of village or town/ward	Area of village or town in square miles	Number of houses	Number of house-holds	Total number of persons enumerated (including inmates of institutions and houseless persons)			Number of inmates of institutions and houseless persons	
					Persons	Males	Females	Males	Females
1	Alibag	186·6	16,429	18,113	84,536	40,572	43,964	587	525
2	Karjat	238·6	12,898	13,571	67,364	34,978	32,386	511	331
3	Khalapur	156·8	7,422	8,515	41,601	21,495	20,106	558	392
4	Mahad	269·8	15,651	17,101	82,172	38,687	43,485	155	126
5	Mangaon	362·7	19,650	22,383	1,07,633	51,035	56,598	566	484
6	Mhasla	132·1	7,156	7,594	34,276	14,828	19,448	35	16
7	Murud	128·4	6,286	6,420	30,224	14,328	15,896	..	..
8	Panvel	210·6	11,976	15,326	76,525	38,991	37,534	384	177
9	Pen	195·8	11,912	12,714	61,058	30,574	30,484	1,001	786
10	Poladpur	188·0	8,754	10,970	51,742	24,396	27,346	139	134
11	Roha	264·0	11,907	13,528	63,622	31,751	31,871	756	575
12	Shrivardhan	100·4	8,071	9,037	40,586	17,844	22,742	104	92
13	Sudhagad	162·0	5,566	6,840	33,066	16,714	16,352	889	775
14	Uran	74·4	7,038	7,985	38,650	20,013	18,637	79	24

CHAPTER 3.

The People.
HINDUS.
Castes in 1871.

Regarding the Hindu population of Kolābā District (comprising five sub-divisions, Alibāg, Pen, Nagoṭhāṇā, Rohā, Māṇgāṅv and Mahāḍ or a total of 1,064 villages), the old District Gazetteer (Vol. XI) has given a caste-wise enumeration as ascertained from the census of 1871. The following (pp. 149-154) is a summary of these details including some pertinent observations made by the Gazetteer about some of the important castes in the district.

For descriptive purposes, Hindus may be brought under thirteen heads, namely, Brāhmaṇs, Writers, Merchants, Cultivators, Craftsmen, Musicians, Servants, Shepherds, Fishers and Sailors, Labourers, Unsettled Tribes, Depressed Classes, and Beggars.

With a strength of 11,338 (*m.* 7,356; *f.* 3,982) the *Brāhmaṇs* who formed 3.80 per cent of the Hindu population, had thirteen divisions, of which the Citpāvans numbered 8,337 (*m.* 4,355; *f.* 3,982), Karhāḍās 1,133 (*m.* 601; *f.* 532), Paḷshes 56 (*m.* 24; *f.* 32) and Sheṇavīs 1,075 (*m.* 554; *f.* 521). Of *Writers* there were two classes, *viz.*, Kāyastha Prabhus and Pātāṇe Prabhus, who numbered 4,182 (*m.* 2,059; *f.* 2,123) and 60 (*m.* 26; *f.* 34), respectively. *Merchants, Traders,* and *Shopkeepers* with a strength of 8,206 included five classes of which the Vāṇis numbered 8,151 (*m.* 4,711; *f.* 3,440). The *Husbandmen* with a strength of 218,522 (*m.* 109,074; *f.* 109,448) consisted of three classes, namely, Āgrīs 44,191 (*m.* 22,120; *f.* 22,071); Kuṇbīs 159,336 (*m.* 79,349; *f.* 79,987); and Māḷīs 14,995 (*m.* 7,605; *f.* 7,390). There were 22,952 (*m.* 11,699; *f.* 11,254) *Craftsmen* with twenty-two classes, of which 1,466 (*m.* 699; *f.* 767) were Bangaḍ Kāsārs; 6,248 (*m.* 3,215; *f.* 3,003) Cāmbhārs; 3,732 (*m.* 1,826; *f.* 1,906) Kumbhārs; 1,637 (*m.* 856; *f.* 781) Shimpis; and 5,229 (*m.* 2,689; *f.* 2,540) Sonārs. Of *Servants* there were two classes, namely, Nhāvis or Barbers 3,153 (m. 1,642; *f.* 1,511) and Parits or Washermen 1,566 (*m.* 7,83; *f.* 783). Of *Shepherds* there were two classes with a strength of 10,875 (*m.* 5,400; *f.* 5,475) of which 3,543 (*m.* 1,862; *f.* 1,681) were Dhangars, and 7,332 (*m.* 3,538; *f.* 3,794) Gavaḷīs. Of *Fishers* and *Sailors* there were four classes Bhois, Gābits, Khārvās and Koḷīs with a strength of 16,633 (*m.* 8,331; *f.* 8,302) or 4.60 per cent of Hindu population. Of these the Koḷīs numbered 14,963 (*m.* 7,468; *f.* 7,495). Ten classes, namely, Bhanḍāris, Ghisāḍis, Kalāls, Kāḷaṇs, Kāmāṭhis, Khāṭiks, Pardeśis, Ramośis, Sārekaris, and Shindes numbered together 7,676 (*m.* 4,016; *f.* 3,660). Five classes with a strength of 14,814 (*m.* 7,528; *f.* 7,286) or 4.10 per cent of the Hindu population belonged to *Unsettled Tribes.* Of these 10 (*m.* 7; *f.* 3) were Bhils; 10,292 (*m.* 5,100; *f.* 5,192) Kātkarīs; 3,629 (*m.* 1,916; *f.* 1,713) Ṭhākurs; 232 (*m.* 106; *f.* 126) Vaḍārs; and 651 (*m.* 399; *f.* 252) Vañjāris. Of *Depressed classes* there were three with a strength of 34,876 (*m.* 17,097; *f.* 17,770). Of these 29 (*m.* 15; *f.* 14) were Bhangis; 34,477 (*m.* 16,898; *f.* 17,579) Mahārs; and 370 (*m.* 184; *f.* 186) Māṅgs. Of the eleven classes of *Beggars* with a strength of 3,232 (*m.* 1,672; *f.* 1,560), Gondhaḷīs numbered 271 (*m.* 172; *f.* 99); Gosāvis 1,154 (*m.* 593; *f.* 561); Jangams 1,375 (*m.* 692 *f.* 682); and Kolhātis 133 (*m.* 72; *f.* 61).

CHAPTER 3.

The People.

HINDUS.

Castes in 1871. Brahmans.

Of *Brāhmaṇs,* the *Citpāvans* were found in most part of the district. They are said to have been settled where they now are for several generations, and probably came to Kolābā during the time of the Peśvā's supremacy. They are about the middle size, fair, and their women graceful. Marāṭhī is their mother-tongue, and they are clean, neat, thrifty and orderly. A few are traders, but most are landlords, Government servants, and religious beggars. In religion they are *Smartas* and as a class well-to-do. The Alibāg *Deśasthās* who are Ṛgvedis are said to have come from the Deccan about a hundred years ago. They are Government servants, traders, husbandmen, and religious beggars. *Devrukhās* found over the whole district except Rohā are mostly husbandmen and as a class are rather badly off, but are gradually rising. *Goḷaks* who are more like Citpāvans than Deśasthās are as a class well-to-do, gathering alms enough to support them in fair comfort. *Gujarāt Brāhmaṇs* who are said to have come to Alibāg as priests to Gujarāt Vāṇīs since the beginning of British rule are as a class well off, their patrons being careful to keep them from want. *Javaḷs* who take their name from the village of Javaḷkhor in Ratnāgiri are also known as *khots* or village farmers. None of them are priests; all are laymen. Other Brāhmaṇs neither eat nor marry with them. *Karhāḍās* who in speech, dress, food and customs differ little from Deśastha Brāhmaṇs are a rising class. Many are priests, astrologers, and husbandmen, but their chief occupation is Government service. *Kramavants* or Veda-reciters are erroneously called *Kirvants.* They generally marry with Deśasthas and sometimes with Citpāvans and occasionally with *Karhāḍās. Mārwār Brāhmaṇs* who have come as priests to Mārwār Vāṇīs are as a class fairly well-to-do. *Paḷshes* who probably take their name from the village Paḷsavli in Ṭhāṇā are found only in Alibāg. *Seṇvīs* except a few who are Śeṇvīs proper belong to the sub-division who take their name from the village *Bhā'āval* in the Rājāpur sub-division of Ratnāgiri. They formerly employed Koṅkaṇastha priests, but within the last few years they have begun to make use of priests of their own class. *Tailaṅgs* who are natives of the Madras Presidency, after staying for a year or two begging and selling sacred threads, return to their homes.

Writers.

Of *Writers* there were two classes: *Kāyastha Prabhus* and *Pātāṇe Prabhus.* Kāyastha Prabhus are returned as found over the whole district. "So strong is the rivalry between Kāyastha Prabhus and Brāhmaṇs that the Brāhmaṇs have put out of caste the priests who officiate for the Prabhus. In Peṇ no Brāhmaṇ is allowed to take alms from a Prabhu's house on pain of a fine and excommunication, and no Prabhu is allowed to enter the Mahādev Temple". This was not only true of Peṇ but also of Nāgoṭhaṇā, 20 miles away from Peṇ, but no such differences between the two communities now exist. They have free social intercourse and even interdining is coming into vogue. In Mahāḍ, such estranged relations never existed between the two communities. *Pātāṇe Prabhus* are returned from the whole district except Peṇ. "Heavy marriage expenses have reduced many families to straitened circumstances, and day by day the old residents of Ceul, Peṇ, and other places are selling their houses and lands and leaving the district to live in Bombay".

Traders.

Of Merchants, Traders and Shopkeepers there were five classes: Bhansāli, Bhāṭias, Johāris, Komṭis, and Vāṇīs. *Bhansālis* who are found in Alibāg only have Marāṭhī as their home tongue; their priests are Gujarāt Brāhmaṇs and their chief holiday is *Śilasaptami*, which falls on seventh of Śrāvaṇa. *Bhāṭias* who are found in small numbers in Alibāg, Mahāḍ. and Pen, are said to have come about hundred years ago as Traders from Māṇḍvi and Cutch. They go to their native country on marriage occasions. *Johāris* came from Poonā and they trade by hawking brass pots and vessels, which they carry in baskets and exchange chiefly for old clothes and sometimes for money. *Komṭīs* live like Brāhmans and wear the sacred thread. They beg and also sell basil plant beads, sacred threads, and *gopicandana* pills.

Vanis.

Vāṇīs are of four divisions: Gujarāt, Mārvār, Liṅgāyat, and Marāṭhā.

Gujarāt Vāṇīs of five sub-divisions, Kapol, Śrimāḷi, Khadait, Sorathiyā and Desavāl are found over the whole district and are well-to-do. The Kapols are divided into two endogamous divisions, Delvādias and Ghogāris, and Śrimālis into Jains and Vaiṣṇavas; Khadaits, Sorathiyās and Desavāls have no further divisions. They generally speak Marāṭhī out-of-doors and Gujarātī at home. The men usually dress like upper class Marāṭhās, and the women like Gujarāt Vāṇī women. They are Vaiṣṇavās by religion, and though settled permanently, occasionally go to Gujarāt on marriage occasions.

Mārvār Vāṇīs are of three main divisions, Porvāls, Osvāls, and Meśris. They are well-to-do, many of them rich, all the money having been made since they came into the district. Of late, though most keep some connection with Mārvār, they are practically settled in Kolābā and have become more anxious to gain full or part proprietary rights in land. They are Vaiṣṇavas in religion, rub sandal on their brow and wear a necklace of basil plant beads.

Most of the *Liṅgāyat Vāṇīs* came from above the Sahyādris as traders twenty-five years ago. Some of them are priests and others are husbandmen, but most are village grocers. Both men and women wear a *liṅg* hanging in a case from their necks. Their priests are Jaṅgams. All their ceremonies take place on Mondays, which they hold specially sacred and well-omened. Their marriage differs from a Brāhmaṇ marriage in having no cloth drawn between the bride and the bridegroom at the time of the ceremony. With them death is a subject for rejoicing, as the dead Liṅgāyat goes straight to Śiva's heaven. When a death takes place, they call their relations in and hold a feast. The body is worshipped, seated on a shrine-like bier, and buried sitting, still wearing the *liṅg*.

Marāṭhā Vāṇīs, probably the oldest class of traders in the district have three sub-divisions, *viz.*, Kuḍālī from Kuḍāḷ in Sāvantvāḍī, Saṅgameśvarī from Saṅgameśvar in Ratnāgiri, and Pāṭāṇe said to be from Pāṭaṇ in Sātārā. The three divisions may now eat

CHAPTER 3. — The People. HINDUS. Castes in 1871. Agris.

together but do not intermarry. Among them the Kuḍaḷīs claim superiority wearing the sacred thread and forbidding widow marriage.

Of Husbandmen the *Āgrīs*, literally gardeners, cheifly found along the creek banks in Alibāg and Peṇ are divided into Miṭhāgris, salt makers and tillers of salt rice-land, and Ḍholāgris, called so from beating the drum, *ḍhol*. The Ḍholāgris eat from the Miṭhāgris but do not intermarry. Among Miṭhāgris the commonest surnames are Mhātre, Ṭhākūr and More, and among Ḍholāgris, Ṭhākūr, Kotvāl, and Pāṭil. Their small size and dark colour, their belief in *devs* or un-Brāhmaṇ gods are almost marked enough to make them rank as a local or early Tribe. They speak incorrect Marāṭhī, using several peculiar words and phrases. The establishment of schools, their contract with Brāhmaṇs and other correct speaking people, and their reading of sacred books, *pothī*, have of late improved the Āgrīs' Marāṭhī. They are active, intelligent, honest, hospitable and cheerful workers. Some are makers of salt and a few are sailors, but most grow salt-land rice. No class of husbandmen in Kolābā have greater or even equal skill in salt-land tillage. Of late they have become more careful observers of rules of Brāhmānic religion. Formerly there were no temples in small villages, but of late several temples have been raised to Mārutī and Devī. They now keep religious books in their houses and read them to their wives and children or go to hear them read and explained by Brāhmaṇs. They have taken to chanting verses in their temples, accompanied by music, and perform *bhajan saptāhās*, that is loud public prayers, which last for seven days.

Since the Gazetteer was published the Āgrīs have made tremendous strides in social and educational fields. It is no longer a backward community. It boasts of scores of university gradutes, lawyers, doctors, journalists, trade union workers and members of legislatures.

Kunbis.

Kuṇbīs are found over the whole district. They are considered pure Shudrās sprung from the feet of Brahmā. They are dark and slightly made and speak Marāṭhī. Most of them are husbandmen, and, as a class, are hardworking, orderly, contented, hospitable, and well behaved. Besides as husbandmen some serve as labourers, and others as household servants, messengers and soldiers. Their women work in the fields or as labourers. They worship the odinary Hindu gods. But the chief objects of their worship are local or demon-gods, whose displeasure they greatly fear and take every care to avoid. They hold in high respect the Brāhmaṇs who are their priests. They keep all Hindu fasts and feasts. Social disputes are settled at meetings of the men of the caste, whose authority has, of late, grown weaker.

Malis.

Māḷīs besides by this name are known as Pāñcakaḷśis Sutārs, and Marāṭhās and are found over the whole district. They earn their living as husbandmen, gardeners, carpenters, and day-labourers, and a few as writers. Some are village headmen, but most are cultivators. The wives of husbandmen, and gardeners help their husbands by selling vegetables, butter and milk. They wear the sacred thread, and do not forbid widow marriage.

CHAPTER 3.

The People.

HINDUS.

Castes in 1871.

Craftsmen.

Of craftsmen the *Bāngaḍ Kāsārs* make lac bracelets and help women in putting on lac and glass bracelets. *Beldārs* or stone-masons are hardworking orderly people, and live by making bamboo baskets, mats, fans, and blinds, the women doing as much work as men. *Cāmbhārs* who are leather-dressers and shoe and sandal makers are found over the whole district, but especially in Māṇgāṅ and Mahād. *Jingars* or saddle-makers now earn their living as copper-smiths, black-smiths, bookbinders, umbrella menders, and painters. *Kātāris* or wood-turners are returned as found in Peṇ. *Khatris* who claim to be of Kshatriya origin state that they were originally settled at Ceul, as silk weavers, but on account of pestilence they shifted to Revadaṇḍā and thence to Alibāg. Finding silk weaving a declining trade they have taken to pawn-broking. *Koṣṭīs* who are also known as *Sāḷīs* find their handloom weaving trade depressed by the competition of European and Bombay machine made goods. *Kumbhārs* or potters are returned as found over the whole district. *Lohārs* or blacksmiths are found in all large villages. *Pātharvaṭs* make hand-mills, grind-stones, and rolling-pins, and work as stone masons and carvers. *Sangars* weave and sell blankets. Both men and women weave blankets, and the men go about hawking them.

Sonārs or makers of gold and silver ornaments are found over the whole district. Formerly they allowed widow marriages. They claim to be Brāhmans, calling themselves Daivadnya Brāhman, and asserting that they have sprung from God's mouth, *mukhvāsi*, and are higher than Citpāvans or any other Brāhmaṇs. *Tāmbaṭs* or copper-smiths are divided into Mumbaikars, Deccanis and Koṅkaṇīs. They wear the sacred thread and a silk waist-cloth while dining.

Dhangars.

Of the two classes among shepherds, *i.e.*, Dhangars and Gavḷīs, the *Dhangars* are found over the whole district. Mhaskes, who rear and tend buffaloes; Khikris, shepherds and goatherds; Uṭegars; blanket weavers; and the half-caste Khāṭiks, sheep and goat butchers, are the 'three and half' sub-divisions among them. Dhangars proper of the Kolābā district are all Mhaskes or buffalo-rearing Dhangars. They are found in the uplands of Peṇ, Rohā, Mahāḍ, and Māṇgāṅv, where they live in small hamlets in large droves of cattle. They are easy going and without enterprise, but thrifty, honest, hospitable, and free from crime. They are cattle breeders, generally rearing buffaloes rather than cows. Several have of late settled as husbandmen or begun to serve as labourers. *Gavaḷīs* or cow-keepers are found over the whole district. Some cultivate and others keep cows and she-buffaloes, and sell milk and curds. They have no headman and settle social disputes at a meeting of the men of the caste.

Kolis.

Of the Fishers and Sailors, *Koḷīs* are found over the whole district, some in towns and inland villages but mostly along the coast. Except a few hill Koḷīs in the inland parts, almost all are coastmen belonging to the tribe (caste) of Son-Koḷīs, a larger-boned and sturdier class than the hill or Mahādev-Koḷīs. They are found

CHAPTER 3. — The People. HINDUS. Castes in 1871.

in considerable numbers north as far as Bassein, and south to Ratnāgiri. But Alibāg seems to be their chief settlement and is the headquarters of the *Sar Pātil* or leader of the tribe. Son-Kolis are strongly made and vary in colour from dark to brown. The younger women are healthy and fresh-looking, and some of them fair and handsome.

Labourers.

Of labourers, the *Bhaṇḍāris* or palm-juice drawers, are found in most sea-coast villages. *Ghisāḍis* who are found in Rohā and Mahāḍ are wandering blacksmiths and tinkers. *Kalāls* or distillers found only in Peṇ are fairly off. *Kāḷaṇs* found in Alibāg, Maṅgāṅv and Peṇ were formerly palm-juice drawers, distillers and liquor-sellers; most of them serve as day labourers and field workers. *Khāṭiks*, or butchers of Deccan origin are found in small numbers in most parts of the district. *Pardeśis* who take service either with Government or with private persons as messengers and watchmen come in increasing numbers since travelling has been made so easy. Very few of them are married. Some settle in the district, and others desert their wives and families and go back to their native country. *Rāmoshis* are occasionally found as private watchmen. *Sārekaris* or palm-juice drawers have become labourers as their craft has declined. *Śindes* are said to be the offsprings of female slaves, who in former times were kept in all Marāṭhā families. The caste has always been and still is recruited from the illegitimate children of upper class Hindus.

What has gone before is a summary of the conditions as they obtained once among the various castes and communities. During the 75 or 80 years that followed have seen enormous progress among all of them and the descriptions have become out of date. They now have only historical value. The rigidity of caste is defitheir craft has declined. *Śindes* are said to be the offsprings of sub-castes by free interdining and inter-marriage. This is throwing up a composite culture that will be the heritage of generations to come.

CUSTOMS (HINDU).

Most of the Hindu customs are acts followed with a feeling of religiosity. From the cradle to the cremation ground, and for a time even after the body has been cremated the life of a Hindu is a round of customary rituals and ceremonies known as *saṁskāras* (sacraments). Regarding the exact number of these *saṁskāras* there is a great divergence of views among the *smṛti* writers[1]. According to some, sixteen *saṁskāras*, as they are *nitya* (usual) must be performed, and the rest twenty-four as they are *naimittika* (special) ones are left to choice. They are observed by almost all castes, with the use of Vedic text by Brāhmaṇs and others, and with Paurānic text by the rest. The chief of these customary rituals are those at birth, thread-girding, marriage, pregnancy and death. The *garbhādhāna* (girl-wife's coming of age) ceremony, which used to be once performed separately and with great pomp as then girls were married at an early age, has now become a part of the marriage rite and receives scant attention.

1. Ancient Hindu law-givers such as Manu, Gautama, Yajnavalkya and others.

Birth.

For her first confinement the young wife generally goes to her parents' house. It is her privilege to do so. As a rule a pregnant woman is given whatever food she desires for and her longings (*dohāḷe*) are noticed and promptly satisfied by the family elders. She is, however, advised to abstain from abnormally hot or hard-to-digest food. At the inception of labour-pains she repairs to an inner chamber in the house which has been swept clean and kept warm, dim-lighted and free from draught. A midwife generally known to the family and reputed for her skill in midwifery is called in and she attends the parturient from then onwards for ten or more days. The delivery usually takes place on the floor, no cot being used. After delivery, the position of the mother is not changed for some time. If the child is a boy the midwife beats a metal dish and the joyful news is carried to friends and kinsfolk with distribution of packets of sugar. When parturition is delayed so to cause anxiety, it is still a practice among the ignorant to solicit help of *bhagats* or *māntriks* for their esoteric charms or specific prescriptions. As soon as the child is born cold water is sprinkled over it to 'awaken' it. After a while the midwife ties the child's umbilical cord with a cotton thread a few inches away from the navel and severs it with a knife, touches the wound with ashes and lays the child on a *sūpa* (winnowing fan). She then rubs the mother and child with turmeric and oil, bathes them with hot water, swathes the child in cloth bandages and leaves them to rest on a cot under which a small fire of live coals is set. The mother is given butter and myrrh pills, and the child is dosed with a few drops of castor oil and honey. Myrrh-incense is burnt and waved all over and the mother is purified with a fumigation of *Vāvding* (Embelia ribes) and *Bāḷant-shopa* (anise) in the room. All visitors sprinkle some drops of cow's urine on their feet before entering the lying-in room as a precaution against evil spirits trying to enter with them. The after-birth is put in an earthen pot with a pice, a little turmeric and red powder, and buried in a hole dug outside the mother's room and near the bath-water drain. The mother starts suckling the child only from the fourth day and the child is for the first three days nursed by giving it the end of a rag resting in a saucer of rice-broth and molasses to suck. During the period the mother is fed on saltless vegetarian diet. On the fourth day the mother and the child undergo a special bath and thence the mother starts suckling the child, herself taking to a full nutritious diet.

Panchavi and Sathi.

The first ritual as such in an infant's life comes on the night of the fifth or sixth day after birth. The ceremony is known as the worship of *Pāñcavī* (Mother Fifth) and *Saṭhī* (Mother Sixth) and is observed among all communities. It is not a Vedic *saṁskāra* and as such the configuration worshipped and the offerings made differ according to region, community and family. But a common belief exists that those nights are full of danger to the new-born child, and only by worshipping Mother Fifth and Sixth can the child be saved from convulsive seizures and most other forms of disease which are believed to be the work of evil spirits lurking in the lying-in room to attack the child.

CHAPTER 3. The People. CUSTOMS (HINDU). Panchavi and Sathi.

The mother is held impure for ten days and no one except the midwife touches her. The family observes *suher* (ceremonial impurity) for the period. On the eleventh day the mother and the child are given a purificatory bath, their clothes washed and the whole house is cleaned. The walls and the ground of the lying-in room are smeared with a mixture of cowdung and water, the bathing place is washed and turmeric, red powder, flowers and lighted lamp are laid near it. The midwife is presented with a *lugaḍe, coḷī* and money. The mother is cleansed of the impurity by a sprinkle of *pañcagavya* or *tulasī* water, and men change their sacred thread. Many of these practises, however, get naturally avoided in case the woman has her delivery in a modern nursing home or lying-in hospital which now-a-days forms part of urban life and necessity.

In rural parts the mother worships the well when she goes there to fetch water for the first time after her parturition. She offers turmeric and red powder to the well, makes obeisance and returns home with a well-cleaned pot filled with water.

The Naming.

The *bārse* or naming ceremony which is generally held on the 12th day in the evening after birth is an important event in the child's life. The *karṇavedha* (boring of the ear-lobes) ceremony may take place in the morning that day or it may be postponed to the sixth or twelfth month. In the evening women neighbours, friends and kinswomen who are invited to attend the naming drop in, each with a present for the child and the mother. The child is then ceremonially cradled and named and the function closes with the distribution of boiled gram and packets of sweetmeat to the assembled.

Chaula.

The next ritual consists of the hair-cutting ceremony known as *caula* or *cūḍākaraṇa* as mentioned in the Hindu *Saṁskāras*. It is also customary with many Hindu backward communities to give ceremonial attention to the first shaving or cutting of the child's hair (*jāvaḷ*) and is based on the belief that the hair with which the child is born are impure. At present among Brāhmaṇs the rite is usually gone through in the case of boys at the time of *upanayana* (thread-girding).

Among the well-to-do it is customary to celebrate the child's birthday every month during the first year and then annually for some years. Even the various stages of development in the child, such as, learning to turn on one side, crawling, sitting, standing, etc., are sometimes celebrated by the family with feasting.

Thread-girding.

The thread-girding ceremony or *muñja* as it is popularly known is a *saṁskāra* prescribed for all Hindus claiming a place in the first three *varṇas* (caste-groups). In essence it is a purificatory rite initiating a boy to *bramhacaryāśram* (stage of student-hood). In Kolābā the castes besides Brāhmaṇs which are supposed to gird their boys with sacred thread are Prabhus and Sonārs. Recently the ceremony is found to have been observed by Vāṇīs. Marāṭhās generally are not known to perform the ceremony but some wear the sacred thread renewing it yearly in the month of Śrāvaṇa. The Caukaḷshis wear the sacred thread during the marriage ceremony but at no other time.

On going through this ceremony the boy becomes a *brahmacāri* (an unwed religious student) and from then one should pursue Vedic study at the feet of his *guru* for some years, completing which, should undergo the *samāvartana* (return) ceremony. But, as the present custom goes, the *samāvartana* or the *soḍ-muñj* ceremony as it is called, follows the thread-girding without much lapse of time, the whole ceremony coming to a close within a day.

In order to convey an idea of the rites of *upanayana* in the days of the *gṛhya sūtras* the ceremony as contained in the *Aśv. gṛ. sūtra* (which is among the shortest) is set out here in full: "Let him initiate the boy who is decked, whose hair (on the head) is shaved (and arranged), who wears a new garment or an antelope skin if a *brāhmaṇ*, *ruru* skin if a *kṣatriya*, goat's skin if a *vaiśya*; if they put on garments they should put on dyed ones, reddish-yellow, red and yellow (for a *brāhmaṇa, kṣatriya, vaiśya* respectively), they should have girdles and staffs (as described above). While the boy takes hold of (the hand of) his teacher, the latter offers (a *homa* of clarified butter oblations) in the fire (as described above) and seats himself to the north of the fire with his face turned to the east, while the other one (the boy) stations himself in front (of the teacher) with his face turned to the west. The teacher then fills the folded hands of both himself and of the boy with water and with the verse 'we choose that of Savitṛ' (Rg. V. 82.1) the teacher drops down the water in his own folded hands on to the water in the folded hands of the boy; having thus poured the water, he should seize with his own hand the boy's hand together with the thumb (of the boy) with the formula 'by the urge (or order) of the god *Savitṛ*, with the arms of the two *Aśvins*, with the hands of *Puṣan*, I seize thy hand, oh! so and so; with the words '*Savitṛ* has seized thy hand, oh so and so' a second time (the teacher seizes the boy's hand); with the words '*Agni* is thy teacher oh so and so' a third time. The teacher should cause (the boy) to look at the sun, while the teacher repeats 'God *Savitṛ*! this is thy *brahmacāri*, protect him, may he not die' and (the teacher should further) say 'Whose *brahmacāri* art thou? thou art the *brahmacāri* of *Prāṇa*. Who does initiate thee and whom (does he initiate?) I give thee to *Kā* (to *Prajāpati*). With the half verse (Rg. III 8.4.) 'the young man, well attired and dressed, came hither' he (the teacher) should cause him to turn round to the right and with his two hands placed over (the boy's) shoulders he should touch the place of the boy's heart repeating the latter half (of Rg. III. 8.4). Having wiped the ground round the fire the *brahmacāri* should put (on the fire) a fuel stick silently, since it is known (from *śruti*) 'what belongs to *Prajāpati* is silently (done)', and the *brahmacāri* belongs to *Prajāpati*. Some do this (offering of a fuel stick) with a *mantra* 'to Agni I have brought a fuel stick, to the great *Jataveda*s; by the fuel stick mayst thou increase, Oh *Agni* and may we (increase) through *brāhman* (prayer or spiritual lore), *svaha*'. Having put the fuel stick (on the fire) and having touched the fire, he (the student) thrice wipes off his face with the words 'I anoint myself with lustre.' 'May *Agni* bestow on me, insight, offspring and lustre; on me may Indra bestow insight, offspring and vigour (*indriya*); on me may the sun bestow insight,

CHAPTER 3.

The People.

CUSTOMS (HINDU).

Thread-girding.

offspring and radiance; what thy lustre is, Oh *Agni*, may I thereby become strong; what thy consuming power is, Oh *Agni* may I thereby acquire consuming power. Having waited upon (worshipped) *Agni* with these formulas, (the student) should bend his knees, embrace (the teacher's feet) and say to him 'recite, Sir, recite, Sir, the *Sāvitri*'. Seizing the student's hands with the upper garment (of the student) and his own hands the teacher recites the Sāvitri, first *pada* by *pada*, then hemistich by hemistich (and lastly) the whole verse. He (the teacher) should make him (the student) recite (the Sāvitri) as much as he is able. On the place of the student's heart the teacher lays his hand with the fingers upturned; may Bṛhaspati appoint thee unto me'. Having tied the girdle mind follow my mind; may you attend on my words single minded; may Brhaspati appoint thee unto me'. Having tied the girdle round him (the boy) and having given him the staff, the teacher should instruct him in the observances of a *brahmacāri* with the words 'a *brahmacāri* art thou, sip water, do service, do not sleep by day, depending (completely) on the teacher learn the Veda'. He (the student) should beg (food) in the evening and the morning; he should put a fuel stick (on fire) in the evening and the morning. That (which he has received by begging) he should announce to the teacher; he should not sit down (but should be standing) the rest of the day."*

Marriage.

Hindus consider *vivāha* (marriage) as one of the *śarīrasaṁskāras* (sacraments sanctifying the body) through each of which every man and woman must pass at the proper age and time, and as such they think it is obligatory on every person to marry. As a sacrament a marriage can be established only after undergoing certain rites and ceremonies, and these marriage rituals, at least among the higher castes are the same as elsewhere with minor variations. The present-day customs and ceremonial practices observed by Hindus regarding marriage fall in three broad classes, *viz.*, (1) The traditional form generally used by professional priests for conducting marriage ceremonies of Brāhmans and allied classes. It is mainly based on rites prescribed in the gṛhyasūtras and in it *Vedic mantras* are freely used. (2) The *paurāṇika* form which is essentially the same as (1) but in it *Purāṇic mantras* instead of Vedic ones are used. (3) Modern forms which are variants of (1) and (2) and preached by sponsors of movements of reformism or revivalism among the people[1]. Even when the ceremony is celebrated in the traditional way, the general tendency now-a-days, is towards curtailing ritualistic details to the extent of winding up the ceremony in a day or two thereby aligning it with the modern form.

A marriage alliance is arranged or settled generally by the parents or guardians of the groom and the bride concerned, and as *Kanyādāna* or giving a daughter in marriage is considered meritorious among the higher castes, it is always the bride's parents or relatives

*P. V. Kane, *History of Dharmahastra*, Vol. II, Part 1, p. 281.

[1]. Following instituted bodies are known to have preached such forms :—(1) Arya Samaj, (2) Prarthana Samaj, (3) Satya Shodhak Samaj, (4) Hindu Dharma Nirnaya Mandal, and (5) Hindu Missionary Society.

CHAPTER 3.

The People.

CUSTOMS (HINDU).

Marriage.

that take the initiative in the match-making. Social conditions, however, among advanced classes have now changed a great deal. Among them a practice of letting the would be couple to go for a walk and be together to know each other is followed, But this is an innovation and not the people's custom. The custom of consulting and comparing horoscopes of the girl and the boy is gradually falling into disuse, as the parents of the couple hold that considerations of dowry or good looks are more important than the agreement of stars, and settle the marriages according to the *prītivivāha* or love form in which no consultation of horoscopes is required. Monetary considerations almost invariably dominate a marriage settlement. But regarding it no uniform rule prevails. Some castes put a price on the bride, others on the bridegroom and there are some who do not put a price on either of the two. Generally among higher castes *huṇḍā* (dowry or property which a woman brings to her husband) is paid by the bride's parents to the bridegroom. Among castes not in the first flight the bride's parents usually take *deja* (bride-price). It may be noted here that the dowry demanded from the bride's father is under the guise of *vara dakṣiṇā*—money the donee receives from the donor to fulfil the purpose of a *dāna* (gift). In some communities, especially among the middle class educated families of the Kāyastha Prabhus in the district, dowry forms a supervening consideration in a marriage settlement. Among high class Marāṭhās marriage is very costly. The bride's father must give a large dowry to the bridegroom, and in return the bridegroom's father must present valuable ornaments to the bride. Even the well to-do gets harassed if he has many daughters. In proportion to the position of the family, the father has to spend on his daughter's marriage, running into debt from which he seldom frees himself.

Marriage Rules.

According to the orthodox way of life there exist a number of restrictions on a marriage selection. Rules of endogamy (*i.e.,* rules restricting marriage within the group) prohibit marriage outside the caste or sub-caste; rules of exogamy which operate within the endogamous group prohibit marriage between *sapiṇḍas* (blood relations). *sagotras* and *sapravaras* (same eponymous groups). Brāhmaṇs and allied communities generally claim *gotras* and *pravaras* and abide by *gotra* and *pravara* exogamy. Non-Brāhmaṇ communities have *kuḷī* (stock), *devak* (totem) and surnames as exogamous divisions. Marāṭhā families have *devaks* or sacred symbols, which appear to have been originally totems, and affect marriage to the extent that a man cannot marry a woman whose *devak* reckoned on the male side is the same as his own. The religious restriction on *sapiṇḍas* is extended to seven degrees on the father's side and five degrees on the mother's side, but the prohibited degrees of kindred for marriage beyond the agnates (related on the father's side) vary according to the custom of the community. Marriages among families of the same *gotra* are now made permissible under the Hindu Marriage Act, 1955, but marriages among, *sapiṇḍas* are totally prohibited by law as well as by custom. As regards cross-cousin unions, except that of the brother's daughter with the sister's son which is tolerated or even preferred among some castes other

CHAPTER 3.
The People.
CUSTOMS (HINDU).
Wedding.

types are generally disallowed. Marriage with a wife's sister is allowed, and brothers may marry girls who are sisters. Polygamy, which was once allowed and practised, is now prohibited by law*.

When primary negotiations are complete the formal ceremonies of *vadhu parīkṣā* (inspection of the bride) and *sākharpuḍā* (betrothal) are gone through. On an auspicious day a select party on the boy's side arrange to visit the girl's house with due notice, and there at a tea-party on interviewing the girl make her a present of an ornament and new cloth (*sāḍi*, etc.,) and distribute sweets among the assembled as a mark of their approval. The fathers of the bride and the bridegroom settle the dowry (*vara dakṣiṇā*) and the presents (*varopacāra*) to be given to the bridegroom by the bride's father. These items may be entered into an agreement and its copies marked with *kuṅkum* and exchanged between the two fathers. The *muhurta* auspicious day and hour for the wedding, is then determined and fixed giving due consideration to the *tārābala, candrabala* (*i.e.*, the happy and powerful influence of the birth-stars) of the wedding couple.

The friends and relations of the bride and the bridegroom now start giving each *keḷvaṇ* (congratulatory) feasts. *Lagna-maṇḍaps*, marriage pandals, are erected at both the houses. Printed invitation cards or letters are distributed or posted, and a formal invitation ceremony and procession called *akṣat* may take place a day or two before the marriage. *Haḷad, i.e.*, besmearing the boy and the girl with turmeric powder is considered as an important ceremony among the lower castes.

On the marriage day or on the day previous, as a prelude to the *vivāha* (wedlock) ceremony a number of propitiatory rites are gone through both at the bride's and the bridegroom's. *Puṇyāhavācana* (holy day blessing) which is conjoined with *devakasthāpana* (guardian-enshrining) and in which the boy and his parents (and the girl and her parents at the girl's house) participate is performed at about seven in the morning. This is followed by *nāndiśrāddha*, an auspicious rite requesting the spirits of the forefathers to be present in the house and bless the wedding, and *maṇḍapa-devata pratiṣṭhā, i.e.*, establishing the booth-spirits. When the time for marriage draws near, the girl's father accompanied by his priest goes to the boy's house, and gives him formal invitation to his house to hold the marriage.

Meanwhile the bride who may be clad in the orthodox fashion in yellow *sāḍi* known as *aṣṭaputri* or *vadhuvastra* and a short sleeved backless bodice, sits before *Gaurihar* (the marriage god which is an image of Śiva and his consort Gauri) in the house,

*Social usage in relation to these marriage rules is being considerably affected by recent legal enactments, namely, (1) the Child Marriage Restraints Act of 1929, as amended by Act XIX of 1938, which prohibits marriage of boys under 18 years of age, and girls under 14 years of age; (2) the Hindu Marriage Disabilities Removal Act (XXVIII of 1946), which validates marriages between parties (a) belonging to the same *gotra* or *pravara* or (b) belonging to different sub-divisions of the same caste; and now the extensive alterations made by legislation embodied in the Hindu Marriage Act, 1955, abrogates and over-rides all the rules of Hindu Law concerning marriage previously applicable to Hindus.

throws a few grains of rice and sesamum over the image, and prays with words, "Gauri, Gauri grant me a happy wifehood and long life to him who is coming to my door."

In the actual marriage ceremony, there are numerous stages of which, the following are the principal:—(1) *Sīmāntapūjana, i.e.*, reception and adoration of the bridegroom at the entrance of the town. (2) *Vadhūgṛha-gamanam, i.e.*, going to the place of the bride. (3) *Madhuparka, i.e.*, a respectful offering made to a guest or the bride-groom on his arrival at the door of the father of the bride. (4) *Parasparanirīkṣṇa, i.e.*, the ceremony of gazing at each other through the screen called *antarpāṭ*, and of garlanding the bride-groom by the bride. (5) *Kanyādāna, i.e.*, the ceremony of giving the girl in marriage. (6) *Vivāhahoma, i.e.*, offering of oblation by throwing ghee into the sacred fire in honour of the marriage. (7) *Paṇigrahaṇa, i.e.*, ceremony of taking by the hand. (8) *Lājāhoma, i.e.*, throwing parched grains into the consecrated fire. (9) *Saptapadi, i.e.*, the ceremony of bride and bride-groom walking together seven steps round the sacred fire after which the marriage becomes irrevocable.

The *vivāhahoma* ending in *saptapadi* is the operative and essential portion of the ceremony. On completion of the last step the actual marriage is considered to be complete. The concluding ceremonies that follow are *varāt*, the homeward return of the bridegroom with the bride in a procession, and *grahapravesh*, i.e., the ceremonial home-entering of the newly wed.

Widow remarriage.

Though now legally permissible, widow remarriages are scantly in vogue among the 'higher castes'; and among those castes where widows are allowed to marry, though there are no social restrictions on such marriages if they take place, they are neither frequent nor fashionable. Hindu scriptures do not prescribe any ceremony for these marriages, and so the ceremonial for a widow remarriage may vary according to the customary rites of the community concerned. Even when a remarriage is accepted or admitted a remarried widow may not be allowed to perform religious rites. Following is a description of widow marriage among the Āgrīs who are found in considerable number in the district.

According to the Āgrī custom, after the demise of her husband, an Āgrī woman, especially if she is young, is allowed to marry a second time with a man of her choice. A widow is debarred from marrying a cognate member from her deceased husband's family or a fresh bachelor in her community or any one outside the caste. The friends of a widower negotiate with the widow's father who after being satisfied with all the details regarding the widower obtains a clear consent of his daughter to the proposed match. In a common meeting of persons from both the sides and some caste pañchās the amount of *dej* (bride-price) is fixed; generally a part of it goes to the relatives of the widow's deceased husband as an appeasement price. The day chosen for celebrating the remarriage is Thursday or preferably Monday and the time usually after the hours of dusk. The bride bedecks herself with ornaments and garments presented by the would be husband; she is not to apply *kūṅkū* on her forehead at the time. Preparations for the ceremony

CHAPTER 3.

The People.

CUSTOMS (HINDU).

Widow remarriage.

are hurriedly gone through at the bridegroom's house. Old men and women, especially married a second time, gather on the occasion; attendance of young persons recently married or proposed to be married is taboo. A remarried widow fills the lap (*oti bharaṇe*) of the bride and applies *kuṅkū* to her forehead. The priest opens the battery of his *mantras* and the musicians start beating drums in full vigour the injunction being that the *mantras* recited by the priest in a *pāṭ* (remarriage) ceremony must not be heard by anybody. The priest strikes the heads of the bride and the bridegroom against each other's and the ritual is over. The persons gathered on the occasion gradually disperse after they have been treated to tea and feast, and the couple is left alone to begin their married life. On the whole the procedure of a *pāṭ* is very simple; there are no *ḍhavaḷas* (auspicious songs) sung, neither there is pomp or show. Except for the high price for the bride there are no expenses incurred in the ceremony*.

RELIGION.

Hinduism.

"Hinduism of today is not the Vedic religion; nor is it the Paurāṇic religion; nor is it the philosophical pantheism of the highly educated Brāhmaṇ. It is a vast mixture, in which the Vedic worship of the great forces of nature, the Paurāṇic *avatārs*, the philosophical doctrine of *karma*, and—be it noted—the pre-Āryan reverence of trees, stones, animals and tribal *totems* are inextricably intermingled[1]."

Daily Worship.

The religious life of a Hindu is still mainly governed by the tradition of the caste-group to which one belongs, and it could generally be said that Hindu life at present is centered in caste observances[2]. The Brāhmaṇ is enjoined to perform daily in addition to the *Sandhyā* prayers, the *Pañcamahāyajñas* or five daily acts of devotion, *viz.*, (1) *bhutayajña* an oblation to all created beings, (2) *manuṣyayajña* hospitable reception to guests, (3) *pitṛyajña* oblations of water to the manes, (4) *brahmayajña* the recital of the Vedas, and (5) *devayajña* oblations to the gods through fire. But except the very orthodox who are few in number none perform any except the *Sandhyā*, which is also dispensed with by a large number of the educated and office-going persons and school and college-going students. The same is the case with Prabhus who are entitled to perform the daily rites prescribed for the twice-born. The Vāṇis who stand next in social scale have no daily form of worship prescribed for them. So also with Marāṭhās, Kuṇbīs and the artisan castes. These are expected to worship the house gods after the morning bath before eating or to visit temples which they now attend to with laxity. The worship of the god should be performed by the head or other elder of the family; but it is generally entrusted to the drone of the family, if there be one, or often delegated to boys, and even to women as a last resort. Among the well-to-do, a Brāhman priest is engaged to perform the daily worship of the house gods. The unclean castes have generally no house gods and perform no daily worship of any kind.

*Kale D. N., *op. cit.* pp. 185-9.

[1]. Sedgwick L. J., *Census of India*, 1921; *Vol. VIII*, p. 63.

[2]. For a general description of how caste governs religion see pp. 228-30 *Maharashtra District Gazetteers*—Ratnagiri District.

Besides the daily worship, Hindus have periodical worships performed on religious holidays, special days being appointed for different deities. Thus Gaṇapati is worshipped on the fourth day of the bright half of *Bhādrapada*, Kṛṣṇa on the eighth of the dark half or *Śrāvaṇ*, and so on. These are birthday anniversaries of gods and goddesses of the Hindu pantheon. Special congregational worships of thanks-giving such as *Gondhaḷa*, *Satyanārayaṇa Pūjā* may also be held as occasion arises. On such occasions the services of priests are engaged by Brāhmaṇs and higher castes who closely follow Brahmanic rituals[1].

Family Gods.

The Brāhmaṇs and other high caste Hindus have generally in their house a room set apart for the worship of gods, which is known as *devghar*, the god-room. Their family gods generally consist of *Pañcāyatana* or the group of five, a stone *liṅga* pyramid for Mahādev, a stone *Śāligrāma* representing Viṣṇu, the *śaṅkha* (conch) and *cakra* (discus), metallic stone representing Durgā, a crystal for the sun, and a read stone for Gaṇeś. Besides the *pañcāyatana* some families have the images of their family deities such as Khaṇḍobā, Viṭhobā, etc., and *pādukās* (foot-prints) of Datta, the Preceptor in the *devhārā*. Marāṭhā Kuṇbīs and castes of similar standing have generally in their houses, besides some of the gods of the *Pañcāyatana*, *ṭāks* or embossed images of Khaṇḍobā Bhavānī, Birobā, Tukāi, Saṭvāi, etc., and also *ṭāks* of deceased ancestors, among the house gods. Castes below the Kuṇbīs and the impure castes have generally no house gods.

Polytheism.

The deities of the Hindus in the district can be divided into the following five classes, *viz.*, (1) the *Grāmadevatās* or Village deities; (2) the *Sthānadevatās* or Local deities; (3) the *Kuladevatās* or Family deities; (4) the *Iṣṭadevatās* or Chosen deities; and (5) the *Vāstudevatās, or Gṛhadevatās*, that is the class of deity which presides over the house and is established at the time of the house-warming or *vāstu* ceremony. The principal *grāmadevatās* are: Hanumān or Mārutī, Kālikā. Ambā, Wāghobā. Cedobā. Mhasobā. Bahirobā or Bhairav, Gaṇeś, Vīra. Mhālsā, Bhavānī. Vagheśvari, and Śiva. The worship of many of these local deities is connected with such low castes as Gurav. Marāṭhā. Kuṇbi, Koḷī, Mahār and Māṅg. The *pujārīs* of the guardian goddesses of the villages Petsāi, Dāsgāṅv and Nizāmpūr are a Mahār, a Kuṁbhār (potter) and a Marāṭhā respectively. At many places the god Śiva is required to be worshipped first by a *pujārī* of the Gurav caste. The goddess Māṅgāi has always a Mahār as her *pujārī*. In most villages the chief village god is Mārutī or Hanumān, whose temple is situated at the entrance of the village.

The local deities are generally found in special localities or sacred places called *kṣetras or puṇya-sthānas*. Some local deities in the district are widely famous: Śri Ballāl Vināyak Devasthān at Muruḍ, Śri Gaṇpatī Sansthān at Maḍh near Khālāpur, Śri Ballāleśvar, Devasthān at Pālī, Śri Kanakeśvar Devasthān at Kanakeśvar. Śri Ballāleśvar and Rāmjī Sansthān at Panvel are such famous temples. The local deities chiefly worshipped at

[1]. For details of worship ritual see: *Gazetteer of Bombay State*, Vol. XX, Poona District (1954), p. 121.

CHAPTER 3.

The People.
RELIGION.
Hinduism.
Polytheism.

Ceul, are Hinglaj, Jākhmātā, Bhagavatī, Campāvatī, Mahikāvatī and Golambā-devi. At the sowing and reaping times, people of the lower castes offer fowls and goats to these deities, and Brāhmaṇs offer coconuts. Another celebrated *Sthāna-deva* is Bahiri-Somajāi at Khopoli. It is believed that a person suffering from snake-bite is cured without any medicine if he simply resides for one night in the temple of this goddess. The local deity of the village Wavoshi near Pen is said to possess the power of averting evil, and is accordingly held in great respect by the people of many villages in the district. Every third year a great fair is held, and it was once a practice to sacrifice a buffalo to the goddess at the time. Whenever a village is founded, it is customary to establish a village deity as the guardian of the village. Certain ceremonies are performed for consecrating the place to the deity, and sometimes the deity is called after the village. If the newly founded village is to be inhabited by high class Hindus, the deities Mārutī and Durgā are selected as *grām-devatās*, but if it is to be inhabited by lower class people, then such deities as Mhasobā, Cedobā, Jakhāi, etc., are chosen. Cedā is represented by a long piece of wood or stone besmeared with red-powder, and is placed on the outskirts of the village. No Brāhmaṇ is necessary to establish a Cedā. The Mahārs in the district select the ghost-deity Jhalobā as the guardian deity of a new settlement. In many cases the deity is named by a *bhagat* or exorcist, who becomes possessed At Ceul, the deity called Bāpdev is very popular among the lower classes. It is represented by a big stone fixed on a mortar and besmeared with red-powder.

Every village farm in the district is supposed to be under the guardianship of the minor godlings, the majority of which are called *Bhūta-Devatās* or ghostly godlings. In some cases the field guardians are Brahmanic godlings like Mārutī and Śiva to whom coconuts and flowers are offered at the sowing and reaping seasons, and to the rest fowls, coconuts and sometimes goats are offered. At some places in the district for the protection of cattle and for good crops prayers are offered to the god Bahirī and the ghosts Khavis and Samandha. At Cauk, the villagers perform a special *pūjā* of god Kṛṣṇa in order that the village may be protected. At Sāsavaṇe, a fair called *pāle jatrā* is held in the month of *Bhādrapad* in order that the villagers may have a good harvest, and their cattle may be protected against tigers and diseases. The rite called *śinva bāndhaṇe* or binding the boundary which is supposed to protect the village crops is performed by villagers who collect money, make sacrificial offerings to spirits residing in the cemeteries and at the boundary of the village.

***Animism**

It was once the practice to class the tribal people such as the Kātkarīs, the Mahādev Koḷīs, the Ṭhākūrs, etc., who mainly reside in the hilly parts of the district as animists and not Hindus whose influence, according to the early census enumerators, did not

*"*Animism, it is to be presumed, is intended to cover a stage in the evolution of religion which precedes the more definite concenption of Hindu Polytheism. The worship of ancestors, tiger-gods, big trees, irregular shaped stones, and a belief in witch-craft, would appear to be the marks of identification by which 'Animism', is to be recognised." R. E. Enthoven, *Census of India*. 1901 Vol. IX, Part I, Bombay, p. 64.

CHAPTER 3.

The People.
RELIGION.
Animism.

sufficiently reach those quarters. But the idea has been now revised and they are considered Hindus and are classified along with them, though as a separate section as the backward communities deserving protection under legislative and administrative provisions. The animistic ways of life among these communities have been now greatly modified because of the spread of education in these areas under Governmental initiative through the Social Welfare Department. Many from amongst these peoples have taken to civilized ways of life and they live as good Hindus. However, some animistic practices still persist among them which could equally be said about many lower caste Hindus in the district. As the proverb says, "The spirits of the Konkaṇs are very fierce (*Koṅkaṇī dev moṭhe kaḍak āhet*)." These *devs* of whom Ceḍā, Citā, Hirvā, and Vāghyā are the chief are not only the ordinary objects of worship by the earlier tribes and of the Kuṇbīs, but in spite of Brāhmaṇ priests, they are feared and worshipped by almost all Hindus.

Mahadev-Kolis.

Of the tribal communities in the district the Mahādev-Koḷīs who are perhaps the most advanced have at present a complex of religious beliefs and practices fundamentally the same as amongst the Kuṇbīs. God Śaṅkar represented at Bhimāśaṅkar and goddess Kamalajā are their tutelary deities par excellence. The worship of Rama and Kṛṣṇa has begun to make its appearance. Besides Mārutī which is their principal deity the Mahādev Koḷi pantheon consists of several male godlings which include: (1) Gāṅvdeva, the village tutelary deity represented by a stone besmeared with red lead; (2) Vāghoba or Vāghdeva, the tiger god, a sort of a tiger carved on a piece of wood or rarely on stone standing behind the Mārutī temple or thereabout; (3) Hirvā represented by a bunch of peacock feathers in which is inserted a silver *ṭāk* (embossed figure); (4) Ceḍā which is almost as ubiquitous as Vāghdeva represented by a wooden post standing in front of the Mārutī temple; (5) Vira, a roundish stone representing the deceased principal male member of the family is to be met with on boundary of almost every field; (6) Bhairobā, who should not be confounded with Bhairav of the Hindu pantheon, is represented by a stone with some red lead on it, more often than not, on hill points and is considered a protector of the cattle and people from unwary falls; (7) Vetāḷ, appearing here and there, but only in the form of a stone; (8) Mhasā, a spirit-scaring godling appearing in the form of a crude representation of a he-buffalo carved on a piece of stone; and (9) Cavāṭā, his image being a piece of wood in which two small figures embossed on a thin gold plaque are fixed. Of the female pantheon Kamalajā, Varsubāi and Bhavānī are pre-eminent. Mariāi which is *par excellence* the goddess of Mahārs is also worshipped by Mahādev Koḷīs. It is represented by a piece of wood three inches in length shaped like the face of a horse piked on a wooden post. Kānastri, a five-pronged image of bronze representing the ear of the corn *nāgli* and Bhagavatī represented only by roundish stones bedaubed with red-lead are spirit-godlings of the community[1].

1. Ghurye, G. S. *The Mahadeo Kolis*, pp. 39-46.

CHAPTER 3.

The People.
RELIGION.
Animism.
Thakurs.

The Ṭhākūr generally takes the view of life as current in Hindu philosophy and in his dancing song prayers are offered to Śaṅkar, Pārvati and other deities. However, at least in one house in every Ṭhākūr village are found several godlings which are mainly animistic. Among these deities such as Bhavāni, Kānhobā and Khaṇḍerāv are worshipped by the advanced Hindu classes. The pantheon also includes Vāghyā, which represent the tiger, and Hirvā, representing the peacock, from the animal world. Muñjā and Vetāḷ come from the spirit world, and Vīr represents the ancestors[1].

Katkaris.

The Kātkaris who are still perhaps the most backward of the tribals in the district have no sacred books, neither have they any spiritual guides. Their chief object of worship is the tiger-god, who is supposed to look with peculiar favour upon them and so they hardly ever go to shoot a tiger. In a Ḍhor Kātkarī's house there may sometimes be seen devil gods whom they call *ceḍā*. This is a soul of a dead relation which has become a *bhūt* (spirit) capable of entering the bodies of men. It is this close connection with, and power over spirits that makes the Kātkarī so dreaded by the Kuṇbī.

Shamanism*.

Śamans or medicine-men are known in the district by various names such as *bhagat, buvā, gosāvī, guru, devarṣī, māntrik, sadhu* and *vastād*.

Bhagats are the śamans of Maharaṣtra and are found everywhere. Generally they work as mediators between a deity and various persons who wish to win its favour through them. The power of entering into a trance or a state of inspiration in which the deity is said to possess its *bhagat* and speak through him is his essential qualification. While in trance the *bhagat* answers questions and solves problems put to him. He is usually consulted at the time of sickness or some calamity where the cause is unknown. He is supposed to possess the power of devination and is also employed when one wants to do harm to one's enemy or to make the enemy's malign spell recoil on him. As *bhagats* are often hereditary ministrants of non-Brahmanic deities they are not Brahmins and belong to various castes or tribes. However, irrespective of their caste, they work for anybody who approaches them.

A type of woman śamans who are supposed to be possessed by the presiding deity over small-pox are found in many a village in the district. As such they are specially consulted when a small-pox epidemic is rampant.

---

[1]. Chapekar L. N. *Thakurs of the Sahyadris* p. 87.

*. "The essence of Shamanism is the recognition of the Shaman, medicine man wizard, or magician as the authorised agent by whom unseen powers can be moved to cure diseases, to reveal the future, to influence the weather, to avenge a man on his enemy, and generally to intervene for good or evil in the affairs of the visible world." *Census of India*. 1901, Vol. I; Part I; p. 350.

CHAPTER 3.

The People.

RELIGION.

Shamanism.

Another type of *śamans* are known as *buvās* or *gurūs*. They hail from the Ghāṭ side and pay annual visits to their *celās* (disciples) from place to place. They work as religious guides or spiritual teachers to persons from communities such as Āgrīs, Koḷīs and Mahārs whose spiritual life they considerably influence. The Mahārs call them *gosāvīs* or *sādhus*. Any Mahār who is well versed in religion and is pious, and maintains himself by begging, may become a *guru*. All Mahārs, whether men or women, are expected in their childhood to take *upadeśa* (advice) of a *guru* who is looked on as a god, and accept his discipleship at a ceremony known as *kānphuṅkaṇe* (ear-blowing). The parents bring their children to the *guru*, who taking the child on his lap, breathes into its both ears and utters some mystic word into the right ear. At the time, either the priest covers himself and the child with a blanket or cloth, or a curtain is held between him and the rest of the people who sing loudly in praise of the gods. Whenever the *guru* visits his *celās* they receive him hospitably and offer him *dakṣiṇā* (fees) the amount of which is never known to a third party.

Devarṣīs or divine seers, *māntriks* or charmers, and *vastāds* or teachers often work as exorcists. The *devarṣī* is a person who becomes inspired by some familiar spirit or guardian. He does not learn his art of exorcism but wins the favour of his guardian spirit or deity by devotion and the spirit or deity enters the *devarṣī's* body whenever he asks him. The *māntrik* or charmer generally learns the art of exorcism from a *guru* or teacher. Both *devarṣīs* and *māntriks* are Hindus. Muslim exorcists are called *vastāds*, and they generally learn their charms from a teacher. Both Hindu and Muslim exorcists are bound to keep certain rules. If, while a Hindu *māntrik* is at his meals the lamp in the room gets extinguished, or if he happens to overhear the talk of a woman in her monthly sickness, if any one sweeps in the room or mentions the name of any spirit the exorcist should at once stop eating and fast during the rest of the day. An exorcist must avoid certain vegetables and fruits and must never eat stale or twice-cooked food. A Muslim *vastād* must avoid eating *uḍid* pulse of which spirits stand in awe and he must not eat flesh or other food cooked by a woman during her monthly sickness.

Totemism.

The custom of worshipping *devaks* or marriage guardians at the time of marriage prevails among the Marāṭhās and among almost all the lower castes in the Deccan. In it can be traced the idea of the totem, as some of the castes show reverence for the *devak* by not eating, cutting or otherwise using the object represented by the *devak*. Marāṭhās are said to have ninety six *kūḷs* or sections, each section or group of sections having a separate *devak*. The common *devaks* are: (1) *vasanvel* (Cocculus villosus), *haḷad* (turmeric), gold, *rui* (Calotropis gigantea), *kaḷamb* (Anthocephalus cadumba), (2) the peacock feather, (3) the sword blade, (4) the *pañcapālvi*, that is, sprigs of five sacred trees such as mango, *jāmbhūḷ*, *vaḍ*, *śamī*, *kaḷamb*, etc., (5) *śaṅkh* the conch shell, (6) *haḷad* (turmeric), *ketak*, the flower of Pandanus odorotissimus, (7) *umber* (Ficus glomerata), *veḷū* (bamboo), a garland of gold or *rudrākṣ* or *kāṇde* (onions),

CHAPTER 3. The People. RELIGION. Totemism.

(8) *āghāḍā* (Achyranthes aspera) and (9) the *nāgcamphā* (messeua ferrea). Among Brahmins and others the term *devak* is applied to the deity or deities worshipped at the beginning of thread or marriage ceremony. This is a complex rite of installing in *sups* (winnowing fans) the six *maṇḍapa-devatās* (booth-spirits), the *avighnakalaśa* (impediment removing jar) and twenty-seven *matṛkās* (village and local deities) and worshipping them.

Fetishism.

As generally in the Koṅkaṇ, fetishistic beliefs are rampant in the Kolābā district. Fetish stones are generally worshipped for the purpose of averting evil and curing diseases. In every village stones are found held sacred to spirit deities like Bahirobā, Ceḍobā, Khaṇḍobā, Mhasobā, Jhoṭiṅg, Vetāḷ, Jakhāi, Kokāi, Kalkāi and others. The low class people such as Mahārs, Maṅgs, etc., apply red-lead and oil to stones, and call them by one of the above names, and ignorant people are very much afraid of such deities. They believe that such deities have control over all the evil spirits or ghosts. It is said that the spirit Vetāḷ starts to take a round in a village on the night of the no-moon day of every month, accompanied by all the ghosts. When any epidemic prevails in a village, people offer to these fetish stones offerings of eatables, coconuts, fowls and goats.

The Hindus generally consider as sacred all objects, that are means of their livelihood, and, for this reason the oilman worships his oil-mill, the Brāhmaṇ holds in veneration the sacred thread (*Yajñyopavita*) and sacred books, the goldsmiths consider their firepots as sacred, and do not touch them with their feet. In case anyone accidentally happens to touch them with his feet he apologises and bows to them. It is believed by the Hindus that the broom, the winnowing fan, the *pāyali* (measure of four seers), the *samaī* (sweet-oil lamp), fire and *sahāṇ* (levigating slab) should not be touched with foot.

Omens.

Omens *śakuna*, good or bad *śubha* or *aśubha*, are given much consideration by superstitious people. The belief that the result of every undertaking is fore-shadowed by certain signs and hints prevails generally among all classes. Many consider that the business of the day will prosper or fail according to the nature of the object first seen after waking, and so they take care to begin the day by looking at an auspicious object such as the household gods, the sun, a cow, the basil plant, etc. Traders and shop-keepers are particular to avoid dealing with a troublesome customer in their first bargain of the day.

The following are generally held to be auspicious omens:—

While going out on any business, to come across a *suvāsini* (unwidowed woman), a cow, a spiritual preceptor or a Brāhmaṇ coming in front with a *paḷī-pāñcapātra* (spoon and cup) after taking his bath, the moon in front, the mother, white clothes, curds, a horse, an elephant, a lighted lamp, a public woman, the appearance

of a peacock, the *Bhāradwāj* (blue jay) and the mongoose, especially when they pass on the left side of the person going on business, all these if seen within a hundred paces are considered auspicious.

The following objects and persons are generally believed to be inauspicious: Oil, buttermilk; a monkey, pig, and an ass; firewood, ashes and cotton; red garlands, wet clothes; an empty earthen vessel, a woman wearing red cloth, a Brāhmaṇ widow, a bare-headed Brāhmaṇ; a cat going across the path, a dog flapping his ears, meeting a barber with his bag, sneezing or asking a question at the time of departure; howling of dogs and jackals, a lighted lamp extinguished by its fall to the ground, and a pair of crows playing on the ground. While plans or proposals are being made, it is considered inauspicious if any one sneezes or the sound of a lizard is heard.

Lucky and Unlucky days.

Some persons are very particular about auspicious days and moments. Whenever any important work is to be done, a journey undertaken, or a ceremony solemnised, the auspicious time (*muhūrta*) for it is calculated by the astrologer-priest (*josī*). That Saturday is an unlucky day is a general belief among all classes of Hindus. In some places Friday and Tuesday are also considered inauspicious. Monday, Wednesday and Thursday are believed to be auspicious or lucky days. Sowing seed and watering trees is forbidden on Sunday; trees do not bear well if watered on Sunday. Tuesday and Friday are considered unlucky for beginning a new task, and Wednesday and Saturday are said to be inauspicious for visiting another village.

The Evil Eye.

Hindus generally believe in the effects of the evil eye. If an accident befalls anything of value, or it undergoes any sudden change, it is said to be due to the effects of an evil eye. Because of it a healthy child becomes sickly and cries, or small red pustules appear on its face, a man may suffer from indigestion or loss of appetite, a cow or a she-buffalo yielding plenty of milk suddenly ceases to give milk or gives blood in place of it, a good image is disfigured or broken, and even stones are shattered to pieces.

Various devices are popularly followed to evade the effects of an evil eye of which the following are found current in the district.

Dry chillies are waved round the body of the affected person and thrown into the fire, and if they do not thereupon burst with loud noise, it is said that the effects of an evil eye are averted. Similarly for evading the effects of an evil eye, salt, mustard seed, hair, garlic, dry leaves of onions, dry chillies, and seven small stones from the road are put on the fire, and the fire is then waved round the body of the affected person and thrown away. A potsherd is heated till it gets red hot. One then spits on it and utters the name of the person suspected of the evil, the process being repeated with different names. The coincidence of the potsherd becoming red-hot at the utterance of a name identifies the individual; abuses are showered on the name and the affair is dismissed. It is believed that when black ointment is applied to the eyes, cheeks or forehead

CHAPTER 3.

The People.
RELIGION.
The Evil Eye.

of a child, there is no fear of its being affected by an evil eye; black beads called *drṣṭamaṇī* and *vajrabaṭṭu*, or copper amulet charmed by a sorcerer are tied round its neck; charmed black cotton strings are turned over burning incenses and tied round its arm or neck. Charmed ashes from the temples of certain deities or sacred ashes over which the *Rāma-rakṣā stotra i.e.*, the protecting prayer to Rāma, the seventh incarnation of Viṣṇu has been recited, are applied to the forehead of the affected person. When children are sickly, always crying, and weak, or when they are short-lived, approbrious names such as Maryā, Dhoṇḍyā, Ukirḍyā, Keryā, Rodyā, etc., are given to them. It is believed they improve thereby in health.

Witchcraft

Witches are found in almost all castes but they are specially numerous among low caste Hindus and the tribals. They are supposed to work mischief by their glance or by seizure and incantation. The mischief by glance is the working of the 'evil eye' and the glance of an inveterate witch, particularly under the influence of jealousy, is believed to be very deadly. The working by seizure is through *ceṭuk*, a form of black art believed to be learnt secretly by women. A *ceṭakiṇa* by the power of her incantations can kill a child or turn any person into a dog or other animal, can remove all the hair from the head of a woman or scatter filth etc., in a person's house, and make marks of crosses with marking nuts on all the clothes, or play many other such tricks without betraying a trace of the author of the mischief. She is said to be able to mesmerise a man and order him do anything she wants. She assumes horrid forms, terrifies her victims, drinks up or spoils the supply of milk, and plays the nightmares. She makes women barren, interferes with the milk-yielding power of cows and buffaloes, destroys standing crops, and lurking within the churn prevents butter from forming. To acquire these powers they follow some revolting forms of ceremonies and those who have learnt the black art meet at night on the *amavasyā* day of every month at the burning grounds outside the village and there repeat their *mantras* so that none are forgotten. A witch has dirty habits and observances. Her supernatural powers bring gain as well as trouble to the witch. Through fear of offending her some villagers may supply the witch with all articles of everyday use. But people generally keep watch over the actions of a woman who is suspected to be a witch, and if she is found practising her black art, and is caught red-handed, people then pour into her mouth water brought from the shoe-maker's earthen pot (*kuṇḍī*). It is believed that, when she is compelled to drink such water, her black art becomes ineffective.

Ghosts and Spirits.

A number of persons in the district, particularly villagers and low-caste people, believe in the existence of spirits and ghosts. There are both benign and malign spirits, and of them incredible but interesting stories are in circulation. *Bhute* spirits are said to belong to two classes: *gharace bhūt* that is family or house spirit and *bāherce bhūt* that is outside spirit, and the act of their attacking or taking possession of a person in order to work out some mischief or harm is known as *bādhā*. The influence of a house or

family spirit is confined to the family to which it belongs and it is generally the ghost of a member who died with some unfulfilled desire. In appearance and character the spirit is believed to resemble the dead person.

In respect of the types and the descriptions of the outside spirits no two persons can ever agree. However, on a general consensus it could be said that *Aḷvantin* or *Aḷvat* is the spirit of a Hindu woman who died in childbirth or during her menses. The *Āsarās* are water fiends seven in number and look like Brāhmaṇ women each wearing a dress of different colour. They generally haunt rivers and ponds, and the person whom they attack runs towards water. *Bābar* is a ghost of a young child. *Brahma Samandh* or the Brāhmaṇ ghost is dressed in a loin-cloth, a shoulder-cloth, and a cap; he lives in empty houses, cremation grounds and on river-banks and seldom attacks people but when he does he is hard to shake oft. *Caṇḍakī* or *Caṇḍkāī*, that is the fierce mother is supposed to cause convulsions in children. It is the guardian spirit of low caste Hindus between two and twelve years of age. *Cuḍaḷ* is the ghost of a Muslim woman who had died in childbed, while *Haḍaḷ* is a ghost of a Hindu woman who died within ten days of a childbirth. For the Ṭhākūrs, *Heḍali* is a female goblin, black in complexion. She appears always with her head swathed in a rough blanket. She changes her form at will, suddenly disappearing and changing into flames. Sometimes for frightening people she bends the branch she is sitting on with such a tremendous crack that one expects the tree to break[1]. Similarly *Jakhiṇ* is the ghost of a married Hindu woman who died in childbed or with some unfulfilled wish. She is dressed in yellow sari and bodice and wears her hair hanging down her back. *Khavis*, is the ghost of a learned Muslim exorcist. For the Ṭhākūrs the *Khais* or *Bābā* as this ghost is popularly called is white and the stick in his hand rattles as he walks. His back is marked with a furrow like depression, and his feet, it is said, are reversed so that the heels are in front and the toes at the back. He also changes form but it is easy to detect him, for in whatever form he may appear, he always smells of meat[2]. *Girhā* is the spirit of a Hindu who met his last by drowning or was murdered. He is supposed to be full of guiles and deceives passers-by by leading them into false paths or to places where the water is deep. *Kapari* is also a ghost of a man who is drowned perhaps in the sea. *Mahārbhūt* is the ghost of a dead Mahār, and *Mhasāsura* is the ghost of a buffalo which dies of an accident. *Muñjā* is the ghost of a Brāhmaṇ youth who dies after his thread-ceremony and before *soḍmuñj* or thread-loosening. He generally lives in a *Pimpaḷ* tree, and is fond of attacking women whom he cruelly teases, scorching them with fire, or making them barren. *Jhoṭiṅg* is the ghost of a low caste Hindu dying of an accident; he is said to be afraid to enter sacred places and attack people strict in keeping religious rites. There is a general belief that when a person dies prematurely with a wish unfulfilled, his or her soul never has peace. The soul of that person never rests but comes back, wanders

---

1. Chapekar, L.N., *loc. cit.*, p. 91.
2. *ibid*, p. 91.

CHAPTER 3.

The People.
RELIGION.
Ghosts and Spirits.

here and there harassing innocent people. To prevent the uneasy dead troubling the living special funeral rites are performed. When a woman dies in childbirth to prevent her spirit from coming back grains of *rāḷas* (panicum ibalicum) are scattered on the road as the corpse is being carried to the burning ground. In some cases charmed nails are driven into the threshold and charmed lemons, eggs and nails are buried at the four corners of the house.

Whosoever comes under the influence of spirits behaves in a manner that is not human or ordinary.

The symptoms ascribed to spirit seizures are fever and delirium, pain in the hands and feet, pain in the stomach, loss of appetite, hiccup, and any sudden or unusual illness. Whenever any illness baffles the skill of the physician its origin is ascribed to spirit possession. Several home cures are tried in case of a person believed to be suffering from spirit-attack. A fire is kindled and on the fire some hair and red pepper or sulphur are dropped and the head of the sufferer is held over the fumes for a few minutes. If the spirit is not scared by these means the patient is taken to a *bhagat*, well known as an exorcist. And when the exorcist fails to effect a cure the case may be referred to a spirit-scaring deity in the vicinity or asked to go to Narsobā's Vāḍī (in Kolhāpur) sacred to god Dattātraya and serve a term in service of the god. In this district, Āsare, a village near Pālī in Sudhāgaḍ Peta is such a place.

Serpent worship

Earthen images of snakes are worshipped in some Hindu families on the *Nāga pañcami* day. The *Nāga* (cobra) is considered to be a Brāhmaṇ by caste, and it is believed that the family of the person who kills a snake becomes extinct. The cobra being considered a Brāhmaṇ by caste, its dead body is adorned with *jānave* (sacred thread), and then burnt as that of a human being.

The Hindus generally believe that snakes guard treasures. A covetous person who acquires great wealth during his life-time and dies without enjoying it, or without issue, becomes a snake after death, and guards his buried treasures. He does not allow anyone to go near the treasures and frightens those who try to approach. But when he wishes to hand over the treasure to anybody he goes to that person at night, tells him in a dream of the buried treasure and requests him to take it over. The snake disappears from the spot after the person has taken possession of the treasure as requested. This snake, it is said, is generally very old, white in complexion, and has long hair on its body.

A snake festival is observed in the Nāgeśvar temple at Āvās (Tal. Alibāg) on the night of the 14th of bright *Kārtika,* when a number of devotees of Śiva assemble holding in their hands *vetrasarpa* long cane sticks with snake images at their ends. They advance dancing and take turns round the temple till midnight, and then with the permission of the chief devotee scatter with axes throughout the neighbouring villages to cut down and bring from gardens coconuts, plantains and such edible fruits. They return after two hours no one interfering with them in their exploits. On the next day they go dancing in the same way to the Kaṇakeśvar hill with the snake sticks in their hands.

Serpent Worship.

It is believed that an old snake having long hair on its body has a white jewel (*maṇī*) in its head, and it loses its life when this jewel is removed. This jewel has the power of drawing out the poison of snakebite. When it is applied to the wound, it becomes green but when kept in milk for sometime, it loses its greenness and reverts to its usual white colour. It can thus be used several times as an absorbent of the poison of snakebite.

Several methods are used in villages as cures for snakebite; they are: (1) The use of charmed water and the repetition of *mantras* by a *māntrik* (sorcerer). (2) The use of certain roots and herbs as medicine. (3) The removal of the sufferer to a temple famous for the cure. (4) Chickens (their anus) numbering from twenty to twenty-five are applied to the wound caused by the snakebite. This is known to have the power of drawing out the poison from the body through the wound, but it causes the death of the chicken.

It is believed that by the power of *mantras* a snake can be prevented from entering or leaving a particular area. This process is called *sarpa bāndhaṇe*. There are some sorcerers who can draw snakes out of their holes by the use of their *mantras*, . and carry them away without touching them with their hands.

Eclipse.

About the cause of the eclipses (*grahaṇa*) of the sun and the moon the people have various notions, the traditional belief being that the sun and moon are superior deities, and the demons Rāhu and Ketu who belong to the caste of Māṅgs attempt to touch them and devour them. The *vedha* or malign influence of the monster is believed to begin about five hours before the commencement of the obscuration in the case of the Sun and about four hours in the case of the Moon, and during the period till the whole eclipse is over some observe strict fast. They take a bath at the commencement of the eclipse and at its close, and spend the time repeating the names of gods, or the *gāyatri* or some of the *mantras*. Those who want to acquire the art of magic or witchcraft or the power of removing the evil effects of snake poison or scorpion sting, go to a lonely place on the riverside, and there standing in water repeat the *mantras* taught to them by their *guru* (teacher). Māṅgs, Mahārs, etc., are supposed to be the descendants of Rāhu and Ketu and when the eclipse is on they go about the streets saying loudly "*De dān, suṭe girān* (give us alms and the eclips will be over)", and receive from householders gifts made to them in charity.

In many an orthodox Hindu family, when the eclipse is over every one bathes either at home, or in a river or in the sea. They fetch fresh drinking water and start cooking for the day, purify the house gods by going through the regular daily worship and then take a meal.

Holidays.

In a Hindu *Pañcāṅg* (almanac) are mentioned several religious holidays. Almost in every month there occurs a *saṇa* (holiday), an *utsava* (festival), a *jayanti* (birthday of a god/goddess), a *puṇya-tithi* (anniversary of saint), and a *jatrā* (religious fair). Every

CHAPTER 3. The People. RELIGION. Holidays.

tithi (lunar day) has some religious significance ; it is sacred, suitable, auspicious or otherwise for some purpose or the other, but in the observance of these a person is led by the tradition of his family, caste and local usage. While all Hindus have a few common holidays or festivals, some sections have their exclusive ones, the Brāhmaṇs claiming many more than the rest. A number of traditional holidays have by now become either extinct or are fast dying out; a few new ones have come in and some neglected ones have been revived or infused with a new spirit, and according to the times, a category known as national holidays is getting added to that of the religious one. The following is a chronological enumeration of the holidays in a year observed by different Hindu sections in the district:—

The first of Caitra known as *Gudhī-pāḍvā,* it being the New Year Day according to Śalivāhana Śaka (era), is ushered in by householders by setting up in front of the house a *guḍhī* or decorated bamboo pole and worshipping it. The birthday anniversary of god Rāma and that of Hanumān, his devotee and henchman, are celebrated on the bright ninth and bright fifteenth of Caitra respectively. Brāhmaṇ women inaugurate the yearly festival of Caitra-Gauri by installing the deity on the bright third of this month.

On the third of bright Vaiśākh comes *Akṣaya Tritīyā* known as *Ākhāti* by Koṅkaṇ agriculturist, a day of auspicious beginning for their field activities in the year. With Brāhmaṇ women it is the last day of *haḷad-kuṅkū* ceremony of Gauri installed last month as the goddess is said to go to her *māher* (mother's house) that day. The full-moon day of Jyeṣṭha known as *Vaṭa-paurṇimā* is observed by married women as a day of fast and prayer by worshipping the banyan tree so that their husbands' lives may be prolonged.

The bright eleventh of *Āṣāḍh* marks the beginning of *cāturmās* (holy season) and is observed as a *Mahā-ekādaśī* by a very large number of people. The dark fifteenth of the month known as *Deep-amavasya* is dedicated to the worship of household lamps. A *naivedya* of dough-lamps is offered to the 'God of Lights' and then eaten as his *prasād.*

A number of festivals occur in the month of Śrāvaṇa. The bright fifth of the month is observed as *Nāgapañcamī* when in many a Hindu house a clay *nāga* (cobra) is worshipped and a feast enjoyed. On the full-moon day comes *Nāraḷī-Paurṇimā* when merchants and traders particularly in sea coast towns, to appease the rough waters of the monsoon sea, worship it with an offering of a coconut and pray for the safety of their ships which start sailing from the day. Brāhmaṇs and others entitled to wear the sacred thread observe the day as *Śrāvaṇī* day and performing certain Vedic rites discard the old sacred threads and put on new ones. The day is also known as *Povaṭyācī Paurṇimā* when Kuṇbīs and others wear a *povaṭe* (hauls of cotton thread dipped,

in turmeric) round the neck or tied to the wrist. The dark eighth of Śrāvaṇa is celebrated as *Janmāṣṭamī,* a festival in honour of Śrikṛṣṇa's birthday. The no-moon day of the month known as *Piṭhorī Amāvasyā* is observed as a *vrata* (vow) day by women, particularly by mothers whose children die young.

On the bright fourth of Bhādrapada comes *Gaṇeś-caturthi,* the birthday anniversary of *Gaṇeś,* the god of wisdom and of all auspicious beginnings. With it starts a public festival often continued for days. Conjoined with the Gaṇeś festival women hold a feast for three days in honour of Pārvati or Gauri, the mother of Gaṇeś. No festival is more enthusiastically observed by the agricultural classes of Koṅkaṇ than the *Gauricā Saṇa.* On the third and the fifth lunar days of Bhādrapada come *Haritālikā* and *Ṛṣi-Pañcamī* which are observed as days of fast particularly by Brāhmaṇ women.

The dark half of Bhādrapada known as *Pitṛpakṣa* (the Spirits' Fortnight) is held sacred to the spirits of ancestors; the ninth is known as *avidhavā-navami,* and the fifteenth as *sarvapitri-amāvasyā. The Navarātri* festival begins from the first day of bright Aśvin and lasts for ten days, the first nine being known as *Navarātra* (Nine Nights and the last as *Dasarā* or Tenth); Devī-worship for the nine nights and Dasarā celebrations on the tenth are the chief functions of the festival. The full-moon of Aśvin is known as *Navānna Paurṇimā* or *Kojāgari Paurṇimā.* Agriculturists pluck some ears of the new crop, offer them to the family god and after cooking partake of the food as *navānna* (new food); others celebrate the day by taking their supper in open moon-light or drinking sugared milk in company.

The *Divāḷī* or *Dīpāvali* festival signifying "a Feast of Lights" starts from the 13th of dark Aśvin and lasts for five days. Of these, the fourteenth of dark-Aśvin or *Narak-Caturdaśi* is observed as a gala-day or Divāḷī by all classes; *Dhanatrayodaśi* and *Lakṣmīpūjana,* the thirteenth, and the fifteenth of dark-Ashvin respectively are of special importance to merchants and traders. The first day of Kārtika known as *Balipratipadā* marks the beginning of the commercial New Year; and the second day of Kārtika, known as *Bhāubīj* is meant for brothers to express their affection for their sisters by giving them presents. Other minor holidays occurring in the month are the *Mahā-Ekādaśis,* the elevenths of both the bright and the dark half, *Tulasi-vivāha* celebrated on the 12th of the bright half, and *Tripuri-paurṇimā* falling on the full-moon-day.

In Mārgaśirṣa the bright sixth known as *Campā ṣaṣṭhi* is observed with *taḷī* ceremony by families who are devotees of god Khaṇḍobā of Jejurī.

The day the sun enters *Makara* (the zodiac sign of capricornus) which as a solar incident occurs on the 14th of January but on an uncertain *tithi* (lunar date) in the month of Pauṣa is celebrated

CHAPTER 3. The People. RELIGION. Holidays.

as *Makara Saṅkrānt*. It is marked with a feast in the afternoon, and in the evening by an exchange of *tilaguḷa* between friends and relatives to the accompaniment of the standard Marāṭhī formula, which means, 'take this sesamum and jaggery and talk sweet'. The day previous to *Saṅkrānt* is called *Bhogī* on which a special dish called *khicaḍi* is offered to the gods and eaten ; the next day, following *Saṅkrānt* is known as *Kiṅkrānt* on which newly married girls distribute auspicious articles to *suvāsinis*.

The dark thirteenth or fourteenth of *Māgh* known as *Mahā-Śivarātra* is a festival particularly observed by the devotees of god Śiva. To them it is a day of fast and prayer. Śiva's temples are lighted and alms are given to mendicants and religious beggars.

The last festival of the year is *Shimgā* or *Hoḷī* which begins from the fifth of bright Phālguna and lasts till the *Raṅga-Pañcamī* day i.e., the fifth of dark-Phālguna. Bonfires are lit from the tenth day of Phālguna, but the principal day is the full-moon day, when the *moṭhī hoḷī* (big bonfire) is celebrated. The next day, known as *dhuḷavaḍ* is also observed as a holiday. The dark fifth is known as *Raṅgapañcamī* when the sacred fire of the *Hoḷī* is extinguished by throwing coloured water over it, and people walk through the streets enjoying the liberty of throwing at passers-by dashes of coloured water.

26th January—Indian Republic Day, 27th April-Shivājī *Jayanti*, 1st August—*Puṇyatithi* holiday of Lokmānya Tilak, 15th August—Independence Day and 2nd October—Gāndhi Jayanti are observed as National Holidays.

RECREATION.

A number of forms of entertainment mainly religious in nature are known to the people. The religious minded Hindu, particularly if he has taken to *saguṇa* devotion (idol-worship) attaches great religious merit to *japa* repeating silently the name of the Lord and more so to attending or participating in different kinds of religious expositions or entertainments such as *purāṇa, pravacana; kathā* or *kīrtana* and *bhajana* delivered by professionals in a technique of their own. Formerly *kīrtana* was a necessary item in the festival of any village deity ; casual *kīrtans* were performed by *Kīrtankārs* who happened to pass by the village. A tendency is seen nowadays to use the *Kīrtana* institution as a vehicle for spreading more of cultural and social ideas than purely religious ones. *Bhajana* is the chanting of religious songs in chorus, and as a form of religious communion it seems to be very popular at present. Almost every village in Koṅkaṇ has a *bhajana* group. *Bhajana maṇḍaḷis* found in the district are of three types: (i) *Ektāre*—those who use a guitar with a single chord; (ii) *Naḷavāle*—those who use a big drum or a sort of tabor, as their special musical instrument, and (iii) *Sāgra-saṅgīt bhajanis*, highly developed musical parties[1].

[1]. Kale D. N., *loc-cit*, p. 254.

CHAPTER 3. The People. RECREATION.

Recreational activities popular among boys are games such as *Aṭyā-pāṭyā, Kho-kho, Hutu-tu, Viṭī-dāṇḍū* and *Lagoryā*. Games ot *goṭyā* (marbles), *bhoṁrā* (top) and *pataṅg* (kite), and tag and chase games such as *Anḍhaḷī-kośimbir, Lapanḍāv* are popular among boys of all ages. Games such as *Ābā-dābī, Gup-cup-tobā, Sūr-pārambī*, and *Vāgh-bakarī* are played in a team spirit. *Bhātu-kalī* (house-keeping), *Sāgargoṭe, Phugḍyā* are essentially games played by girls.

Indoor Games.

Of the popular indoor games current in the district the chief are: chess *Buddhibaḷ*, cards *Patte* and *Soṅgṭyā*, the Indian backgammon. The chess played in Indian or Hindu style differs from the European game in some points such as: only the pawns of the king, queen and castles can at starting move two squares; that the first move of the king, when not under check, may be the same as a knight's move; that only the king's and queen's pawns can become a queen; and that, if the game goes on till five pieces are left, it is drawn. The *jorājorī* style in the Hindu game is played with the rule that no covered piece can be taken.

Of the card games a type known as *gañjifāh* played by three players with eight suits of round cards—twelve cards to each suit—is now practically extinct. The current card games played among the *elite* are mostly Contract Bridge, Bezique, Rummy and Flush; among others the popular games (of doubtful origin) are: *Lāḍis, Pāc-tin-don, Sāt hāti* and *Jhabbū*.

The game of *Soṅgṭyā* or Indian backgammon is played with sixteen counters *soṅgṭyā* of two or four colours, eight or four in each. The scoring is fixed by throwing either three hand dice or six *kavḍī* shells. The game is played between two sides of two to eight players and with eight counters for each side. The playing board is like a cross of four rectangles each rectangle being marked like a chess board eight squares long and three broad enclosing a central space square. Starting one by one from the square next to the central space the players send the counters round the outer row of squares till they work back to the starting point. A piece unless protected is captured by the opposite player and it has to start afresh and complete the round. The game goes on till one party succeeds in working all its men round the board.

The modern games played in some educated families are Draughts, and Snakes and Ladders: Carrom is played both at clubs and in families.

Recreational activities popular with the rural population in the district are: gymnastics and wrestling, *Tamāśās*, cart-racing, betting on fights between rams, cocks and buffaloes. theatricals known as *Laḷita*, and folk-dancing and singing.

Gymnasiums.

Tālim or *Ākhāḍā* as an indigenous institution for training athletes and wrestlers, though is now in the wane in the district, towns like Mahāḍ, Alibāg, Panvel, Uraṇ and such other places are reported to maintain still a few *tālims* as traditional centres of this useful recreation. A local gymnasium is usually under a master

CHAPTER 3.
The People.
RECREATION.
Gymnasiums.

ustād, generally an experienced athlete who is paid by his pupils by way of entrance and monthly fees and by gifts when a pupil masters wielding a weapon. The usual time for amateurs to indulge in athletic exercises is the evening before dinner. For developing strength and stamina the popular exercises followed are *baiṭhak*, sitting on the ground and rising with a spring; and *daṇḍ*, stretching the body face-down nearly parallel to the ground, supporting its weight on the hands and toes and alternately straightening the arms and letting the chest drop between them. Clubs *mudguls* (pair) generally of blackwood and weighing from a pound to ten pounds each, and *karela* (single) weighing twenty pounds or more are also much used for the purpose. Muscles are strengthened and made agile by pulling chains and practising 'grips and jumps' on a polished pole *malkhāmb*. Dumb-bell, bar-bell, double-bar, etc., are the other adjuncts used with the same objective. Of contests of skill and strength are the exercises with the *paṭṭā* or long sword, *lakaḍī* and *bothāṭī* sticks, and a kind of fencing displayed with *pharigadgā*, a leather-quilted stick and a shield. For training in wrestling is provided a wrestler's pit *haudā* filled with soft earth where various holds after Indian style to make the rival's back touch the ground are practised.

Wrestling.

Wrestling as a popular pastime is of late generally losing its ground in the district. However, wrestling bouts, or *phaḍs* as the local term goes, are organised well and the villagers take a great interest in them. These bouts are mostly held in the monsoon the main days being the festivals of Nāg Pañcamī, Janmāṣṭamī, and Nāraḷī Paurṇimā. Bouts are also arranged at many of the village fairs. Hardy youths specially equip themselves with practice and training under *ustāds* (guides) to enter the arenas of wrestling tournaments at various places in the district. Funds are raised by the villagers to meet the expenses of organising the tournament and getting prizes for the winners. A combatant is recognised as the winner if he succeeds in throwing his opponent on the ground, and makes his back touch the ground.

Tamasha.

Tamāśā seems to be a popular recreational activity in the rural parts of the district. There are generally two kinds of *tamāśās*: one performed by village amateurs wherein the *nācyā* (dancer) is generally a boy dressed as a girl, and the other staged by professionals, the dancer being necessarily a *Kolhāṭi* female. Although there is no rule regarding the proper season for the *tamāśā* performance, need of proper accommodation limits the season to the dry months of the year. Of the religious occasions, *Śimgā* and the annual village fairs are the ones which are usually accompanied by *tamāśā* performances.

Cart-racing.

Bullock-racing in light carts (*chakaḍās*) goading the animals to speed by using *parāṇī* (nail-pointed stick) is a popular amusement with the agriculturists in the district. The fairs of Ceul, at the shrine of Datta. and of Āvās, at the temple of Nāgeśvar are known as the 'fairs of cartmen'. A number of frantic cartmen long for the day of such a fair when they take part in cart-racing. With a similar spirit of contest the villagers enjoy the fights between rams, cocks and buffaloes specially trained for the purpose.

RECREATION.
Lalita.

Dramas dealing with *pauranik* (mythological), historial or social themes and enacted mainly by enlightened amateurs on festive occasions such as Rāma and Hanumān *Jayanti*, *Gaṇeśotsava*, and *Mahāśivarātra* constitute still a popular form of entertainment with the rural population in the district. These performances which are known as *Laḷita* are perhaps the precursors of the modern drama enacted on the Mahārāṣṭra stage.

Folk-dances.

Various types of dancing activities generally of the nature of folk-dances are current among the people of the district. The occasions for the dances are usually the various religious festivals occurring mainly in the months of Śrāvaṇa, Bhādrapad and Phālguna. The festivals of *Gokuḷāṣṭamī* and *Dahikālā* celebrated on the dark eighth of Śrāvaṇa and on the day following are occasions for the display of *goph* and *ṭipri*, and *Kālā* and *Govindā* dances. Śrāvaṇa also gives an occasion for Maṅgaḷāgaur dances among Brāhmaṇs which are danced exclusively by females the most popular and prominent of them being the *phugaḍī*. Besides *phugaḍīs* a variety of allied dance forms are also displayed as Maṅgaḷāgaur dances, e.g., *Nach-go-ghumā, Koṁbḍā, Piṅgā, Zimmā, Pagḍāphu, Kis-bāi-kis,* and many others. On the bright fourth of Bhādrapad and after come the Ganeś and Gauri festivals. In towns, public Gaṇapati festival may be celebrated by *meḷā* (troupe of boys, girls or of both) performances and by demonstrations of physical feats, singing, and amateur artistic individual dancing. But the *Gauri* festival which is enthusiastically observed by agricultural classes is spent in singing, dancing and merry-making. Dancers pay house to house visits and dance a *Gauri-Gaṇapaticā Nāca* before the goddess in each house. Women have their own dances and songs but they do not dance while men are dancing. Kuṇbī and Āgrī women indulge in *Phugaḍī* and allied dances at the time of *Gauri*. The Gaṇapati Dances as performed by the Āgrī males has three varieties: variety one is a simple dance conducted by a *buvā* who sings and beats the *nāl* (drum) to regulate the steps and other movements of the dancers numbering eight to twenty; in variety two, the dancing party are equipped with pairs of small sticks *ṭipryās* in addition to kerchiefs and *ghuṅgurs*; the variety three is known as the Dance of the Sylphs *(Paricā-Nāca)* which includes boys and girls dressed in fancy dresses of *paris* or celestial beings[1].

Koli Dance.

Besides the Āgris the Son-Koḷīs, the fishermen community of the district, are famous for their *Koḷyācā nāca*. It is a dance imitating a boat being rowed in the open sea. "With the miniature oars in their hands the dancers imitate the rowing of a boat, now in full swing, now in lull. With their bodies swaying backwards and forwards in full unison they create a plastic picture of a boat tossing on the waves of the sea."[2]

Tribal Dances.

The tribals in the district particularly the Kātkaris and the Ṭhākūrs are famous for their folk-dances. Apart from the exclusive male or female group-dances in the open the Kātkaris have mixed group dances in private. Under a stranger's gaze their women run shy and men feel reserved, and this could be said of the Thākūrs too.

[1]. Kale D. N. *loc. cit.* p. 257 [2]. Agarkar—*Folk-Dances of Maharashtra*, p. 59.

CHAPTER 3.

The People.

RECREATION.

Folk-dances.

Katkari Dance.

The formation of these tribal group dances is usually a circular one. The important figures in the dance are two, namely, the *Khelyā* and the *Dholyā*; the first is the singer and leader-dancer, and the second is the musician of the drum. The dance commences with the *Dholyā* beating the drum, and the dancers gathering round him in a circle. Some of them, particularly the *khelyā,* have *cāla* (jingles) tied to their feet. The *Khelyā* sings out a line of a song which is then repeated in chorus by the group. He then initiates the dancing move and others follow suit. The drummer doubles his speed the dancers displaying more lively steps, and as he trebles or quadruples his speed the tempo of the dancing increases. This goes on till the dancers get tired. The drummer then resumes the original speed, and the dancers cease dancing, walk a silent round or two and then make a halt. The *khelyā* then sings out the second line of his song, the chorus takes up the refrain, and resumes dancing afresh. For every start, the beginning steps are the same, but as the dancing progresses, new exhibition steps are displayed.

The Kātkari women have dances of their own. Largely, they imitate the dances of their men, but they have got their own songs which are distinct from male songs by way of greater simplicity and charming rhythm. The exclusively female dance of the Kātkaris is the *Derā* dance which in some respects resembles the *Garbā* dance of Gujarāt[1].

Thakur Dance.

The Thākūrs have a variety of dances. During the Holī festival they dance the *Phulbājā,* on Gokul Aṣṭami, the *Govindā* and during the Vāgh-bāras festival the *Vāghyā* dance. The Ma men and women never participate in a mixed dance as the Ka do. The Ma men's dance is called *Kāmbaḍ* in some places. The Ma women's dance has no particular name. The *Tamāśā,* in which a young boy in female attire dances to the accompaniment of instruments played by his companions, is the only instance of solo dancing among the Thākūrs[2].

BACKWARD COMMUNITIES.

Communities which are economically, educationally and socially backward as compared with other communities in the district are included in three distinct groups, *viz.*, (1) Scheduled Castes: Mahār, Māṅg, Chāmbhār, Dhor, etc. often known known as *Harijans*; (2) Scheduled Tribes: Kātkaris, Kāṭhoḍīs, Mahādev Kolīs, Thākūrs, etc., known as *Adivāsis;* and (3) other Backward Classes: Buruḍ, Bhoi, Malhār Kolī, Suryavanśi Kolī, etc. Recently the Government of Mahārāṣtra has abolished the category of the other Backward Classes and the communities have been grouped under new classes based on income basis, i.e., 'Economically Backward Classes' who can now take the advantage of facilities of free education provided by the State.

1. Weling A. N. *The Katkaris, pp.* 127—32.
2. Chapekar L. N. *The Thakurs*, pp. 153-57.

Details as to the talukawise population of the Scheduled Castes and Scheduled Tribes in the district based on Census of 1951 are given below; population details of other Backward Classes are not available.

SCHEDULED CASTES AND SCHEDULED TRIBES, KOLABA DISTRICT, 1951

Serial No.	Name of taluka or mahal	Total population of the taluka or mahal	Population of	
			Scheduled Castes	Scheduled Tribes
(1)	(2)	(3)	(4)	(5)
1	Alibāg ..	105,455	1,966	7,046
2	Karjat ..	70,172	4,780	18,076
3	Khālāpūr ..	41,601	2,453	13,283
4	Mahāḍ ..	107,846	10,665	2,044
5	Māṇgaon ..	109,973	10,651	8,693
6	Mhāslā (Mahal) ..	34,907	4,707	679
7	Panvel ..	91,386	3,218	9,541
8	Peṇ ..	69,665	1,595	12,691
9	Polādpūr (Mahal) ..	36,335	3,320	336
10	Rohā ..	67,915	3,846	7,867
11	Śhrivardhan (Mahal) ..	50,885	3,943	374
12	Sudhāgaḍ (Mahal) ..	35,653	2,897	7,909
13	Uraṇ (Mahal) ..	47,322	589	1,449
14	Muruḍ (Mahal) ..	39,968	1,666	2,596
	Total ..	909,083	56,296	92,584

According to the enumeration of 1951 Census for Kolābā District the population of the Scheduled Castes and the Scheduled Tribes was 148,880 or 16.1 per cent of the total population of the district. Of these the Scheduled Castes consisted of 56,296 (*m.* 27,757; *f.* 28,539) persons or 6.19 per cent of the population, 53,098 (*m.* 26,135; *f.* 26,963) or 94.34 per cent of them being in the rural areas, and 3,198 (*m.* 1,622; *f.* 1,576) or 5.69 per cent in the urban areas. The Scheduled Tribes consisted of 92,584 (*m.* 45,304; *f.* 47,280) persons or 10.18 per cent of the population, of which 86,687 (*m.* 42,336; *f.* 44,351) or 93.63 per cent lived in rural areas and 5,897 (*m.* 2,968; *f.* 2,929) or 6.37 per cent in the urban areas. It could be generally said that although the Scheduled Castes were less urbanised than the general population, their proportion to the non-agricultural classes was greater than that to the general population. The high proportion of agricultural labourers and low proportion of owner-cultivators were characteristic of the Scheduled Castes. Generally the Scheduled Tribes in the district were not only primarily rural dwellers, but also primarily agriculturists, 33.61 per cent of them being tenants.

Each one of the backward communities has got its characteristic features and peculiarities in respect of customs and manners, and to some extent they have been already previously described. Descriptions in detail of the two major tribal communities, *viz.*, the Kātkaris and the Ṭhākūrs in the district are given below.

CHAPTER 3.

The People.

BACKWARD COMMUNITIES.

Thakurs*

The tribe of Ṭhākūrs is found in the hilly parts of Karjat. Khālāpūr, Panvel, Sudhāgaḍ and Peṇ talukas of this district. The opinion that there is a strain of Rajput blood in Ṭhākūrs is borne by no valid evidence. The tribe is at present divided into two endogamous sections, the Ma and Ka. Ma and Ka villages are distinct, members of the two sections not preferring to live in one hamlet. However, it is not likely that they are separate peoples. According to the 1941 Census their population in the district was 22,182.

The Ṭhākūrs are a small squat tribe, certainly better looking than their neighbours, the Kātkaris. Most of them are of medium height. The general complexion is brown, best described as chocolate. Hair generally straight or wavy, curly hair being an exception. They have large, though not very prominent cheekbones, rather full lips and deep sunk eyes. Among the better sort the expression is sparkling and genial. The elderly men almost always shave the head except the top-knot which is carefully grown. The men wear loin-cloth, and occasionally a waistcloth and a blanket, and a piece of cloth tied round the head. The women wear a *lugaḍe* (robe) very tightly wound round the waist so as to leave almost the whole leg bare. The end of the robe is always tucked at the waist and never drawn over the head. The only covering for the upper part of the body is a very scanty bodice and a heavy necklace of several rounds of white and blue glass beads. Earrings are worn both in the lobe and rim, and by men as well as by women and children. Bangles are found in abundance; noserings are rare.

Ṭhākūrs are known to be truthful, honest, teachable, and harmless. They neither borrow nor steal, almost never appear either in civil and criminal courts, and are neat and cleanly in their ways. They keep their houses thoroughly clean, and have all the ordinary brass and copper pots and pans. The well-to-do live in good houses with a separate cooking room and cattle shed. The poor Ṭhākūrs live in a square hut of wattle and daub, the walls four or five feet high and fourteen or sixteen feet long, and the roof of palm leaves. Near their houses, if there is an open space and water, they grow plantains and vegetables. If they do not earn enough to support themselves, they do not take to evil courses but live on wild vegetables, roots and herbs. They are very particular about their drinking water, always choosing a spring or a good well, and taking great pains to keep the water pure.

The community lives in exclusive hamlets located on high altitudes known as *Ṭhākūrvāḍis*. They hold aloof from other castes, and as much as possible live by themselves. In bygone days it was their practice to shift the location of the village on the outbreak of an epidemic but this nomadic tendency is now practically obsolete. The residents of a hamlet are usually

*The latest account of the tribe is by Dr. L. N. Chapekar, *The Thakurs of the Sahyadris*, Bombay, 1960.

related to each other, though not necessarily. A *Ṭhākūrvāḍi* has a hereditary Ṭhākūr headman *paṭīl* who is otherwise known as *paḍekhot*. He acts as a social functionary for the community and has special duties as well as privileges.

Though they call themselves Hindus, the Ṭhākūrs are more or less animists believing in magic and witch-craft. They worship the leading Hindu gods, but the chief objects of their devotion are Cedā, Hirvā, Bhavāni, Supli, Khaṇḍdbā Kānhobā, Vāghyā and Vetāḷ. Images of these, embossed on silver plates, are kept by them in their houses. They have a strong faith in ghosts and are often possessed by Vāghyā. Like other tribals they are fond of dancing.

The home tongue of Ṭhākūrs is Marāṭhī, spoken with a long drawl. Though respectful in their manners they almost always use the singular even in addressing a superior. The names in common use among men are Baṅgo, Bhādyā, Budhyā, Ḍhavḷu, Gomā, Nemā, Jān, Kāmb, Maidyā, Maṅgyā, Nānā, Padū, Pāshyā, Sakroo, Somā, and Vālu; and among women, Ahili, Bali, Dhani, Gomi, Nemi, Kānhi, Nāgi, Nāmi, Padi, Pali, and Thāni. Apart from the two main endogamous divisions the Ṭhākūrs have several surnames which are grouped under a number of exogamous divisions called *kuḷs*.

Birth Ceremonies.

Among Ṭhākūrs the midwife, who is of their own caste, stays for five days. On the fifth day is observed the *pachorā* rite at which goddess Saṭavāi represented by heaps of rice grains is worshipped. *Yekkhaṇḍ* (orris-root) is tied round the child's neck and the mother's purification is over. On the eighth day, the mother of the child visits the well, bows to it, and fetches water. When the child grows old, its hair are clipped by its maternal uncle and collected by its paternal aunt.

Marriage Ceremonies.

Marriage in the same *kul* or with mother's sister's daughter and sister's daughter is not allowed. The custom of bride-price is current and is fixed at Rs. 10 besides a quantity of grain. Girls are generally married between twelve and fifteen and boys between twenty and twenty-five. The offer of the marriage comes from the boy's father and if it is accepted the girl is presented with a rupee and a black glass bead necklace in a caste meeting. Payment of the bride-price on a later day confirms the marriage relations and from thenceforth the girl visits the house of the prospective husband and *vice-versa*. Among the Ka-Ṭhākūrs a *Dhavalekarin* (priestess-*cum*-songstress) officiates over the *lagan* ceremony. She besmears the person of the bridegroom with turmeric powder, a portion of which is then sent to the bride with a *bāśiṅg* (marriage-coronet); she also ties into a knot the ends of the garments of the boy and the girl and then sings songs while all the assembled shower rice grains over the marrying couple. Among Ma-Ṭhākūrs at the time of *lagan*, the bride and bridegroom stand opposite each other with a curtain of cloth held between them, a Brāhmaṇ priest, who presides over the rites, chants hymns and throws rice grains over the couple.

CHAPTER 3.

The People.
BACKWARD COMMUNITIES.
Thakurs.
Marriage Ceremonies.

When the curtain is removed the bride and bride-groom exchange their places and the priest ties into a knot the ends of the couple's garments. Next, he asks the couple to move five times round the *homa* fire kindled by him or round the copper pot of water placed between their seats and fastens *mangaḷsūtra* round the bride's neck. This over, the bride goes inside and comes with an *ārati* and waves it round the bridegroom's face. In case the boy is poor, he may choose to serve his prospective father-in-law for a fixed period of time in lieu of the bride-price and at the end of the period get married to the girl at her father's expense. If a youth and a girl take a liking for each other they may start leading a married life and hold the *lagan* ceremony after the birth of children. Divorce is allowed and so also a widow marriage. Ṭhākūrs either bury or cremate their dead.

The tribe maintains itself by agriculture and forest labour as well as by selling forest produce. Though many live in hamlets and work as labourers, some Ṭhākūr villages are well built and the people are as well clothed as in a Kuṇbī village. Though generally very backward in education some have passed the vernacular final examination and got employment as school teachers and forest guards.

Katkaris.

The tribe of Kātkarī, also known as Kāthoḍī, getting its name perhaps from the occupation of making *kāth* or catechu, the thickened juice of *Khair* (Acacia catechu), it once extensively followed is returned as numbering 39,167 (1941) in Kolābā and as found in the hilly tracts of the country. Their peculiar dialect which contains certain words common among the Bhils and their customs to some extent indicate probably a Bhil origin. However, from their appearance, culture, customs and religion it would appear that they are an aboriginal tribe little influenced by Brahmanism.

The Kātkarīs are divided into two main divisions, namely, the Sons or Marāṭhā and the Ḍhors. The Son or Marāṭhā Kātkarīs do not eat cow's flesh and are allowed to draw water at the village well and to enter Kuṇbī's houses and temples. The Ḍhors are considered degraded as they eat beef. The two divisions do not intermarry or interdine. The Kātkarīs in Kolābā are mainly Sons, the Ṭhāṇā district consisting of many Ḍhors. The people are much darker and slimmer than the other forest tribes. The men generally shave the face and head, and wear a very marked top-knot, some growing long matted hair. The women are tall and slim and those living in the interior singularly dirty and unkempt. They are strong, healthy and hardy, and pass through child-birth with little trouble or pain. The peculiarity of the dress of Kātkarī women is the number of bead necklaces they wear, and the glass and metal bangles which cover almost the whole of the forearm. They wear the *lugaḍe* (robe) tightly wound round the waist and drawn up between the thighs. They also wear long hanging ear-rings. The dress of the male is extremely simple. A *langoṭī* (a square piece of cloth passed over the waist-cord and drawn between the legs tightly

CHAPTER 3.

The People.

BACKWARD COMMUNITIES.

Katkaris.

and tucked behind), a loin-cloth rolled round the waist so as to cover the loins, a *jākiṭ* or *kopri* (a waist-coat with short sleeves), a cloth to wind round the head as turban and a *ghoṅgaḍī* (blanket) to defy the sun, wind, and rain are the simple items of the Kātkarī dress.

Formerly the Kātkarīs chose their settlements in the forests to suit their convenience, selecting a spot that promised good hunting or tillage, and leaving it as convenience dictated. Even to the present day, an epidemic or sickness occasionally induce the people of a *vāḍī* to vacate it and settle elsewhere in the neighbourhood. Their settlements are known as *Kātavaḍī* each *vāḍī* having a headman, called *Nāik* who is the social head of the community and is assisted by a *Kārbhārī* or *Pradhān*. Besides the two main endogamous divisions, namely, the Sons and the Ḍhors the tribe has several exogamous divisions represented by surnames known as *kuḷs* such as: Ahir, Bhoi, Gāikvāḍ, Gotarṇā, Kāmdi, More, Mukne, Śelār, Vāḷvi and Vāgh. It is commonly alleged that some of these surnames such as More, Vāghmāre, etc., are totemistic in origin, though reverence for the totem is no longer observable.

Ḍhors have no restrictions on intermarriage among different families. But amongst Sons marriage between members bearing the same surname or *kuḷ* is not allowed. First cousins are not allowed to marry, though cross cousins may; marriage with mother's sister's daughter and sister's daughter is taboo. Girls are generally married between 12 and 15 and boys between 18 and 25. The custom of bride-price is current in the tribe and the amount varies from Rs. 7 to Rs. 25. A girl's father may keep in his house a youth, with a view to have him as his son-in-law. This youth has to serve his father-in-law for five years.

Marriage Ceremonies.

In Kolābā, the marriage ceremonies of both the Son and Ḍhor Kātkarīs are identical; in Ṭhāṇa, they greatly differ. The father of the boy takes the initiative in arranging his son's marriage. The betrothal is followed by the settlement of *dej* (bride-price), and if the wedding is to be deferred the boy fastens a necklace on the girl's neck in the presence of the *pañch*. The marriage is performed by a Kātkarī, who from his virtuous life has been chosen by the tribe to be the marriage priest or Gotarṇi. The wedding day is fixed by the boy's father in consultation with the *pañch*. The months for weddings are Mārgaśirṣa, Māgh, Vaiśākh and Phālguna. On the day, marriage pandal is erected, one of its post being of *Umber*. The wedding take place at the bride's village. On the arrival of the bridegroom and his party at the bride's pandal, the bridegroom and the bride are together given a ceremonial bathing, and at the time the bridegroom presents the bride a robe (*lugaḍe*). The bride then goes into the house, puts on the new robe and comes out and sits beside the bridegroom. In front of the couple five married women make a pattern of rice in which each woman mixes a pice and a

CHAPTER 3. The People. BACKWARD COMMUNITIES. Katkaris. *Marriage Ceremonies.*

betelnut. The bride and the bridegroom are then told to grasp their great toes and five men lift them in this position and deposit them on the rice pattern. The bridemaids place a brass tray behind the bride. The men then throw rice on the heads of the couple and what is left is thrown into the tray. Of the money three pice are given to the bride and two pice to the bridegroom, and with this the marriage ceremony is complete. Following this, however, the bridegroom has to fasten a necklace of black beads on the brides neck. Next day the married couple goes to the bridegroom's village escorted by a party of musicians, and the day after, the bridegroom bathes the bride, and washes off the turmeric powder. For five days the couple remains at home and on the sixth day some rice flour balls cooked by the bride are sent to her parents who then distribute the balls one to each house-hold. This terminates the marriage ceremonies.

Among Kātkarīs remarriage of widows is permitted. Should a bachelor desire to marry a widow he has first to marry a *rui* bush. Divorce which is known as *dāva* is allowed with the permission of the headman of the tribe, if the husband and wife do not agree. Wives who have been divorced may marry again by the widow re-marriage forms. Adultery is usually compounded by the payment of a fine.

Death and Funeral.

Kātkarīs generally cremate their dead. When a person dies of cholera, he is buried until the outbreak of cholera is over; the body is then dug up and burnt. If the death occurs at night, the funeral is put off till the next day, the corpse being watched all night with the singing of special dirges. On the third day after cremation the mourners visit the burning ground and gather the ashes and on the top of the ash-heap place some cooked rice. On the twelfth day, the chief mourner puts some food on the roof as an offering to the dead.

Religion.

The religion of the Kātkarīs, so far as they have any, is animism. What worship there is among the Kātkarīs is paid to the Kuṇbī village god, *gāmdev*, and to such minor gods as Muslyā, Mhaśā, Vetāḷ, Jarimari and Hirvā.

The Kātkarīs in Kolābā district are more or less a settled tribe. Many of them, both men and women have found permanent employment as rice-cleaners in Panvel and Karjat or as charcoal-makers with forest contractors; some partly support themselves by tillage, nearly 20% of their population being agriculturist. When their supply of grain is finished, they gather and sell fire-wood and wild honey and, with their bows and arrows, kill small deer, rabbits, hares and monkeys. When these fail they dig old threshing floors for rats. The Kātkarī admits the rodents, as well to their grain store, as his bill of fare. Kātkarī women work hard, acting as labourers and bringing into market the headloads of wood their husbands have gathered in the forests. The percentage of literacy among the tribe is extremely low. Efforts were made to open social schools for their children and give them doles of food, but these have not attracted them appreciably. The

Jesuit Mission in Kolābā District is working for the welfare of this tribe, and runs a Kātkarī settlement at Kune near Khaṇḍāḷā. There is no Muslim proselytisation but there exists some Christian proselytisation among Kātkarīs in Kolābā, just a few hundreds.

The present day Kātkarī is not culturally the same that he was fifty years ago. He is not quite so imperceptibly tending towards the standards of the Kuṇbi and the Kuṇbī in his turn is inclined to admit him to association with him. The Kātkarī and Kuṇbī participating in the same village festival is not now an uncommon sight. Hoḷī and Gokuḷāṣṭamī are such festivals in point. Kātkarīs freely move about even in Brāhmaṇ households as domestic servants. Attendance at Rāmnavami or Śhivrātri Kīrtans by Kātkarī men and women is by no means rare. The process of their assimilation in Hindu society has begun. They themselves hold *Satyanārāyaṇ pūjās* and Brāhmaṇ priest helps at the performance of it. With the spread of literacy among them this process may be expected to be accelerated.

MUSLIMS.
Population.

THE MUSLIMS ARE RETURNED IN 1951 as numbering 55,526 (*m.* 26,047 ; *f.* 29,479) or 6.1 per cent of the population. They are found over almost the whole district but chiefly in the towns of Alibāg, Panvel, Peṇ, Muruḍ, Mhāslā, Rohā, Māṇgāṅv, Mahāḍ Uraṇ and Nāgothaṇā. Their tractwise distribution over the district is as follows:—

Rural tract 42,017 (*m.* 19,176 ; *f.* 22,841) ; Alibāg, Peṇ, Śrivardhan, Muruḍ and Mhāslā, 16,697 (*m.* 6,933; *f.* 9,764): Panvel, Karjat, Khālāpūr, Uraṇ and Sudhāgaḍ, 7,976 (*m.* 4,248 ; *f.* 3,728): Rohā and Māṇgāṅv, 9,210 (*m.* 4,253 ; *f.* 4,957): Mahāḍ and Polāḍpūr, 8,134 (*m.* 3,742 ; *f.* 4,392).

Urban tract 13,509 (*m.* 6,871 ; *f.* 6,638): Alibāg, Peṇ, Śhrivardhan, Muruḍ and Mhāslā, 6,832 (*m.* 3,575; *f.* 3,257): Panvel, Karjat, Rohā, Mahāḍ and Uraṇ, 6,677 (*m.* 3,296 ; *f.* 3,381).

In the urban areas, their percentage to the local population is 14, whereas in the rural areas it is 6.1. However, the majority of their population, i.e., 75.7 per cent live in the rural areas. The percentage of Muslim population has varied through the decennial stages since 1881 as: 4.68 (1881), 4.84 (1901), 4.86 (1911), 5.04 (1921), 4.93 (1931), 4.96 (1941), and 6.1 in 1951. The spurt noticed in 1951 is apparently due to the amalgamation in the district of the former Jañjirā State which had a considerable Muslim population.

Main Classes.

The Kolābā Muslims include four main classes: Koṅkaṇis or Jamātis, Dāldis[1] or fishers, Deccanis, and Gujarātis. As in Ratnāgiri, the Koṅkaṇis and Dāldis claim to be partly descended from Arab and Persian settlers, some who fled from Qufa in the Euphrates valley, about the year 700 (A. H. 82), to escape the cruelties of the fierce governor Hajjaj Ibn Yusuf, and others who came as traders and adventurers. Early in the tenth century, Arab and Persian Musulmans were settled in large numbers in Ceul, where they had mosques and a governor of their own who decided their disputes. The first settlers were probably recruited by bands

[1]. Other Muslims punningly derive the word from *dal dena*, put away, as if outcastes; Molesworth's explanation from *dalad*, fishing is, no doubt, correct.

CHAPTER 3. The People. MUSLIMS. Main Classes.

of refugees from the oppression of the Karmatians (A. D. 923-926) and of Kalāku the Tārtar (A. D. 1258), by Persian and Arab traders, and by foreign mercenaries who floked to Ceul as the chief seaport of the Ahmadnagar kingdom (1490-1626). As Muslim power was never thoroughly established in Kolābā, and as there is no record of any attempt on the part of the Ahmadnagar kings to force tne Hindus to embrace Islām, it seems probable that the bulk of Kolābā Muslims are of part foreign descent. Within the last hundred years or so, from the increase of communication between the coast and the inland parts, a few Deccan butchers and craftsmen have made their appearance in the district. But their number is so small that they hardly form a distinct class. During the time a considerable number of Bohorā, Khojā, and Meman traders have come to the district from Gujarāt and Bombay.

Jamatis.

Of the main four classes of Muslims in the district, the *Jamātis*, or members of the community, as the leading branch of Koṅkaṇ Muslims are called, are chiefly Sheikhs, though there are a few Syeds, as the Madinis from Madinā and the Indrusis from Hadramant. Some families call themselves Khāns, but it seems probable that they are not of Afghāṇ descent, but are the representatives of successful soldiers who won the title of Khān. As a rule Koṇkaṇis do not prefix Sheikh to their names, but add surnames which are chiefly taken from the names of local villages or are professional titles; some of them point to a foreign and others to a Hindu origin. Their women add Bibī to their name, and though honest and hardworking, add nothing to the family income. The men are hardworking and sober, but, as a class, haughty, proud and hot-tempered. Though thrifty in everyday life their fondness for show and good living often brings them into money difficulties. Some are land-holders, holding estates granted to them as Kāzis or as preachers and others have villages which they originally took in farm. Others trade with Bombay in rice and timber and some in salt; others hold posts in Government departments. The majority of the poorer families work as husbandmen and field labourers.

Daldis.

The *Dāldis*, or fishermen, from *dalad* fishing, claim the same origin as the regular Koṅkaṇis. Though they are found in many villages of the district, most if not all belong to Habsāṇ-Jañjirā. Like Koṅkaṇi Muslims they are tall or middle-sized, thin, brown-skinned and with regular features. Their women except those of rich families appear in public but do not add to the family income. Both men and women are rather unclean and untidy in their way of living. The Dāldis of Kolābā are not now so much of fishers as they are husbandmen, seamen, servants and petty traders. They are hardworking, but are seldom able to save. Their manners and customs do not differ much from those of Jamātis.

Besides Koṅkaṇis and Dāldis, who form the chief part of the Kolābā Muslim population, there are three special communities, Gujarāt and Cutch Bohorās, Khojās, and Memans, all of whom are traders coming from Bombay in recent years.

CHAPTER 3.

The People.

MUSLIMS.
Main Classes.
Bohoras.

Bohorās of the Daudi or Mullā Sāheb sect are found in small numbers in some of the large towns. The men are tall or of middle height, thin, and either light skinned or brown. The women, who are either tall or of middle height are delicate and fair with regular features; though honest and hardworking they do not add to the family income. Both men and women are neat and clean in their habits. Bohorās who are mainly traders are not permanent settlers in the district and go to Gujarāt every third or fourth year.

Khojas.

Khojās, properly *Khwājā* meaning a teacher, a merchant or a bard, are found in small numbers in some of the large towns. They are settlers from Cutch and Gujarāt, and are said to be descended partly from Hindu converts and partly from Persian immigrants. The men are tall or of middle height, strong and fair. The women, who, like the men, are tall or of middle height, are rather inclined to fatness, fair, and well-featured. They appear in public and help the men in their work. Both men and women are neat and clean. Khojās are traders, chiefly in fuel, groceries, hardware, parched grain, and piece goods. A few of them act as money-lenders, in spite of the rule against taking interest. They are said to be hardworking, thrifty, and sober, and generally well-to-do. Though not permanent settlers some have stayed for upwards of seventy years in Kolābā, returning now and then to Gujarāt or Cutch for a year or two.

Memans.

Memans, properly Momins that is believers, are found in small numbers at Alibāg and in one or two other towns. They are descendants of Kachhi or Lohāṇā Hindus, who were converted in Sind by an Arab missionary named Yusuf-ud-din in the year 1422. The men are of middle height, well made and fair; the women, though they appear in public, add nothing to family income. Both men and women are neat and clean in their habits. Memans are traders dealing in piece-goods, groceries, and miscellaneous articles, and are hardworking, thrifty, sober, and well-to-do. They are not permanent settlers, and generally go to Gujarāt or Kāṭhiāvāḍ after a stay of five-six years, return after a year or two and begin afresh.

Speech.

Almost all Kolābā Muslims can speak a more or less corrupt Hindustāni. But the home speech of the Koṅkaṇis is a dialect of Marāṭhi; of the Deccanis, Deccani Hindustāni with a mixture of Marāṭhi words; and of the Gujarātis, corrupt or low Gujarāti. The dialect of the Koṅkaṇis which is Marāṭhi spoken with a slightly peculiar intonation is a mixture of Urdu, Persian, and Arab words. They use *khawār* for *koṭhe,* where; *hawār* for *ikaḍe,* here; *kanalā* for *kaśala,* why; *japne* for *bolaṇe,* speak; and *opṇe* for *vikaṇe,* sell.

Food.

The ordinary food of the rich and well-to-do Koṅkaṇis is rice both boiled and made into bread, pulse, vegetables, fish, and mutton; that of the Bohorās, Khojās and Memans, rice, wheat bread, and pulse with vegetables, mutton and fish and that of the Deccanis, Indian millet bread and pulse curry with a large seasoning of chillies. Almost all take two meals a day, breakfast

CHAPTER 3. The People. MUSLIMS. Food.

about nine or ten in the morning and supper between six and eight in the evening. Besides the two main meals a few of the rich and well-to-do drink tea, with bread and eggs about seven in the morning. Almost all well-to-do townsmen eat mutton daily, and the rest, even the poorest, try to have mutton at least on the Ramjān and Bakri Ids, and other festivals. Koṅkaṇis are specially fond of fish and never let a meal pass without eating it, either fresh or dry, the poor Koṅkaṇi with *nāchni* bread. On account of rising costs, animal food is little used. Their chief drink is water, but rich families and those that have spent years in Bombay drink tea with sugar but without milk.

Public dinners are generally the same among all classes, either *biryāni* and *zarda*, or *pulāv* and *dālcā*. *Biryāni* and *zarda* are for the rich and *pulāv* and *dālcā*, which is given by the middle classes and the poor is boiled rice and clarified butter eaten with mutton curry, pulse, or vegetables. Of intoxicating drinks a few young Koṅkaṇis and most of the Dāldis used *moha* and palm spirits in the pre-prohibition days. Of narcotics the Koṅkaṇis, both men and women, are very fond of betel-leaf and betel-nut; they also chew tobacco and many of the old men take snuff.

Dress (Male).

The town Muslims express their taste for good and decent clothes by wearing a head scarf or turban, a Persian cap or a Turkish *fez*, a waist-coat, and a long or short coat or a *shervānī*. The transformation of fashion in dress from the Moghal and the Peshvāi patterns to the Western styles is almost complete in the younger generation. However, some of the conservative patterns still persist. The Koṅkaṇis wear head-scarves like Brāhmaṇs or *pheṭās* of silk like the head-dress of Khojās and Memans; the Shia Bohorās wear the Gujarāti white closely bound oval turban; the Khojās and Memans wear a Persian silk or embroidered head-scarf; and the Deccanis a Marāṭhā-like white or red loosely-wound turban. The *shervānī* and *lenghā* or *pyjāmā* (a pair of loose trousers) have an imprint of traditional wear. *Chudidār* pyjāmā (a pair of tight trousers) and *shalvār* (loose trousers) are also worn. At the time of prayer a Muslim may wear a *luṅgī* (loin-cloth) reaching down to the ankles and a *pairhan* (a long shirt). Some villagers and poor Muslims dress in skull-cap or a piece of cloth loosely wound round the head, a shirt, a tight fitting jacket and a waistcloth, or a kerchief passed through a string and wrapt round the loins. Except a few young Koṅkaṇis and Bohorās, who use country-made English shoes and stocking, almost all Muslims wear country shoes and sandals of different fashions.

Dress (Female).

Most women, except Bohorā, Khojā and Meman women, wear the Hindu *sāḍi* (robe) and *coḷī* (short-sleeved bodice), covering the back and fastened in a knot in front, and a petticoat of two or three yards of chintzs worn inside the robe. Townswomen wear sāris differing in pattern and colours from Hindu sāris and among them blouses are more in vogue than *colis*. Bohorā women wear the Gujarāti dress, the short head-scarf, the gown or petti-coat, and the short-sleeved backless bodice, *kancali* or *aṅgiā*. Khojā and Meman women wear a loose chemise *aba* falling to the

Dress (female).

knees, *izārs* or loose trousers rather tight at the ankles, and a head-scarf or *oḍṇā*; the material used for these is expensive, often silk, with silver embroidery. Except Bohorā and Koṅkaṇi women who wear wooden sandals in-door and leather slippers on going out, no Muslim women wear shoes. A few rich Koṅkaṇis are the only Muslim women who do not appear in public. Koṅkaṇi women when they go out draw over their heads a loose white sheet that covers the body except the face and feet, and Bohorā women wear a large dark cloak that entirely shrouds their figures, with gauze openings in front of the eyes. Other women wear the same dress out-of-doors, which they wear in the house.

Ornaments.

Bohorās, Khojās, Memans, and some rich Koṅkaṇis are fond of dressing their children in gay clothes. Their boys wear silk or embroidered skull caps of Bombay make, silk or chintzs trousers. a shirt and a waist-coat, and Koṅkaṇi girls wear the Hindu robe and bodice or a head-scraf and a petticoat *lenghā* and Bohorā, Khojā and Meman girls wear the same dress as their mothers. Their ornaments are a large golden ring or *hasḷi,* worn round the neck, and pair of *kaḍas*, or gold or silver bracelets and silver anklets. Except gold or silver finger rings, no men wear ornaments. Bohorā, Khojā, and Meman women always wear gold necklaces and bracelets their only silver ornaments being an anklet. The other classes have no objection to silver anklets, bracelets, and even necklaces. Among these classes no married woman is ever without a *gaḷsari* or necklace of gold and glass beads, which is first worn on the wedding night and is never taken off so long as the husband is alive. Besides this necklace almost all women begin married life with a good store of ornaments. The rich give to their daughters ornaments of gold and precious stones which consist of at least one nose-ring, a set of earrings, bangles, necklaces, bracelets and rings; and their husbands are bound to invest in ornaments as much money as the dowry. Even in poor families women are careful to keep their marriage ornaments, but they are sometimes forced to part with them in times of dear food or scanty work.

Organisation.

In religious and social matters each class of Muslims to a great extent forms a separate community. A Koṅkaṇi will not give his daughter to a Daccani or other Muslim, nor will a Bohorā, Khojā, or Meman take a wife except from the women of his own class. The local Muslims have no special laws or organisation, but in caste disputes or family quarrels their judge, or *kāzi*, is chosen as arbitrator, and he settles the case with the help of some leading laymen. Anyone who neglects the *kāzi's* decision is fined up to Rs. 10, and this fine is added to mosque fund to meet lighting and other charges. Kolābā Muslims do not acknowledge any single *kāzi* as their religious head; there are several *kāzis*, each of whom has separate authority over his own congregation. The Shia communities have no local religious head. They occasionally go to Bombay to have disputes settled by the *mukhi* if they are Ismaili Khojās, or by the deputy Mullā if they are Daudi Bohorās.

CHAPTER 3.

The People.

MUSLIMS.

Organisation.

Kolābā Muslims as a body are fairly religious. A few of the most devout go to the mosque for the five daily prayers; the less pious content themselves with attending the mosque on Fridays; and even the most careless are present at the special Ramjān and Bakri-Id services. Though some of their social observances are more or less Hindu in spirit, Konkaṇi Muslims seldom worship or pay vows to Hindu gods. Except the Bohorās and Khojās, who are of the Shia faith, all Kolābā Muslims are Sunnis, the Konkaṇis belonging to the Shafai school and the Deccanis and Memans to the Hanāfi school.[1] The Shias include the two branches of Nazarians and Mustalians of the Ismaili sect.[2] The chief representatives of the Mustalian faith are the Bohorās, their leader both in things religious and social being the Mullājī who formerly had his headquarters at Surat but now has them in Bombay. The Shias of the Nazarian branch are the Khojās, who call themselves followers of the Āgā Khān, Prince Karim being their 49th Imām who succeeded his grandfather the late H. H. Āgā Alishā in 1960. Bohorās and Khojās do not attend Sunni mosques, nor have they any meeting place of their own in the district.* They pray in their houses, and many of them come to Bombay during the Muharram.

Places of Worship.

Though almost all the towns and larger villages have old mosques, most of them are in bad repair. In towns the mosques are kept in repair by private subscriptions and fines. To manage the mosque every town or village has, besides the Kāzis, some *mutavalis* or wardens and treasurers, who keep the accounts and manage the mosque. Social disputes are settled by calling meetings of the community and acting in accordance with the vote of the majority. Fines are levied on any one who breaks the Kāzi's decisions. Besides daily prayers, a service is held on special occasions and festivals, when they sing hymns and psalms in praise of God and of the Prophet, going on till near midnight. Before breaking up they hand round flowers and rose-water, and take tea, coffee or milk. The cost of these services is generally met by subscriptions and sometimes from mosque funds. Women do not attend these meetings.

Of places of worship, besides the mosques, which are few and supported by private contributions there are a number of *Dargāhs* which are shrines and tombs of reputed holy persons

1. The Sunnis, otherwise called the Sunnat-*Jamat*, the largest sect of Muslims follow the tenets of the four *Imams* or teachers, Shafai, Abu Hanifa, Malika, and Hambal. The Shafais are most common in Arabia and on the Konkan and Malbar coasts, the Malik and Hambalis are small bodies solely found in Arabia. These schools differ only in the form of certain prayers. Their creed is the same.

2. The four schools of the orthodox or Sunni law are so called because they are based on Sunna or tradition. The Shias, however, did not recognise any tradition that was not derived from the house of Ali. They are further divided into numerous sub-sects, as different descendants of Ali were recognised as *Imams* in different countries. The followers of Ismail, the seventh *Imam* are known as Ismailis. The 18th *Imam* in the line was the 8th Fatimid Caliph Al-Mustansir; and after his death the Ismaili sect split into two sub-sects, some recognising as *Imam* Al-Mustali the Fatimid Caliph, while others followed his brother Nizar. The Daudi Bohoras include themselves among the followers of Al-Mustali and his descendants and the Ismaili Khojas are followers of Nizar and his descendants

*There is a Daudi Bohora Masjid at Panvel.

known as Pirs.* There are also a few *idgāhs* or special prayer-places outside the towns, which were built during the time of Muslim rule. Since the fall of Muslim power, the practice of holding special prayers at *idgāhs* has declined, and holiday sermons are now read in the mosques.

CHAPTER 3.

The People. MUSLIMS.

Religious Officers.

The religious officers of the Kolābā Muslims are the *Kāzi* or marriage Registrar, the *Mullā* or priest, and the *Mujāvar* or beadle. The Kazi, who under Muslim rule was a Civil and Criminal Judge, is now only a marriage Registrar and preacher. Some Kāzis hold grants of land. The eldest son generally succeeds without any special nomination or observance, and though only he inherits his father's post all other members of the Kāzi's family add the word Kāzi to their name as a surname. A few Kāzis can read and understand the Kurāṇ, but many can only repeat the marriage service. Their fee for registering marriages varies from Rs. 2½—Rs. 5, but rich families give them presents of shawls and head-scarves. Although it is not necessarily hereditary, the post of *Mullā* passes from father to son if the son is fit to hold it. A *Mullā's* duties are to read the burial services and certain funeral services on the first, third, tenth, thirtieth, and fortieth days after a death. He also leads daily prayers in the mosque as *pesh imām*, and sometimes reads sermons on special occasions. He is paid in money for a funeral service, and for serving the mosque he gets a yearly salary from the mosque fund*. The *mujāvar* or beadle, is the lowest religious office-bearer. Most beadles are of humble origin and sometimes serve a shrine for many generations. Their chief duties are to look after the shrine and receive offerings.

Of Muslim religious beggars or *fakirs* a few are Koṅkaṇi Muslims and some are from the Deccan. They are not permanent settlers and do not form a community. The few Koṅkaṇi *fakirs* have wives and children, and, therefore, belong to the *bashara* or law-abiding class. They live on begging and alms.

Holidays.

Almost all traders, shopkeepers, and craftsmen rest on the Ramjān and Bakri-Ids, and on the last two days of the Muharram. Khojās and Bohorās, in addition to the regular holidays, rest for a day if they hear of the death of one of their leading men, or of their head priest, or of one of their relations. On such occasions other Muslims, though they do not work themselves, employ some one to look after their business.

Customs.

The rites and ceremonies which Muslims observe relate to incidents in life such as pregnancy, birth, naming, initiation, marriage, and death.

Pregnancy and Birth.

Pregnancy celebrations in the seventh or ninth month may be observed according to the tradition of the family; few Koṅkaṇis have any ceremony on the seventh month of the first pregnancy.

---

*Mosques and Dargahs are now registered under the Bombay Public Trusts Act, 1950. There are three leading Muslim fairs, one at Pen and two at Alibag. The Pen fair is held in honour of Shah Badr-ud-din on the 15th of *Paush Shuddh* and lasts for five days; the two Alibag fairs are held in honour of Pir Sidi Sat Gazi and of Pir Alishah.

In former times the *mullah* used to get annas 10 to Rs. 1½ for a funeral service and Rs. 2 to Rs. 20 a year for serving the mosque.

CHAPTER 3.

The People
MUSLIMS.
Customs.
Pregnancy and birth.

Almost all Muslims observe the Hindu rite of *chati* on the sixth night after a birth and offer boiled rice, fish, and coconuts to goddess *Chaṭhi*. The sacrifice or *akika* ceremony is performed by the rich on the seventh day after birth, and by poor and middle class families when the child is two or three years old.

When a boy or a girl is four years, four months and four days old, the *bismillāh* or initiation ceremony is performed. The child is made to repeat the word *bismillāh* to some old person, either a Kāzi or a Maulvi, and sweetmeats are distributed.

Circumcision.

All Muslim boys are circumcised. The *khatnah* (circumcision), though it is an order of the prophet, and not of the Kurāṇ, is as strictly kept as if it were commanded by the latter. Boys born without a foreskin are exempted from the rite which is generally performed at the age of six or seven. Except the Shia or Daudi Bohorās among whom it takes place before the child is a year old all classes perform the ceremony after the *bismillāh* and before the boy is seven years old. Friends send presents of sugarcandy, ghee, and sweetmeats, and, though this is commoner among the middle than among the higher classes, the recovery of the child is celebrated with great rejoicing.

Marriage.

Marriage (*nikah*) according to the Muhammedan Law is not a sacrament but a social contract. Muslims have no objection to marriages between cousins, both paralled and cross, the marriage with the first cousin being sometimes preferred. Sister's daughter is under incest taboo. Polygamy and widow remarriage are practised*.

Except the Bohorās and Khojās, who do not employ the regular Kāzi at their marriages, almost all Kolābā Muslims have their marriages registered by the Kāzi and pay his dues. Among rich Konkaṇis marriages are performed at an early age, and, for the sake of economy, there is seldom a betrothal. If they can afford it, most Muslims try to marry within a month or two after betrothal. The marriage ceremony may last for six days. The first four days are spent in seclusion, *manjhā*, applying turmeric to the bodies of the bride and bridegroom. At ten in the morning of the fifth day, gifts of henna pass between the bride and bridegroom's houses. In the afternoon the dowry, *bāri*, comes to the bride, including ornaments, clothes, sugar, coconuts, betel-leaf and betel-nut; and in the evening the wedding procession, *shabgasht*, passes with music from the bridegroom's house to the bride. When the procession reaches the bride's house, the Kāzi or his deputy is asked to register the marriage, and, after the marriage† is registered, he is paid his fee and withdraws. The rest of the night

*A man is prohibited from marrying (1) his mother, or grandmother; (2) his daughter or grand-daughter; (3) his sister; (4) his niece or grand-niece; (5) his aunt, whether paternal or maternal by reason of consanguinity; such marriage is void. (s. 260).

†According to the Muhammedan Law, it is essential to the validity of a marriage that there should be a proposal made by or on behalf of one of the parties to the marriage, and an acceptance of the proposal by or on behalf of the other, in the presence and hearing of two male or one male and two female witnesses, who must be sane and adult Muhammedans (s. 252).

Customs.
Marriage

is spent in listening to a musical entertainment by *quwwals*, a band of male singers who generally recite verses in Urdu. The custom of dancing and singing by hired professional dancers and musicians has greatly diminished and is not now considered respectable. In the morning the bridegroom is summoned to the women's rooms where the *julwa* ceremony is performed. The bridegroom is shown his wife's face in a mirror, the first time he has seen it, a Kurāṇ is placed between them, and the chapter called 'Peace' is read. This is the sign that the time has come for the bride to leave her father's house. On each of the five Fridays after marriage the couple is asked to dine at the wife's father's house, and much is thought of these Friday dinners known as *jummagis*.

Divorce.

Divorce is regarded as a necessary evil and is resorted to only as a last resort. The contract of marriage under the Muhammedan Law may be dissolved in any of the following ways:

(1) by the husband at his will, without the intervention of a Court—*talāq* (ss. 308—315); (2) by mutual consent of the husband and wife, without the intervention of a Court—*khala* (s. 319) or *mubaraat* (s. 320); and (3) by a judicial decree at the suit of the husband or wife. A judicial divorce when sought by a wife could be granted now according to 'the Dissolution of Muslim Marriage Act, VIII of 1939, on various grounds of divorce. (ss. 323—332).

Death and Funeral.

A dying Muslim is made to listen to the chapter of the Kurāṇ which tells of the glorious future for the believer; the creed and prayer for forgiveness are read, and a few drops of honey or sugared water are put into the dying man's mouth. After death the eyes and mouth are closed, the body is laid on a wooden platform and carefully washed, shrouded in a new white shroud, sweet with camphor and scents, and then put on a bier and lifted on the shoulders of four men, and borne away amidst the men's cry of *La-allaha illallah*, 'There is no god but God'. The bier, *janaza*, is available in every mosque in town or village. The men repeat the *kalmā* as they walk and change their shoulders until they reach a mosque or the grave-yard where the last prayers on the dead body are offered by keeping the bier in front, all standing. Taking the bier to the ready dug grave they lay the body with its head to the north leaning on the right side so that the face turns towards Meccā, or the west. Then placing clods of consecrated earth close to the body, the mourners fill the grave repeating the verse of the Kurāṇ, 'Of earth we made you, to earth we return you, and from earth shall raise you on the resurrection day.' Then, returning to the house of mourning and standing at the door, they repeat a prayer for the soul of the dead, and all but near relations and friends who stay to dine, go to their homes. On the morning of the third day a feast called *ziarat* is held. A large company of the relations and friends meet in the mosque, and a portion of the Kurāṇ is read ending with a prayer that the merit of the act may pass to the soul of the dead. After this a tray of flowers, and a vessel with a sweet smelling liquid is passed among the guests. Each guest picks a flower, dips it in the vessel and smells it, and the rest of the flowers and the scent is poured over the grave.

CHAPTER 3.

The People
MUSLIMS.

Sweetmeats are handed round and the guests withdraw. Besides the third day after death, the tenth, twentieth, thirtieth and fortieth days are observed either by giving dinner parties or distributing sweetmeats and sugared water, after the usual prayers for the peace of the soul of the dead.

Muslim Public Trusts

There are in the district of Kolābā 142 Muslim bodies registered under the Bombay Public Trusts Act, 1950. Of these 84 are mosques or masjids, 28 *dargāhs* and of the rest six are associations with funds to aid the cause of education, one *musāfarkhānā*, one library, one *sadāvart* distributing food and clothes to *musāfirs* and three are primary and secondary schools. The objects for which the trusts for Mosques, *Dargāhs* and other bodies were established included items, such as: management and maintenance of the masjid or *dargah*; to keep oil lamp burning; to hold annual *urus* ceremony; performing religious ceremonies; celebrating anniversaries of the Great persons; running a *Madressa* to impart religious education; to celebrate *muharram* and other religious festivals of the *jamāt*; reading of the Kurāṇ and reciting annual *fatiah*; to spend on charities; and maintain a *kabrastān*.

The value of assets of these Public Trusts registered till the end of 31st December, 1953 totalled Rs. 16,68,440 including: Land and buildings of Rs. 14,89,378; Public Securities of Rs. 28,000 and other Investments of Rs. 1,51,062. Their income totalled Rs. 1,26,386 and expenditure Rs. 26,990 of which Rs. 19,268 were spent on religious objects and Rs. 7,722 on charitable objects. The difference between income and expenditure represented such items as Government and local taxes, staff, maintenance of buildings, etc. It also represents, in some cases, unspent income[1].

Condition.

Except the Khojās, Bohorās, and Memans who are traders making from Rs. 3,000—Rs. 10,000 a year, most rich Muslims are landholders. A few Deccan craftsmen, butchers, dyers, and hardware sellers, too few to form distinct classes, earn from Rs. 400—Rs. 1,000. The poor are either low-salaried Government servants, or husbandmen, messengers, servants, and labourers. As a class Kolābā Muslims are orderly, contented, and fairly hardworking. The Bohorās, Khojās, and Memans are noted for their neat, tidy and sober habits, and the Koṅkaṇis and Deccanis for their vigour and shrewdness. Except the Bohorās, Khojās, Memans and a few rich Koṅkaṇi landlords and traders, who can meet their marriage and other special expenses and save, the majority of Kolābā Muslims, through fondness for show and good living and from want of forethought, are generally driven to seek the money-lender's aid to meet their marriage and special expenses. Hence many landlords have lost their lands, either by mortgage or sale. The rest of the poor classes live almost from hand to mouth, and are sometimes forced, through the pressure of their creditors, to leave the district in search of employment. Those who have chosen to settle in Pakistan could be counted only in hundreds.

[1]. *Directory of Public Trusts, Kolaba District*, Government of Bombay, 1955.

CHAPTER 3.

The People
BENE ISRAELS.
History.

BENE ISRAELS, THAT IS, CHILDREN OF ISRAEL who are also known as Jews, are in villages called *Telis* (oilmen) as pressing oil was once their commonest occupation, and *Shanvār Telis* (Saturday oilmen) because they keep Saturday as a day of rest. In 1951 they are returned as numbering 1852 (*m.* 930 ; *f.* 922), 1348 (*m.* 688 ; *f.* 660) in the rural area and 504 (*m.* 242 ; *f.* 262) in the urban area. Nothing definite is yet known about the origin of the Bene Israels. Two views about their coming to India, one saying that they came from Aden and the other that they came from the Persian Gulf receive credence from different writers[1]. Of their history in Kolābā nothing is known. Their own tradition—for, they have no records of any kind—states that they came to India about 1400 years ago from the north, and they were wrecked off Nāvagāṅv a little to the north, of Thaḷ, at the southern entrance to the Bombay harbour. Bene Israels now belong to two endogamous divisions. *Gore* (fair) and *Kāle* (dark). According to their story, the *Gores* are the descendant of the original immigrants and the *Kāles,* of converts, or of the women of the country. The *Gores* and *Kāles,* though the same in religion and customs, are said neither to eat together nor intermarry. The names in common use among men are Abrāham, Beñjāmin, Daniel, Ḍaviḍ, Isac, Jacob, Joseph, Reuben, Samson, Soloman and Samuel ; and among women Leah, Marian, Ribecā, Rahel and Sārāh. Formerly, in addition to these names men were given also such Hindu names, as Hasājī, Bālājī, Elojī. and women Lāḍūbāi, Yesubāi and Sakubāī. Their surnames such as Astamkar, Divekar, Nāvgāṅvkar, Peṇkar, Thaḷkar, and Zirāḍkar are derived from villages marking former settlements.

The men are generally above the middle height and strongly made. They more or less look like Indians and are of about the same complexion as Marāṭhās, perhaps a little fairer. The women are generally good-looking and fair ; some of them have a ruddy tinge in their cheeks, and have lively black eyes, straight nose and thin lips. The men have their hair generally close cropped ; they wear the moustache. some have short beards, but of late many are clean shaven. In former times they used to wear two tufts or locks, one over each ear, and shaved the head, but now the custom has died out. The women wear the hair tied behind the head in a knot, *ambāḍā,* and deck it with flowers. The dress of men which formerly was partly Muslim and partly Hindu, a turban or cap, a Hindu coat, trousers or a waist-cloth and Hindu shoes has now completely changed to that of the English style. Till recently the women dressed like Kuṇbīs in a full sari and loose bodice, passing one end of the sari between the feet and tucking it into the waist and behind, and the other over the head. In recent years there has been a considerable change, the young women taking to the *golnesana,* round mode of wearing the sari and a few copying the Parsi or the Western style. Their ornaments are generally the same as those worn by the middle and low class Hindus of the same rank.

[1] Enthoven, *Tribes and Castes of Bombay*, Vol. I, p. 67.

CHAPTER 3.

The People
BENE ISRAELS.
History.

The home-tongue of Bene Israels is Marāṭhī often mixed with words of Arabic or Hebrew origin; among the rustics usually *r* takes the place of *l* or *ḷ* and *n* of *ṇ*. They live in houses of the better sort generally of one storey. Oil-pressers and others who have cattle generally keep them in shed separate from their houses. The only special article found in their household is a box fixed to the upper part of the right door-post, a box with a small square glass let into the front of it, and inside is a piece of parchment with carefully written verses from Deut, vi 4-9 and xi 13-20, so placed that from outside through the glass or holes in the box the word *Shadaya* (Almighty) can be read.

Food and Drink.

Apart from the usual staple food in use in the district, the Bene Israels eat the flesh of animals, fowl and fish, as admissible under the Levitical Law. Among four-footed animals they eat only such as chew the cud and have divided hoofs. They so abhor swine's flesh that "pig-eater" (*suvar khau*) is their grossest term of abuse. Of birds, only those may be eaten which do not hold their pray in their feet, and of fish, only those with fins and scales. Religion does not prohibit them from the use of alcoholic drinks.

Religion.

Bene Israels worship one God and use no images. They do not attempt to proselytise. The essence of their faith is given in the Hebrew sentence: The Lord, our God, He is one Lord *(Deuteronomy*, vi. 4). All through life this text is in the devout's mouth and while repeating it he touches the right eye with the right thumb, the left eye with the little finger, and the forehead with the three middle fingers. Besides the belief in one God, the Bene Israel's confession of faith includes thirteen articles centered round the faith that the Old Testament is the only true Scripture.

Synagogues.

In this district Bene Israels have their synagogues at Alibāg, Ambepur (Alibāg), Asṭami (Rohā), Borlāi (Murud), Peṇ, Panvel and Revdaṇḍā. The synagogue, the meeting place of the congregation, is known to the Bene Israels as the *masjid* or mosque. In it they have manuscript copies of the Old Testament and consider it to be the divine authority. From the outside, the building looks like a mosque and is surrounded with an enclosure. It has an outer open terrace, where the men keep their shoes, no one being allowed to enter with his shoes on. To the door is fastened a wooden box, which the worshippers kiss as they enter. Inside is a square room with windows to the right and left, and in front, in the west wall is a cupboard-like frame with glass doors, called the ark. In this ark are kept the manuscripts of the Laws of Moses written on pieces of parchment. The minister stands facing the ark in the centre of the synagogue reciting verses, and the congregation listens, seated on benches and chairs. Prayers and singing of songs also form a part of the worship. The staff of the synagogue consists of the *hazan* (minister), the *Kāzi* (religious teacher) who helps in performing ceremonies, and the *samash* (beadle) who is the general servant. The synagogue is financed by voluntary contributions made by the public and the special charges made on occasions like marriage, circumcision, etc. The property of the synagogue is held by trustees, the trust being registered under the Bombay Public Trusts Act, 1950.

Holidays.

Various Jewish fasts and feasts are observed by the Bene Israels but these do not in all cases correspond with those by Jews in other parts of the world. *Rosh Hashana,* New Year Feast, more often called by the Marāṭhī name of "*Navyācā San*" from the preparation of *khīr* or sweet rice then eaten. *Kippur* or Fast of the Atonement is called by the Bene Israels "*dār falnicā saṇ*" or festival of "door-closing", because they used to shut themselves up within doors for the whole day. In *Adar* (Feb.-Mar.) on the 15th occurs *Purim* which is called (*Holicā Saṇ*) probably from its co-incidence, in date with the Hindu *Holi*. In *Ab* (July-Aug.) comes *Tishabe-ab* called by the Bene Israels "*biradyacā saṇ*" from *birdya* or sprouted pulses and other plants eaten that day.

Ceremonies.

The chief ceremonies followed by the community relate to such important life incidents such as birth, circumcision, marriage and death. Formerly these were as important and complicated as those of the Hindus, and had a special interest from the curious mixture of Hindu and Jewish customs. But the tendency of late is to do away with the old customs and to have as few forms as possible.

As among Jews of other countries the Bene Israels have the male child circumcised and named on the eighth day after birth which is called *Hajjan*. There are also ceremonies connected with cradling, shaving and ear-boring of the child which are not strictly followed at present. The purification of the mother may be performed on the fortieth day after a boy's birth, and on the eightieth if it be a girl.

Marriage.

At present the marriageable age for the boy is about 25 and for a girl about 20. The offer of marriage generally comes from the boy's side. The engagement ceremony takes place at the girl's house when the girl is presented with a ring or a small gold ornament; the marriage is celebrated on some subsequent Sunday at a synagogue or any other convenient place. A necessary function of the marriage ceremony is the execution of the marriage contract by the bride and the bridegroom. The contract is attested by the officiating priest and by two or more other persons present, and is handed over to the bride.*

The Bene-Israels, though not prevented from practising polygamy, have as a rule only one wife. The marriage covenant is generally rigidly observed. However, in cases of violation of the contract, the innocent party is allowed a divorce, and the liberty of remarriage; but the cases of divorce are rare. Intermarriage with alien women is discouraged.

Death.

The dead are buried without coffins in graves about six feet deep with head to the east. A burial cannot take place after sunset on Fridays, and before sunset on Saturdays. Similarly, internment is disallowed from 5 p.m. till after sunset on the day before the Day of Atonement. Mourning is generally observed for three days in the case of a child and for seven days in the case of an adult during which time flesh is eschewed. Prayers are offered on the day the mourning ends and a feast is given to those present.

*For details of the ceremony refer *Gazetteer of Bombay State*, Poona District (1954) p. 148.

CHAPTER 3.

The People.
BENE ISRAELS.
Occupation.

Bene Israels are chiefly husbandmen, oil-pressers, carpenters, but some are school masters, shop-keepers and cart-drivers. Many are turners and fitters in Bombay and those who have availed themselves of English education have taken up clerical appointments and some have made a name in the teaching, medical and legal professions. A good many women become nurses, midwives and teachers. At present literacy among the Kolābā Bene Israels is considerably high and a good many among them are employed in the Defence Services.

Since the State of Israel was created, encouragements to settle in Palestine were offered to Jews all over the world. Not a few in India were persuaded to go and settle there. The exodus is steadily on increase. Inquiries made in several places of Kolābā showed that several families have migrated to Israel and happily settled. Many more were thinking of dismantling their establishments in India and going to Palestine, which they said, offered better conditions of livelihood and eventual prosperity to men of talents and industrious habits.

CHAPTER 4—AGRICULTURE AND IRRIGATION

GENERAL ECONOMIC SURVEY

CHAPTER 4.

Agriculture and Irrigation.

GENERAL ECONOMIC SURVEY.

IT IS INTENDED TO DEVOTE THIS PART of the volume to a detailed account of the economic life in the Kolaba district. The chapters that follow deal at some length with Industries, Banking, Trade and Commerce, Communications and Miscellaneous Occupations. The account begins with a detailed description of the agricultural economy of the district. However, to give the reader a bird's-eye view of the various economic aspects of the life of the people, these chapters are preceded by a summary of what is to follow. This will serve as an introduction to the description of the economic organization of the district. In continuation of this, a similar attempt is also made in the chapter 'Economic Thends' which is divided into two sections, 'Standard of Life' and 'Economic Prospects'. The former briefly describes the material requisites enjoyed by people belonging to the various strata of social life in the district within the frame-work of existing resources at their disposal. The latter analyses possibilities of economic development in all the spheres of economic life in future, having regard to economic potentialities of the district coupled with planned efforts of the Government.

Population.

The population of the district rose from 3,81,649 in 1881 to 9,09,083 in 1951, that is, it more than doubled itself during the period. However, the ratio of rural to urban population was unchanged and remained roughly at 8:1. Of the total population of 9,09,083 in 1951, there were 2,49,693 self-supporting persons, 1,76,857 earning dependants and 4,82,553 non-earning dependants.

Agriculture.

The pace of urbanisation has been very slow in the district which continues, even to-day, to be predominantly agricultural. The census of 1951 returned that 6,72,839 persons or about 74 per cent of the total inhabitants depended upon agriculture as a principal means of livelihood and 1,24,379 persons or about 13 per cent of the total inhabitants followed agriculture as a subsidiary means of livelihood.

Of the incumbents depending upon agriculture as a principal means of livelihood, there were 1,78,377 self-supporting persons, 1,52,412 earning dependants and 3,42,050 non-earning dependants. According to another basis of classification, the agricultural class comprised 2,43,027 cultivators of land wholly or mainly owned and their dependants, 3,81,879 cultivators of land wholly or mainly unowned and their dependants, 29,439 cultivating labourers and their dependants and 18,494 non-cultivating owners of land, agricultural rent receivers and their dependants.

Persons belonging to the non-agricultural class, that is, depending on non-agricultural pursuits for their principal means of livelihood, numbered 2,36,244 in 1951 and were composed of 71,316 self-supporting persons, 24,425 earning dependants and 1,40,503

CHAPTER 4.

Agriculture and Irrigation.

GENERAL ECONOMIC SURVEY.

Agriculture.

non-earning dependants. Of the non-agricultural pursuits, production other than cultivation absorbed 74,467 persons, commerce 34,177 persons, transport 20,655 persons and, other services and miscellaneous sources, the remaining 1,06,945 persons. Besides, non-agricultural pursuits provided a secondary means of livelihood to 26, 763 persons.

Cultivated Area.

Of the total area of nearly 17 lakhs of acres (16,96,181 acres), the cultivated area was 7,76,449 acres (45.77 per cent) and area under forests 4,09,684 acres (24.15 per cent) in 1958-59. The average rainfall of the district varies from about 90 inches at Alibag to over 225 inches at Matheran. Agriculture in the district depends mainly on rainfall. In 1958-59, the total cropped area was 5,39,136 acres of which about 5,200 acres were under irrigation. Thus, not even one per cent of the total area under cultivation is irrigated in the district which speaks for poor irrigation facilities obtaining in it. There is no major irrigation work in the district. Mutholi in the Roha taluka, Vasrang in the Khalapur taluka and Kalundra in the Panvel taluka are among the important minor irrigation works. The soils of the district fall under six main categories such as forest soils, *varkas* soils, rice soils, *khar* soils, coastal alluvial soils, and laterite soils. Of these, forest soils are not put to cultivation but yield valuable forest produce like teak, *hirda*, *beheda*, pepper, etc. *Varkas* soils located just below the forest soils are poor in organic matters and nitrogen and are found suitable for the growth of millets. Rice soils occupy the largest area of the district and are best suited for the growth of rice. *Khar* soils situated on the flat levelled land near the creeks are being brought under reclamation. Coastal alluvial soils found all along the coast are best suited for the cultivation of garden crops like coconut, areca-nut, plantain, etc. Laterite soils are observed amongst the Sahyadri Ranges in the trap rock, mainly at Matheran and Poladpur.

Food Crops.

The main food crops are rice, ragi, *vari* and kodra among cereals; *val*, *mug* (green gram), and *udid* (black gram) among pulses; and fruits and vegetables. In 1958-59, food crops occupied 4,35,135 acres and accounted for 80.71 per cent of the total gross cropped area. Rice covered an area of 3,27,711 acres (60.78 per cent), *ragi* 44.608 acres (8.27 per cent), *vari* 23,839 acres (4.42 per cent), *val* 17.433 acres (3.23 per cent), *mug* (green gram) 3,123 acres (0.57 per cent), *tur* 2,526 acres (0.46 per cent), *udid* (black gram) 2,875 acres (0.53 per cent), grass 1,184 acres (0.21 per cent), condiments and spices 2,936 acres (0.54 per cent), fruits 1,965 acres (0.36 per cent) and vegetables 2,840 acres (0.52 per cent).

Non-food Crops.

Fodder, seasamum and coconut are among the important non-food crops. In 1958-59, fodder commanded an area of 99,316 acres or 1.84 per cent of the total cropped area; seasamum 4,218 acres (0.78 per cent); coconut 1,898 acres (0.35 per cent) and sann hemp (Bombay hemp), *ambadi* (deccan hemp), miscellaneous edible oil-seeds and miscellaneous non-food crops together occupied a total of 540 acres (0.10 per cent).

Major forest products are timber, firewood and charcoal, while minor forest products are negligible.

Agriculture. Pressure of population.

In 1958-59, the total area available for cultivation was 8,53,196 acres (including 2,61,924 acres under current and other fallows and 76,747 acres under culturable waste). It worked out to 37.5 *gunthas* per head of population. The net sown area was 5,14,255 acres. It worked out to 22.6 *gunthas* per head of population.

Distribution of land.

Statistics of distribution of land are available in respect of 8,94,269 acres (both *khalsa* and *inam*). The average size of holding for the district worked out to 6.3 acres. Of the 1,42,300 persons holding land, 1,04,908 (73.7 per cent) belonged to the smallest magnitude group of up to five acres and held 2,13,199 acres (23.84 per cent). The average size of holdings of this group worked out to 2.04 acres. There were 26,622 persons (18.8 per cent) with holdings of over five and up to fifteen acres. They held 1,76,801 acres (19.78 per cent). The persons holding over fifteen and up to twenty-five acres of land numbered 5,077 (3.56 per cent) and held 1,00,829 acres (11.27 per cent). There were 4,856 persons (3.41 per cent) belonging to the magnitude group of over twenty-five up to hundred acres who held 2,08,642 acres (23.33 per cent). 763 persons (0.53 per cent) belonged to the magnitude group of over hundred and up to five hundred acres and held a total of 1,24,192 acres (13.88 per cent). However, there were only 74 persons (0.52 per cent) each holding over five hundred acres. They held 70,606 acres (7.89 per cent). The customary laws of inheritance and succession led to the sub-division and fragmentation of holdings, thereby making cultivation uneconomic. The Bombay Prevention of Fragmentation and Consolidation of Holdings Act, 1947, is being implemented to consolidate uneconomic fragments and improve the present position.

Tenancy Legislation.

The Bombay Tenancy and Agricultural Lands Act, 1948, has been enacted to provide security of tenure to tenants. The Act has fixed the minimum rate of rent at one-third and one-fourth of the total crop in the case of non-irrigated lands and irrigated lands, respectively. It also empowers the Government to fix rate of rent lower than the minimum laid down under the Act which was amended in 1956. The main objective of the Government is to remove gradually all intermediaries and make the tiller of soil the owner of land. The Act provides for the purchase of land by the tenant from the landlord under certain conditions. This Act is expected to bring about a more even distribution of land among cultivating owners.

Agricultural Tools.

The field tools and agricultural implements used generally by the cultivators continue to be of the old and indigenous type, though some progress seems to have been made in the direction of the use of improved types of ploughs and cane-crushers. Iron ploughs are slowly replacing the indigenous wooden ones. In 1956, there were 88,016 ploughs, 57 sugar-cane crushers, 261 oil engines and six tractors in the district. High cost of implements and absence of advanced techniques of farming are the main factors responsible for a slow switch-over to modern improved farm tools and agricultural implements.

CHAPTER 4.

Agriculture and Irrigation.

GENERAL ECONOMIC SURVEY.

Agriculture.

Live-stock.

Live-stock continues to be a valuable possession of the farmer and holds an important place in the rural economy of the district. In 1956, there were 1,51,415 bullocks, 1,19,971 cows, 44,320 he-buffaloes, 37,692 she-buffaloes, 1,985 sheep and 53,582 goats, in the district. Poultry population, during the same year, was 6,02,943. Efforts to improve the quality of cattle and sheep as well as to upgrade poultry stock of the district are being made through a number of cattle, sheep and poultry development schemes.

Wages.

Wages in rural areas are paid both in cash and in kind. The average wage rate for a male labourer was Rs. 1-4 per day in the district, though allowance must be made for minor variations between the rates of wages in rural and urban areas. However, skilled operations command high wages even in rural areas. Females are generally paid less and their rate of wages averages about a rupee a day. Wages paid to child labour are still less, being almost half of those paid to female labour.

Industries.

The Kolaba district has been an industrially backward tract and whatever progress the district may have attained can be traced back to the period following the First World War. Briefly, the picture of industrialisation, as it appears at present, is far much better than the one which obtained half a century ago. By industries then was meant a handful of rice mills, two or three electricity generating units and a factory engaged in ayurvedic medicines. The renaissance of the industrial era was perhaps marked here during the First World War when such factors as increase in demand for rice and availability of cheap power among others must have ushered in the development of rice milling business. A few paper manufacturing units and a cutlery workshop which now exist in the district were also unknown to this region till this time.

The total employment in all industries and services was 69,943 in 1951.

Besides these industries, there are a few cottage industries such as charcoal-making, fishing, wool weaving, leather, bamboo-plaiting, carpentry and smithy, salt-making, pottery and brick-making among others.

Trade.

Of the total population of 9,09,083, trade and commerce accounted for 9,866, in 1951. The percentage of self-supporting traders and businessmen to the total population worked out at only 1.1.

Of the total of 9,866 self-supporting persons, 5,870 were from rural areas and the remaining 3,996 were from urban areas. Employment in retail trade was higher than that in wholesale trade.

Since the beginning of the 20th century, the pattern and organisation of trade and commerce have undergone vast changes. The annual turnover of import and export trade was also small. Till 1947, there was no co-operative marketing institution. Regulated markets were not established till 1955.

A number of co-operative marketing organisations have come into existence only recently.

The chief items of import are: Iron beams, screws, nails, jars and cement from Bombay; wheat, jowar and pulses from Bombay, Poona, Satara, Karad, Lonand and Wai; chillies from Karad and Koregaon; coriander from Koregaon and Wai; drugs and medicines from Bombay; cloth hosiery goods, cutlery and stationery articles from Bombay; and metal utensils, watches, electric appliances and footwear from Bombay and Poona.

Rice is by far the most important export commodity of the district. The other articles exported are charcoal, firewood, raw mango (*kairi*), *apta* leaves, and vegetables, Rice flakes (*pohas*) are also an important item of export.

Panvel is by far the biggest collecting centre of paddy and distributing centre of rice. The total turnover of paddy in this market may be estimated at 12 lakhs of Bengali maunds valued at about Rs. 2,10,00,000.

Mahad is another important centre of wholesale trade in rice. Commodities like onions, chillies, garlic, cereals and pulses are brought to Mahad, from the Satara district for being distributed all over the Kolaba district.

Pen is a notable centre of wholesale trade in paddy, rice, rice flakes, salt, artistic images, etc. The average annual turnover of salt is valued at 10 to 12 lakhs of rupees.

The other centres of wholesale trade are Roha, Nagothana, Poynad and Karjat.

The position of the regulated markets in this district is far from satisfactory. The history of regulated markets here can be traced to 1955. At present there are regulated markets at Karjat, Panvel and Pen. The Karjat and Panvel market committees started actual regulation work from December, 1958 and March, 1959, respectively. The commodities regulated under the Bombay Agricultural Produce Markets Act, 1939 are paddy, *nagali* and *vari* in the Kolaba district.

The metric system of weights and measures, under the Bombay Weights and Measures (Enforcement) Act, 1958 has been made applicable to the Panvel town.

Sea-borne Trade.

From the point of view of trade and commerce, Mora, Karanja, Revdanda, Shriwardhan and Murud are the noteworthy ports. The sea-borne traffic is mainly with Bombay and Ratnagiri.

Finance.

As far back as the fifties of the last century, there were no banking establishments in the Kolaba district. Monetary transactions were carried on by money-lenders who were Gujarat Vanis, Marwaris, Brahmins, Sonars, etc. Petty money-lenders had, besides money-lending, other callings too. There was no regular system of book-keeping or of maintaining accounts. The rate of interest varied from 7 to 9 per cent against pawned and personal credit,

CHAPTER 4.
Agriculture and Irrigation.
GENERAL ECONOMIC SURVEY.
Finance.

respectively, in the case of the rich. With middle-class persons, however, it varied between 18 and 37 per cent. Land mortgages were common. Labour, too, was often mortgaged. With the emergence of modern banking system, money-lenders' influence declined a great deal. Nevertheless, they still dominate the field of rural credit. Many of them indulged in nefarious practices. To check these, the Government passed the Money Lenders' Act, 1946 which compels money-lenders to maintain accounts and obtain licences. It also raised the rates of interest from 6 to 9 per cent on secured and 9 to 12 per cent on unsecured loans.

In 1958-59, there were 161 licensed money-lenders in the district. The lowest number of money-lenders was in the Mhasla peta; for, except one person here, the class of money-lenders seemed to be conspicuously absent. The amount of Rs. 11,06,040 was loaned to traders and that of Rs. 8,79,463 to non-traders. Since the transfer of the Bombay Money Lenders' Act to the Co-operative Department and with the creation of the post of the Inspector of Money Lenders for the district, the number of money-lenders holding valid licences has been on the increase.

Co-operative movement was started in the district in 1910 when the first co-operative society was established at Dahiwali-Malegaon in the Karjat taluka. The main intention behind the movement was to make available to the agriculturists cheap credit and to stimulate among the people a sense of co-operation and thrift. However, it was only after Independence that the movement received momentum. Thus, in 1959, there were 645 co-operative societies of various types in the district.

Banking business did not flourish in this district owing to its agricultural and industrial backwardness. At the time the old Gazetteer was published, there was not a single banking establishment in the district. In 1925, the first co-operative bank was opened up at Pen. There are four joint stock banks in the district. However, except the Murud-Janjira Bank with its registered head office at Murud-Janjira, all of them are branches with registered head offices outside the district.

There are various schemes under which financial assistance is given by the State to industrial co-operatives and village industries. Under the State-Aid to Industries Act, 1935, loan and subsidy of Rs. 12,000 has been sanctioned so far for purchasing machinery, working capital, etc. Under the scheme of aid to the educated unemployed, only one person has been granted Rs. 1,500 for the purchase of tools and machinery. A subsidy of Rs. 14,700 has also been granted to backward class artisans for purchasing tools and as capital.

Similarly, an amount of Rs. 13,110 including Rs. 11,710 as loan and Rs. 1,400 as subsidy has been granted to industrial co-operatives either for starting new industries or for running the old ones.

CHAPTER 4.

Agriculture and Irrigation.
GENERAL ECONOMIC SURVEY.
Transport.
Roads.

By March 1958, the total road mileage under jurisdiction of the Public Works Department and the District Local Board was 584.6 miles, of which 513.42 miles were metalled and 71.19 unmetalled. The surface of most of the highways is either cement concrete or asphalted. With the construction of a bridge on the Alibag-Khopoli road near Dharamtar, through traffic has become possible.

The Bombay-Poona road is the only national highway in this district. Its length in the district is 32 miles. The state highways passing through the Kolaba district are as under:—

(1) Bombay-Konkan-Goa road, 95 miles 6 furlongs.

(2) Alibag-Khopoli road, 37 miles.

(3) Mahad-Pandharpur road, 13 miles 5 furlongs.

(4) Surul-Mahabaleshwar-Poladpur road, 15 miles.

There are a number of major district roads connecting important centres of trade and commerce. They serve as arteries to highways.

Railways.

The railway routes traversing this district are.—(i) Bombay-Poona railway line, (ii) Karjat-Khopoli railway line, and (iii) Matheran hill station light railway line. The first two are broad gauge lines, while the third one is a rail-motor route operated only in the fair season. A length of 21 miles of the Bombay-Poona line serves the traffic in the district. The Karjat-Khopoli route which emanates from Karjat on the Bombay-Poona line measures a distance of about 9 miles. The Matheran hill station light railway runs a distance of 13 miles from Neral.

State Transport.

The State Transport services in the Kolaba district are covered in the Thana Division of the State Road Transport Corporation. The nationalisation of passenger services was started in 1950. The number of the State Transport routes passing through the district is 84. The State Transport authorities are also undertaking goods transport since 1953.

Radio Communications.

Under the Rural Broadcasting Contributory Scheme of the Government of Maharashtra, the Directorate of Publicity installed 61 radio sets in the Kolaba district, as under:—

Taluka or Peta	Number of radio sets
Alibag	10
Karjat	2
Khalapur	1
Mahad..	6
Mangaon	1
Mhasla	1
Panvel	13
Pen	8
Roha	7
Sudhagad	5
Shriwardhan	1
Uran	6
District Total	61

CHAPTER 4.

Agriculture and Irrigation.
AGRICULTURAL POPULATION.

AGRICULTURE AND IRRIGATION.

Agriculture is the predominant occupation in the Kolaba district. The census of 1951 returned 9,09,083 persons as inhabitants of the district of whom 6,72,839 persons or 74.01 per cent depended on agriculture for their livelihood. The decennial census figures do not provide a consistent record from decade to decade of the changes in the structure of population engaged in agriculture. The changes have to be gauged from the figures of rural population, given in the census reports, which include not only persons engaged in agriculture and allied occupations but also those engaged in non-agricultural ones. The following table gives the rural and urban population in the district, in 1951:—

TABLE No. I

KOLABA POPULATION, RURAL, URBAN (1951).

Year	Rural		Urban		Total Population
	Number	Percentage to total population	Number	Percentage to total population	
(1)	(2)	(3)	(4)	(5)	(6)
1881 .	3,43,230	89·93	38,419	10 07	3,81,649
1891 ..	4,50,665	88 44	58,919	11·56	5,09,584
1901 ..	6,19,626	89 67	71,354	10·33	6,90,980
1911 ..	6,38,435	93·49	44,478	6·51	6,82,913
1921 ..	5,17,589	91·94	45,353	8·06	5,62,942
1931 ..	6,64,547	91·41	62,470	8·59	7,27,017
1941 ..	7,08,769	91·75	63,710	8·25	7,72,479
1951 ..	8,13,055	89 44	96,028	10 56	9,09,083

Thus, the population of the district more than doubled itself during the period 1881-1951. The rural and urban numbers too experienced similar fluctuations. Broadly speaking, a nine-tenth part of the total inhabitants in the district lived in rural areas. The increase in rural population has kept pace with that in urban population. This does not, however, disprove the fact that urbanisation is taking place in the district. On the other hand, the process of urbanisation is evinced in the increasing number of towns during the period. The following table gives the number of towns, in the district, in 1881 and 1951:—

TABLE No. 2

NUMBER OF TOWNS IN KOLABA DISTRICT (1881-1951).

Year	Number of towns
1881	6
1891	8
1901	8
1911	6
1921	
1931	7
1941	7
1951	12

CHAPTER 4.

Agriculture and Irrigation.

AGRICULTURAL POPULATION.

The increase in the population of all the old towns except Revdanda and the establishment of new towns are a sufficient indication of the process of urbanisation that is gradually taking place. The following table shows the population of towns in 1881 and 1951:—

TABLE No. 3

POPULATION OF TOWNS, KOLABA DISTRICT (1881 and 1951).

Town	Population		Percentage Increase	Percentage Decrease
	1881	1951		
(1)	(2)	(3)	(4)	(5)
Alibag	6,376	8,181	28·30	..
Chaul	5,355	6,751	26·06	..
Karjat	..	2,808	..	..
Mahad	6,804	10,267	50 89	..
Mhasla	..	2,971	..	..
Murud	..	9,744	..	..
Panvel	..	14,861	..	..
Pen	8,082	8,607	6·50	..
Revdanda	6,908	5,987	..	13·33
Roha	4,894	6,880	40·58	..
Shriwardhan	..	10,299	..	..
Uran	..	8,672	..	..
Total ..	38,419	96,028	..	..

According to the 1951 Census, all the populace in Khalapur, Mangaon, Poladpur and Sudhagad talukas lived in rural areas. In all other sub-divisions of the district, the rural population formed at least a three-fourth part of the total population. The following table gives the taluka-wise rural and urban population, in the district, in 1951:—

CHAPTER 4.
Agriculture and Irrigation.
AGRICULTURAL POPULATION.

TABLE No. 4

RURAL AND URBAN POPULATION KOLABA (TALUKA-WISE) (1951).

Taluka or Peta	Rural Population			Urban Population			Total	Percentage of rural population to total population	Percentage of urban population to total population
	Males	Females	Total	Males	Females	Total			
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Alibag	40,572	43,964	84,536	10,528	10,391	20,919	1,05,455	80·16	19·84
Karjat	34,978	32,386	67,364	1,540	1,268	2,808	70,172	96·00	4·00
Khalapur	21,495	20,106	41,601	..	..	..	41,601	100·00	..
Mahad	38,687	45,485	82,172	5,434	4,833	10,267	92,439	88·89	11·11
Mangaon	51,035	56,598	1,07,633	..	..	..	1,07,633	100·00	..
Mhasla	14,828	19,448	34,276	1,502	1,469	2,971	37,247	92·02	7·98
Murud	14,328	15,896	30,224	4,870	4,874	9,744	39,968	75·62	24·38
Panvel	38,991	37,534	76,525	7,948	6,913	14,861	91,386	83·94	16·06
Pen	30,574	30,484	61,058	4,489	4,118	8,607	69,665	87·65	12·35
Poladpur	24,396	27,346	51,742	..	..	..	51,742	100·00	..
Roha	31,751	31,871	63,622	3,438	3,442	6,880	70,502	90·24	9·76
Shriwardhan	17,844	22,742	40,586	4,974	5,325	10,299	50,885	79·76	20·24
Sudhagad	16,714	16,352	33,066	..	..	..	33,066	100·00	..
Uran	20,013	18,637	38,650	4,651	4,021	8,672	47,322	81·67	18·33
Total ..	3,96,206	4,16,849	8,13,055	49,374	46,654	96,028	9,09,083	89·44	10·56

AGRICULTURAL POPULATION.

The district is predominantly agricultural. In 1951, the ratio of the incumbents of agricultural pursuits to those of non-agricultural ones was 3:1. The agricultural classes included cultivators of land wholly or mainly owned, cultivators of land wholly or mainly unowned, cultivating labourers and non-cultivating owners of land, agricultural rent receivers, while non-agricultural classes covered production other than cultivation, commerce, transport and other services and miscellaneous sources. The following table gives the number of persons depending upon agricultural and non-agricultural pursuits, in the district in 1951:—

TABLE No. 5

NUMBER OF PERSONS ENGAGED IN AGRICULTURAL AND NON-AGRICULTURAL PURSUITS, KOLABA DISTRICT (1951)

Nature of Pursuits	Self-supporting Persons			Non-earning dependants		
	Males	Females	Total	Males	Females	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Agricultural ..	1,40,690	37,687	1,78,377	1,56,298	1,85,752	3,42,050
Non-agricultural	60,473	10,843	71,316	54,720	85,783	1,40,503
Total ..	2,01,163	48,530	2,49,693	2,11,018	2,71,535	4,82,553

Nature of Pursuits	Earning dependants			Total		
	Males	Females	Total	Males	Females	Total
(1)	(8)	(9)	(10)	(11)	(12)	(13)
Agricultural	27,526	1,24,886	1,52,412	3,24,514	3,48,325	6,72,839
Non-agricultural.	5,873	18,552	24,425	1,21,066	1,15,178	2,36,244
Total ..	33,399	1,43,438	1,76,837	4,45,580	4,63,503	9,09,083

As already stated, in the absence of comparable data, changes in the population actively engaged in agriculture for their livelihood cannot be presented from decade to decade. However, the 1951 census gives the following figures in regard to the number of people engaged in agriculture in the district, in 1951:—

TABLE No. 6

PERSONS ENGAGED IN AGRICULTURE, KOLABA DISTRICT (1951)

	Self-supporting persons			Non-earning Dependants			Earning Dependants			Persons following other professions as their main occupation but deriving secondary income from Agriculture		
	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Cultivators of land wholly or mainly owned and their dependants.	48,439	14,943	63,382	56,997	68,605	1,25,602	10,553	43,490	54,043	1,15,989	1,27,038	2,43,027
Cultivators of land wholly or mainly unowned and their dependants.	81,701	18,976	1,00,677	87,968	1,00,424	1,88,392	15,905	76,905	92,810	1,85,574	1,96,305	3,81,879
Cultivating labourers and their dependants.	7,852	2,663	10,515	6,224	7,676	13,900	777	4,247	5,024	14,853	14,586	29,439
Non-cultivating owners of land, agricultural rent receivers and their dependants.	2,698	1,105	3,803	5,109	9,047	14,156	291	244	535	8,098	10,396	18,494
Total ..	1,40,690	37,687	1,78,377	1,56,298	1,85,752	3,42,050	27,526	1,24,886	1,52,412	3,24,514	3,48,325	6,72,839

The following table gives the number of persons engaged in allied agricultural occupations in the district, in 1951:—

CHAPTER 4.

Agriculture and Irrigation.

AGRICULTURAL POPULATION.

TABLE No. 7

NUMBER OF PERSONS ENGAGED IN ALLIED AGRICULTURAL OCCUPATIONS, KOLABA DISTRICT (1951)

	Employers			Employees		
	Males	Females	Total	Males	Females	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Stock raising	154	6	160	147	5	152
Rearing of small animals and insects.	..	..	..	..	..	..
Plantation	2	..	2	10	..	10
Forestry and collection of forest products.	39	7	46	608	69	677
Total ..	195	13	208	765	74	839

	Independent workers			Total		
	Males	Females	Total	Males	Females	Total
(1)	(8)	(9)	(10)	(11)	(12)	(13)
Stock raising	185	19	204	486	30	516
Rearing of small animals and insects.	..	1	1	..	1	1
Plantation	18	4	22	30	4	34
Forestry and collection of forest products.	1,535	264	1,799	2,182	340	2,522
Total ..	1,738	288	2,026	2,698	375	3,073

RAINFALL.

It is a well-known fact that rainfall is a prime determinant of the nature and scope of crops in a particular region. On it also depends the adjustment of agricultural operations. The extent and spacing of rainfall perhaps explain for the different culturable practices that obtain in varying degrees between the regions. Afforestation and grow-more-food-campaign are taken up by the Government, because they are activities complementary to each other inasmuch as afforestation helps keep up rainfall and, in consequence, proves to be conducive to good growth of crops. The district receives rains from the south-west monsoons, which commence usually with the opening of June and last till the end of September. Ante-monsoon showers visit in May. Occasionally, north-east monsoon showers occur in October-November, but rarely more than twice in the entire rainy season. The following table gives the average rainfall obtaining in most of the talukas of the district'—

CHAPTER 4.
Agriculture and Irrigation.
RAINFALL.

TABLE No. 8

KOLABA RAINFALL RETURNS

(AVERAGE RAINFALL IN INCHES)[1]

Month	Taluka or Peta								
	Alibag	Karjat	Mahad	Mangaon	Matheran	Panvel	Pen	Roha	Uran
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
April	0·21	0·18	0·38	0·26	0·38	0·08	0·12	0·19	0·06
May	·88	1·37	0·81	0·74	1·22	0·89	0·56	1·85	0·60
June	23·96	24·01	24·79	25·43	33·16	22·29	23·75	29·94	22·51
July	31·75	55·55	49·82	47·05	90·33	47·61	45·37	52·99	31·95
August	18·67	37·63	30·85	27·23	67·34	31·62	29·88	32·72	20·96
September	12·72	18·24	14·83	14·27	30·70	16·45	16·69	14·19	13·11
October	3·08	4·95	8·22	3·87	7·22	4·14	3·49	4·14	5·64
November	0·99	0·93	1·13	0·93	1·41	0·85	1·05	1·24	0·59
December	0·05	0·11	0·08	0·05	0·14	0·15	0·07	0·07	0·05
January	0·08	0·05	0·09	0·09	0·07	0·06	0·05	0·09	0·10
February	0·06	0·02	0·01	0·01	0·07	0·04	0·03	0·02	0·06
March	0·02	0·07	0·03	0·02	0·08	0·03	0·03	0·04	0·05
Total	92·47	143·11	131·04	119·95	232·12	124·21	121·09	137·48	95·58

[1]Based on the rainfall of fifty-eight years from 1901-02 to 1958-59.

AGRICULTURAL SEASONS.

Had it not been for the natural asset of an adequate rainfall with which the district has been endowed, the country would be nothing but a dry and barren piece of land. With the distribution of wells useful for irrigation purposes, numbering in the neighbourhood of four thousand over the entire country, it becomes obvious that the district is ill-equipped with irrigation facilities. This is amply proved by the fact that the net area irrigated in the district accounts for not even one per cent of the total net area sown in it. Naturally, the cultivated land in the district singles out in a *jirayat* or dry crop category, its further classification being subject to the pattern of crops *vis-a-vis* the monsoons. Thus, the early monsoon crops are called *kharif* and the late monsoon crops *rabi*. Whereas the former are taken by rains from the south-west monsoons, the latter are grown with the help of irrigation and occasional fair weather showers due in November. *Kharif* season opens up roundabout June-July and ends in September-October, though occasionally it also receives rains from ante-monsoon showers in May. *Kharif* crops are sown from the first week of June to mid-July and reaped in mid-September and sometimes up to the end of November, while *rubi* crops are generally sown in November and reaped in March. The latter are taken in low-lying areas where water is available from within the sub-soil. No line can be drawn between *kharif* and *rabi* crops. However, broadly speaking, crops grown in the *kharif* season and known as *kharif* crops can be said to comprise, in the main part, cereals such as *bhat* (paddy), *nagali* or *nachani* (ragi), and *vari*, while those taken in the *rabi* season and known as *rabi* crops can be said to include pulses like *val* (green gram), *udid* (black gram) and *tur* among others.

SOILS.

The soils of the district are formed from the Deccan trap which is the predominating rock formation of this district with small out-crops of laterite at a few places in the Poladpur taluka and in the Matheran hills. Various types of these soils are marked out as per topographical situation and location. They are generally grouped as forest, *varkas*, rice, *khar* or salt, coastal alluvial and laterite soils.

Forest soils.

These soils are not used for agricultural purposes but yield valuable forest products such as teak-wood, *hirda* (myrobalan), *beheda*, pepper, etc. However, these soils are heavily eroded due to grazing and cutting of the forest trees.

Varkas soils.

These soils are located just below the forest soils all along the steeper slopes. They are shallow in depth, which varies only between a foot and a foot and a half, heavily eroded and sandy in texture and yellowish red to yellowish grey in colour with acidic reaction. They are poor in organic matter and nitrogen and possess very little retentivity of moisture. They yield *kharif* millets but the production thereof could be increased with the addition of bulky manures, lime and nitrogenous and phosphatic fertilisers.

CHAPTER 4.

Agriculture and Irrigation.

SOILS.

Rice soils.

The district is the second largest producer of rice in the Maharashtra State. The region is peculiarly terraced and, though the small strips in between the two terraces are levelled, it is difficult to get even a few *gunthas* of land in one piece in a levelled condition. The depth varies between two and six feet. They are loamy in texture, yellowish or reddish grey in colour, neutral in reaction and almost devoid of lime. They are formed from the trap rock from the Sahyadri ranges under heavy rainfall and humid climatic conditions. The linear response of rice to the application of nitrogenous, phosphatic and potassic fertilisers is observed in these soils. Addition of bulky manures in these soils is also found to be advantageous from the point of view of yield. There are some patches of *manat* soils in Mangaon taluka which are rich in clay and silt and which become stiff and hard when dry.

Khar soils.

These soils are situated on the flat, levelled land near the sea at the point of creeks formed due to the rivers. They are flat clay to clay loam in texture and reddish or yellowish grey in colour. These soils contain hardly more than one per cent of soluble salts. These soils are formed due to the deposition of salts by the sea or from lands reclaimed from the sea. Large tracts of land are going out of cultivation due to the ingress of the sea and, in order to reclaim these lands, the Government have formed the Khar Land Development Board which has undertaken ambitious projects of the reclamation of *khar* lands.

Coastal alluvium soils.

These soils are found all along the coast and at places where there are no creeks. They are deep soils developed on flat land and loamy in texture with reddish grey colour. They are devoid of clay fraction or humus and are open in nature. The profile is difficult to differentiate and is excessively drained. Calcium carbonate is found in abundance throughout the profile but calcium has not entered the clay complex. The sub-soil water level is only from ten to fifteen feet deep. The salt contents of the well water are higher in the proximity of the sea; but due to excellent drainage, its use has not produced any deleterious effects. The soils are almost neutral or slightly on the alkaline side of neutrality. Good garden crops like coconut, areca-nut, plantain, etc., are grown in these soils, depending upon the availability of water.

Laterite soils.

Out-crops of laterite rock are observed amongst the Sahyadri ranges amidst the trap rock mainly at Matheran and in the Poladpur taluka. These soils mostly occur on the mountain peaks. They are coarser in texture, wherever there are no forests. They are yellowish-red in colour and shallow in depth and yield coarse millets and niger. The heavy rains in the mountainous regions thoroughly leach the soils turning them acidic in reaction and devoid of calcium carbonate. They are rich in sesquioxides, the ratio of silica to sesquioxides being less than two. But they are generally poor in exchangeable bases or in fertility constituents. However, the soils from the forest region are well-supplied with nitrogen and organic matter. The general analysis of the typical soils of the district is given in the table below:—

TABLE No. 9

CHEMICAL ANALYSIS OF SOILS.

Chemical Analysis (1)	Description of Soils: Loamy (2)	Varkas (3)	Laterite (4)	Coastal Alluvial (5)	Salt land or Khar land (6)
Colour	Yellowish to reddish grey.	Yellowish red to yellowish grey.	Yellowish red	Reddish grey	Reddish or yellowish grey.
Depth	1′ — 3′	1′ — 2′	3′ — 5′	5′ — 10′	5′ — 10′
		Per cent on oven	dry matter		
Organic matter	0·7 — 1·8	0·5 — 1·0	2·0 — 3·0	0·7 — 1·5	0·5 — 1·5
Calcium Carbonate	Nil — 0·01	Trace	Trace	5·0 — 10·0	0·05 — 2·00
Sand (Coarse and fine)	5·0 — 10·0	60·0 — 70·0	8·0 — 10·0	20·0 — 35·0	20·0 — 30·0
Silt	30·0 — 35·0	10·0 — 15·0	40·0 — 60·0	30·0 — 40·0	25·0 — 30·0
Clay	30·0 — 40·0	10.0 — 20·0	30·0 — 40·0	15·0 — 30·0	10·0 — 20·0
Textural class	Loam	Sandy	Sandy loam	Clay loam	Clay to Clay loam
Total soluble salts	0·04 — 0.05	Trace	0·02 — 0·04	Trace	1·0 — 3·0
Organic carbon	0·4 — 0·9	0·27 — 0·67	1·5 — 3·0	0·4 — 1·6	0·5 — 1·05
Total Nitrogen	0·04 — 0·06	0·02 — 0·05	0·15 — 0·20	0·06 — 0·10	0·05 — 0·07
C/N	10—16	10—16	10—15	10—16	10—15
PH value	6·7 — 7·2	6·0 — 7·5	4·5 — 6·0	7·0 — 8·0	7·0 — 8·0
			Mgm. per cent on oven	dry matter	
Available P205	8—10	5·10	Trace—5	40—15	10—15
Available K20	12—20	10—20	5—10	20—25	10—15
			millie equivalent per cent on oven.	dry matter	
Exchangeable Ca	20—25	18—25	5—10	30—35	20—30
Exchangeable Mg	7—8	7—10	1—2	5—7	10—11
Exchangeable Na	0·08 — 2·0	2—3	0·01 — 0·02	2·3	7·5 — 12·0
Exchangeable K	0·82 — 1·0	0·44 — 0·8	1—2	0·4 — 0·6	1·2
Exchangeable H	..	..	4—6	..	..
Total Exchangeable bases	30—35	40—43	15—18	35—40	20—35
Base Exchange Capacity	20—35	40—45	19—24	35—40	30—35

CHAPTER 4.

Agriculture and Irrigation.

LAND UTILISATION.

Agriculture and forest are the two important heads in the land utilisation of the district and account roughly for nine lakh acres. The general topography of the district is such that it encourages cultivation and favours the growth of forest. As forest can be said to form only a part and parcel of agriculture, taken in a comprehensive term, the district reflects itself in a peculiar agricultural economy. The dependence of agricultural operations on forest resources for *rabbing* and similar other purposes is a phenomenon known widely. In brief, forest is as important as cultivation in representing the wealth of the district. The following table gives a clear picture of land utilisation, in the district, in 1958-59:—

TABLE No. 10

LAND UTILISATION IN KOLABA DISTRICT (1958-59).

(FIGURES IN ACRES)

Taluka or Peta	Barren land put to non-agricultural uses	Permanent pastures and other grazing lands	Land under miscellaneous pasture and tree crops and groves not included in the area sown	Forest	Culturable waste	Current fallows	Other fallow land	Net area sown	Area sown more than once	Total gross cropped area	Total geographical area by village papers
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Alibag	11,549	5,825	..	34,800	4,793	..	2,390	63,494	3,232	66,726	122,851
Karjat	21,612	15,751	44,580	43,478	..	258	3,672	31,558	1,185	32,743	160,909
Khalapur	15,300	..	..	35,488	1,700	..	111	47,750	1,242	48,992	100,349
Mahad..	84,107	1,222	44,489	23,624	..	..	544	46,268	2,784	49,052	200,254
Mangaon	48,513	..	5,727	34,754	7,420	..	75,241	59,581	4,104	63,685	231,236
Mhasla	19,078	..	..	12,924	5,181	..	18,721	20,871	702	21,573	77,577
Murud	14,858	..	..	17,492	3,200	1,820	11,130	17,020	1,073	18,093	65,520
Panvel	17,523	1,743	..	44,855	792	1,079	20,589	56,651	2,931	59,582	143,232
Pen	12,334	2,103	3,744	39,952	1,590	2,012	20,915	40,798	822	41,620	123,448
Poladpur	17,431	32	..	11,059	232	11,801	32,468	18,913	136	19,049	91,936
Roha	369	3,041	..	55,943	6,970	18,788	28,416	42,740	5,420	48,160	156,267
Shriwardhan	13,842	..	..	6,739	10,142	4,918	3,598	23,867	1,704	25,565	63,405
Sudhagad	17,288	..	..	41,887	30,340	..	1,037	21,740	984	23,563	113,131
Uran	10,467	..	773	6,689	4,387	52	2,364	21,334	263	21,597	46,066
Total ..	304,271	29,717	99,313	409,684	76,747	40,728	221,196	512,585	26,582	539,167	16,96,181

CHAPTER 4.

Agriculture and Irrigation.

LAND UTILISATION.

Sudhagad, Alibag, Mangaon, Panvel, Mahad and Roha appear to have contributed substantially to the net area sown in the district. Similarly, except Mhasla, Shriwardhan, Poladpur and Murud all the sub-divisions seem to share satisfactorily in the total forest area. Roha, Poladpur and Sudhagad account for most of the area under current fallows. With the exception of Roha, Murud and Shriwardhan every sub-division appears to have made a sizeable addition to cultivable and other waste land in the district. The following table indicates taluka-wise distribution of land on agricultural heads in 1958-59:—

TABLE No. 11

LAND UTILISATION, KOLABA (1958-59)

(FIGURES IN ACRES)

Taluka or Peta	Cultivated area						Uncultivated area				Grand Total
	Gross cropped area	Area cropped more than once	Net area sown	Current fallows	Other fallows	Total	Forest	Cultivable waste	Others	Total	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Alibag	66,726	3,232	63,494	..	2,390	65,884	34,800	4,793	17,374	56,967	122,851
Karjat	32,743	1,185	31,558	258	3,672	35,488	43,478	..	81,943	125,421	160,909
Khalapur	48,992	1,242	47,750	..	111	47,861	35,488	1,700	15,300	52,488	100,349
Mahad	49,052	2,784	46,268	..	544	46,812	23,624	..	129,818	153,442	200,254
Mangaon	63,685	4,104	59,581	..	75,241	134,822	34,754	7,420	54,230	96,414	231,236
Mhasla	22,375	702	21,673	..	18,721	40,394	12,924	5,181	19,078	37,183	77,577
Murud	18,093	1,073	17,020	1,820	11,130	29,970	17,492	3,200	14,858	35,550	65,520
Panvel	59,582	2,931	56,651	1,079	20,589	84,319	44,855	792	19,266	64,913	143,232
Pen	41,620	822	40,798	2,012	20,915	63,725	39,952	1,590	18,181	59,723	123,448
Poladpur	19,049	136	18,913	11,801	32,468	63,182	11,059	232	17,463	28,754	91,936
Roha	48,160	5,420	42,740	18,788	28,416	89,944	55,943	6,970	3,410	66,323	156,267
Shriwardhan	25,870	1,704	24,166	4,981	3,898	32,682	6,739	10,142	13,842	30,723	63,405
Sudhagad	23,563	984	22,579	..	1,937	23,616	41,887	30,340	40,904	89,515	113,131
Uran	21,597	263	21,334	52	2,364	23,750	6,689	4,387	11,240	22,316	46,066
District Total	541,107	26,582	514,525	40,728	221,196	776,449	409,684	76,747	102,559	912,541	16,88,990

CHAPTER 4.

Agriculture and Irrigation.

FORESTS.

Forests are classified as reserved and protected. The former can be said to occupy nearly three-fourths of the total area under forest in the district. The Forest and the Revenue Departments of the State Government exercise control over the respective forests in their charge. More than eighty-five per cent of the area under forest is in charge of the Forest Department. Excluding a very small part the entire reserved forest is controlled by the Forest Department. The dual control over forest has created obstacles in the effective maintenance and proper development of afforestation by the Government. Naturally, the Government are anxious to reduce the area under forest with the Revenue Department and transfer the same to the Forest Department. The following table gives the distribution of reserved and protected forest with the different departments on 31-3-1957:—

TABLE No. 12

FOREST AREA IN KOLABA DISTRICT (IN ACRES)

Kind of forest	In charge of		Total
	Forest Department	Revenue Department	
(1)	(2)	(3)	(4)
Reserved	156,862	8,486	165,348
Protected	33,445	24,519	57,964
Total ..	190,307	33,005	223,312

Forest Products.

Forest in charge of the Revenue Department comprises the minor forest produce of which grass forms an important item, while that in charge of the Forest Department produces by large the major forest produce consisting of valuable timber, in the main part, and fuel, tanning material, etc., among other items. The following table shows taluka-wise distribution of the total forest area in the district, in 1958-59.

TABLE No. 13

Distribution of Forest Area in Kolaba District (1958-59)

(In acres)

Range covered	Taluka or Peta	In charge of				Total	
		Forest Department		Revenue Department			
		Reserved	Protected	Reserved	Protected	Reserved	Protected
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Alibag	Alibag	29,838	3,449	906	2,175	30,744	5,624
Karjat	Karjat	31,937	5,216	1,049	2,953	32,986	8,169
Mahad	Mahad and Poladpur ..	29,440	3,200	640	1,280	30,080	4,480
Mangaon	Mangaon	29,248	2,560	640	3,200	29,888	5,760
Mhasla	Mhasla	12,032	3,712	..	..	12,032	3,712
Murud	Murud	14,400	2,688	..	..	14,400	2,688
Nagothana	Roha and Pen	35,149	642	..	190	35,149	832
Panvel	Panvel,Uran and Khalapur ..	51,739	2,857	5,286	11,687	57,025	14,544
Pen	Pen and Khalapur	30,342	3,228	..	2,315	30,342	5,543
Roha	Roha	39,725	1,222	30	565	39,755	1,787
Shriwardhan ..	Shriwardhan	6,912	4,672	..	..	6,912	4,672
Sudhagad	Sudhagad	36,126	..	..	..	36,126	..
	District Total ..	346,888	33,446	8,551	24,365	355,439	57,811

CHAPTER 4.

Agriculture and Irrigation.

CROPPED AREA.

More than eighty per cent of the gross cropped area is under food crops which include cereals and pulses, condiments and spices and fruits and vegetables. Of these, cereals and pulses occupy almost an entire area under food crops, leaving hardly two or three per cent of the total area under food crops for the cultivation of condiments and spices and fruits and vegetables. Non-food crops, which account for nearly one-fifth of the total gross cropped area include grass and *babuls,* edible oil seeds and fibres. Of these, grass and *babuls* take up a little over ninety per cent of the total area under non-food crops. The remaining area under non-food crops is utilised almost wholly in the cultivation of edible oil seeds, leaving a very insignificant portion of it for the growth of fibres. Mangaon, Mahad, Alibag, Panvel and Roha enjoy a significant share in the area under food crops. Karjat, Sudhagad and Poladpur seem to make a very small addition to the area under non-food crops. The contribution to the non-food crops appears to have been made, by places along the sea coast due to the growth of coconut and, by those on the hilly tracts, due to the growth of grass and *babuls.* The following table gives the distribution of area under food and non-food crops in the district, in 1958-59:—

TABLE No. 14

GROSS CROPPED AREA IN KOLABA DISTRICT (1958-59) (IN ACRES).

Taluka or Peta	Area under		Total
	Food crops	Non-food crops	
(1)	(2)	(3)	(4)
Alibag	46,718	20,008	66,726
Karjat	32,526	217	32,743
Khalapur	21,973	27,019	48,992
Mahad	47,596	1,456	49,052
Mangaon	62,333	1,352	63,685
Mhasla	17,943	4,432	22,375
Murud	12,374	5,719	18,093
Panvel	44,485	15,097	59,582
Pen	35,986	5,634	41,620
Poladpur	18,613	436	19,049
Roha	38,968	9,192	48,160
Shriwardhan	18,771	7,099	25,870
Sudhagad	18,329	5,234	23,563
Uran	18,520	3,077	21,597
District Total ..	4,35,135	1,05,972	5,41,107

FOOD CROPS.

Rice, ragi and kodra constitute the cereals and *val, tur, mug* (green gram) and *udid* (black gram), the pulses of the district. Rice alone occupies roundabout eighty per cent of the total area under cereals. More than three-fifths of the area under pulses is under the cultivation of *val. Mug* (green gram), *tur* and *udid* (black gram) are equally prominent among the pulses grown in the district. Betel-nut and chillies are the only condiments and spices. Of these, the latter occupies more than half the area under condiments and spices. Mango shares nearly two-third of the

total acreage under fruits, leaving only a small area for the cultivation of banana and miscellaneous fresh fruits. Almost half the area under vegetables is occupied by brinjal, tomato and sweet potato, and the remaining half, by onion, radish, cabbage and *kharbuj* (musk melon) among other vegetables. The area under sugar crops seems to be insignificant. The following table shows the distribution of various food crops in the district, in 1958-59:—

TABLE No. 15

AREA UNDER FOOD CROPS IN KOLABA (1958-59)

(1)	Acres (2)
Cereals—	
Rice	327,711
Ragi	44,608
Vari	23,839
Kodra	3,392
Others	21
Total	399,571
Pulses—	
Val	17,433
Mug	3,123
Udid	2,875
Tur	2,526
Gram	1,184
Chavali	307
Other pulses	334
Total	27,782
Sugar crops	41
Condiments and spices	
Betel-nut	1,287
Turmeric	20
Chillies	1,606
Others	23
Total	2,936
Fruits—	
Mango	1,591
Banana	158
Others	216
Total	1,965
Vegetables—	
Brinjal	537
Tomato	392
Sweet potato	388
Musk-melon	78
Onion	68
Cabbage	31
Radish	27
Yam	24
Others	1,295
Total	2,840
Grand Total	4,35,135

CHAPTER 4.

Agriculture and Irrigation.

FOOD CROPS.

Mangaon, Mahad, Alibag, Panvel, Pen, Roha and Karjat occupy most of the area under cereals, while Mangaon, Roha and Mahad have a large area under pulses. The cultivation of oil seeds and condiments and spices does not appear to have favoured the district. Fruits and vegetables, too indicate similar trends as Sudhagad, Khalapur, Mahad, Karjat and Poladpur are found to share, each up to ten acres of cultivation under these food crops. This can be easily explained by the poor irrigation facilities obtraining in the district. The sugar-cane crop appears to have centred around Shriwardhan, Mhasla and Alibag which together occupy more than ninety per cent of the total area under the crop. The following table gives taluka-wise distribution of food crops in the district, in 1958-59:—

TABLE No. 16

AREA UNDER FOOD CROPS IN KOLABA DISTRICT (1958-59).

Taluka or Peta	Cereals	Pulses	Condiments and spices	Fruits and vegetables	Sugarcane	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Alibag ..	42,396	3,047	442	833	..	46,718
Karjat ..	31,060	1,234	51	178	3	32,526
Khalapur	20,728	734	200	307	4	21,973
Mahad ..	43,210	4,166	148	60	12	47,596
Mangaon..	56,597	5,321	217	189	..	62,333
Mhasla ..	16,676	802	144	321	..	17,943
Murud ..	10,914	996	305	157	2	12,374
Panvel ..	41,449	1,261	454	1,321	..	44,485
Pen ..	34,906	771	24	285	..	35,986
Poladpur	17,690	667	202	54	..	18,613
Roha ..	33,314	5,490	108	39	17	38,968
Shriwardhan.	15,484	1,811	599	874	3	18,771
Sudhagad	16,959	1,332	37	1	..	18,329
Uran ..	18,188	150	5	177	..	18,520
Total ..	3,99,571	27,782	2,936	4,805	41	4,35,135

NON-FOOD CROPS.

Among the non-food crops of the district can be included fibres, edible oil-seeds and fodders. Sann-hemp (Bombay hemp) and *ambadi* (Deccan hemp) represent the fibres; coconut and sesamum, the edible oil-seeds; and grass and *babuls*, the fodders of the district. Grass and *babuls* account for an entire area under non-food crops, leaving six or seven per cent of the latter for the cultivation of fibres and oil-seeds. Of the crops other than fodders, sesamum and coconut appear to be the most prominent and the cultivation

of fibres does not seem to favour the district. The following table shows the distribution of non-food crops in the district, in 1958-59:—

TABLE No. 17

AREA UNDER NON-FOOD CROPS IN KOLABA DISTRICT (1958-59).

(1)	Acres (2)	Total acres (3)
Fibres—		
Jute	88	
Sann-hemp (Bombay hemp)	120	408
Ambadi (Deccan hemp)	200	
Edible oil-seeds—		
Coconut	1,898	
Sesamum	4,218	6,175
Others	59	
Fodder crops	99,316	99,316
Drugs and narcotics	15	15
Miscellaneous	58	58
	Total ..	1,05,972

The following table gives taluka-wise distribution of non-food crops in the district, in 1958-59:—

TABLE No. 18

AREA UNDER NON-FOOD CROPS IN KOLABA DISTRICT (1958-59).

Taluka or Peta (1)	Oil seeds (2)	Drugs and narcotics (3)	Fibres (4)	Fodder (5)	Miscellaneous non-food crops (6)	Total (7)
Alibag	1,369	..	74	18,509	58	20,010
Karjat	153	..	64	..	..	217
Khalapur ..	..	..	..	27,019	..	27,019
Mahad	489	..	..	967	..	1,456
Mangaon.. ..	1,334	..	18	..	..	1,352
Mhasla	759	..	15	3,658	..	4,432
Murud	211	1	94	5,413	..	5,719
Panvel	9	..	1	15,087	..	15,097
Pen	133	..	34	5,467	..	5,634
Poladpur ..	420	..	16	..	..	436
Roha	546	..	44	8,602	..	9,192
Shriwardhan ..	604	14	21	6,460	..	7,099
Sudhagad ..	143	..	27	5,064	..	5,234
Uran	5	..	..	3,070	..	3,075
Total ..	6,175	15	408	99,316	58	1,05,972

CHAPTER 4.

Agriculture and Irrigation.

HOLDINGS.

Size of Holdings.

The size of holdings is bound to differ between any two districts owing to a number of factors. The slice of land available for cultivation and the number of persons entitled to share in it are the cogent of these and have, hence, a direct bearing on the problem. The latter depends, in the main part, on the system of land tenure prevalent in a region. The Khoti system of tenure, for example, has had an adverse effect in the past on the size of holdings which appears to be further aggravated by the laws of inheritance and succession applicable to the Hindus and the Muslims of whom the district has a majority. The average size of holdings has, in the course of years, showed itself attenuated. At present, it is five *gunthas* in Alibag, eight *gunthas* in Pen, eight *gunthas* each in Roha and Mangaon and ten in Mahad. Thus, the holding appears to be unduly small, usually measuring a few gunthas. The following table gives the quinquennial statement of holdings in Government ryotwari area, in the district, in 1952-53:—

TABLE No. 19

QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RYOTWARI AREA IN KOLABA DISTRICT.

Magnitude Group	CLASS A[1]			CLASS B[2]			CLASS C[3]			TOTAL	
	Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres		Number of Persons	Area held in acres
		Khalsa	Inam		Khalsa	Inam		Khalsa	Inam		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Up to 5 acres	85,924	159,231	1,974	1,734	3,853	39	17,250	46,131	1,971	104,908	213,199
Over 5 acres, up to 15 acres	21,116	115,657	1,131	330	3,155	111	5,176	55,145	1,602	26,622	176,801
Over 15 acres, up to 25 acres	3,109	48,874	572	115	1,921	8	1,853	48,430	1,024	5,077	100,829
Over 25 acres, up to 100 acres	2,928	85,595	202	149	10,693	85	1,779	109,066	3,001	4,856	208,642
Over 100 acres, up to 500 acres	280	22,792	1,198	13	2,337	..	470	93,592	4,273	763	124,192
Over 500 acres	4	2,827	717	4	7,541	..	66	42,778	16,743	74	70,606
Total ..	113,361	434,976	5,794	2,345	29,500	243	26,594	395,142	28,614	142,300	894,269

[1] Covers persons who cultivate land themselves with or without the help of hired labour.

[2] Covers persons who do not cultivate land themselves, but supervise and direct cultivation by labourers or farm servants.

[3] Covers persons who receive rent, but do not directly or indirectly take part in cultivation.

CHAPTER 4.

Agriculture and Irrigation.

HOLDINGS.

Size of Holdings.

The average size of holding for the district as a whole works out to 6.7 acres. More than three-fourths of the total number of occupants have holdings measuring up to five acres, although the holding of a person belonging to this magnitude group averages to a little over two acres. Those having holdings of over a hundred acres account for roundabout one per cent in the total number of occupants of land, but they are, all the same, found to share a little over twenty-three per cent of the total land occupied by holders within different magnitude groups. On the other hand, a vast majority of occupants whose holdings measure up to five acres have to be content with only a fifth slice of the total land available for distribution. This tendency of uneven distribution of land in the district can also be noticed in its different sub-divisions. In fact, it is found to exist in all parts of the district, though perhaps in varying degrees. The following tables give the taluka-wise quinquennial statements of holdings in Government ryotwari area in the district, in 1952-53:—

TABLE No. 20

QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RYOTWARI AREA IN ALIBAG TALUKA.

Magnitude Group	CLASS A[1]			CLASS B[2]			CLASS C[3]			TOTAL	
	Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres		Number of Persons	Area held in acres
		Khalsa	Inam		Khalsa	Inam		Khalsa	Inam		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Up to 5 acres	12,349	15,878	..	598	792	..	3,352	6,608	..	16,299	23,278
Over 5 acres, up to 15 acres	758	6,653	..	29	259	2	1,036	7,403	66	1,823	14,383
Over 15 acres, up to 25 acres	159	1,856	75	17	355	8	235	3,754	45	411	6,093
Over 25 acres, up to 100 acres	46	1,638	7	7	206	..	193	7,510	153	246	9,514
Over 100 acres, up to 500 acres	4	506	..	2	248	..	33	6,599	113	39	7,466
Over 500 acres	..	..	..	..	..	..	2	1,363	..	2	1,363
Total ..	13,316	26,531	82	653	1,860	10	4,851	33,237	377	18,820	62,097

[1] Covers persons who cultivate land themselves with or without the help of hired labour.

[2] Covers persons who do not cultivate land themselves, but supervise and direct cultivation by labourers or farm servants.

[3] Covers persons who receive rent, but do not directly or indirectly take part in cultivation.

CHAPTER 4.
Agriculture and Irrigation.
HOLDINGS.

TABLE No. 21

QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RYOTWARI AREA IN KARJAT TALUKA.

Magnitude Group	CLASS A[1]			CLASS B[2]			CLASS C[3]			TOTAL	
	Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres		Number of Persons	Area held in acres
		Khalsa	Inam		Khalsa	Inam		Khalsa	Inam		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Up to 5 acres	4,320	10,133	215	18	27	..	878	2,793	17	5,216	13,185
Over 5 acres, up to 15 acres	1,213	9,809	..	9	78	54	359	3,658	26	1,581	13,625
Over 15 acres, up to 25 acres	325	8,048	..	2	32	..	285	6,240	50	612	14,370
Over 25 acres, up to 100 acres	257	10,054	1	8	373	..	195	8,004	29	460	18,461
Over 100 acres, up to 500 acres	25	2,602	..	..	..	..	73	15,766	33	98	18,401
Over 500 acres	2	1,699	..	..	..	..	8	6,837	27	10	8,563
Total ..	6,142	42,345	216	37	510	54	1,798	43,298	182	7,977	86,605

[1] Covers persons who cultivate land themselves with or without the help of hired labour.

[2] Covers persons who do not cultivate land themselves, but supervise and direct cultivation by labourers or farm servants.

[3] Covers persons who receive rent, but do not directly or indirectly take part in cultivation.

TABLE No. 22

QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RYOTWARI AREA IN KHALAPUR TALUKA.

Magnitude Group	CLASS A[1]			CLASS B[2]			CLASS C[3]			TOTAL	
	Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres		Number of Persons	Area held in acres
		Khalsa	Inam		Khalsa	Inam		Khalsa	Inam		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Up to 5 acres	2,478	5,988	38	35	105	..	1,473	4,827	147	3,986	11,105
Over 5 acres, up to 15 acres	708	5,331	..	32	210	..	474	3,611	90	1,214	9,242
Over 15 acres, up to 25 acres	197	3,269	..	6	129	..	144	2,473	42	347	5,913
Over 25 acres, up to 100 acres..	79	4,401	..	10	305	..	156	7,970	217	245	12,893
Over 100 acres, up to 500 acres	..	..	..	..	..	..	35	5,494	142	35	5,636
Over 500 acres	..	..	..	..	..	..	3	1,359	818	3	2,177
Total ..	3,462	18,989	38	83	749	..	2,285	25,734	1,456	5,830	46,966

[1] Covers persons who cultivate land themselves with or without the help of hired labour.

[2] Covers persons who do not cultivate land themselves, but supervise and direct cultivation by labourers or farm servants.

[3] Covers persons who receive rent, but do not directly or indirectly take part in cultivation.

TABLE No. 23

QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RYOTWARI AREA IN MAHAD TALUKA

Magnitude Group	CLASS A[1]			CLASS B[2]			CLASS C[3]			TOTAL	
	Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres		Number of Persons	Area held in acres
		Khalsa	Inam		Khalsa	Inam		Khalsa	Inam		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Up to 5 acres	16,424	43,410	355	156	469	..	1,982	9,237	235	18,562	53,706
Over 5 acres, up to 15 acres	4,121	30,750	63	65	510	..	80	5,232	147	4,266	36,702
Over 15 acres, up to 25 acres	309	8,761	135	15	266	..	96	3,546	267	420	12,975
Over 25 acres, up to 100 acres..	230	8,207	47	16	504	..	135	7,592	636	381	16,986
Over 100 acres, up to 500 acres	7	905	..	..	..	..	29	7,903	615	36	9,423
Over 500 acres	..	..	..	..	.	..	..	..	..	..	..
Total ..	21,091	92,033	600	252	1,749	..	2,322	33,510	1,900	23,665	129,792

[1] Covers persons who cultivate land themselves with or without the help of hired labour.

[2] Covers persons who do not cultivate land themselves, but supervise and direct cultivation by labourers or farm servants.

[3] Covers persons who receive rent, but do not directly or indirectly take part in cultivation.

TABLE No. 25

QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RYOTWARI AREA IN MANGAON TALUKA.

Magnitude Group	CLASS A[1]			CLASS B[2]			CLASS C[3]			TOTAL	
	Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres		Number of Persons	Area held in acres
		Khalsa	Inam		Khalsa	Inam		Khalsa	Inam		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Up to 5 acres	15,869	25,291	35	103	283	..	1,829	3,420	34	17,801	29,063
Over 5 acres, up to 15 acres	8,639	22,200	325	68	817	..	464	6,038	69	9,171	29,449
Over 15 acres, up to 25 acres	968	9,299	225	7	243	..	151	4,852	..	1,126	14,619
Over 25 acres, up to 100 acres..	1,466	12,098	..	80	8,044	..	195	18,701	55	1,741	38,898
Over 100 acres, up to 500 acres	93	4,747	502	2	304	..	97	5,236	..	192	10,789
Over 500 acres	1	524	..	4	7,541	..	11	7,403	567	16	16,035
Total ..	27,036	74,159	1,087	264	17,232	..	2,747	45,650	725	30,047	138,853

[1] Covers persons who cultivate land themselves with or without the help of hired labour.

[2] Covers persons who do not cultivate land themselves, but supervise and direct cultivation by labourers or farm servant

[3] Covers persons who receive rent, but do not directly or indirectly take part in cultivation.

TABLE No. 25

Quinquennial Statement of Holdings in Government Ryotwari Area in Mhasla Peta.

Magnitude Group	CLASS A[1]			CLASS B[2]			CLASS C[3]			TOTAL	
	Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres		Number of Persons	Area held in acres
		Khalsa	Inam		Khalsa	Inam		Khalsa	Inam		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Up to 5 acres	2,810	5,993	49	255	598	15	391	790	11	3,455	7,456
Over 5 acres, up to 15 acres	461	3,774	12	40	342	5	139	1,055	41	640	5,229
Over 15 acres, up to 25 acres	124	1,775	..	14	259	..	47	894	23	185	2,951
Over 25 acres, up to 100 acres	79	28,648	25	9	245	..	52	1,803	206	140	30,927
Over 100 acres, up to 500 acres	14	2,223	..	3	583	..	23	4,725	888	40	8,419
Over 500 acres	..	..	..	..	..	..	4	2,494	..	4	2,494
Total	3,488	42,413	86	321	2,027	20	656	11,761	1,169	4,464	57,476

[1] Covers persons who cultivate land themselves with or without the help of hired labour.

[2] Covers persons who do not cultivate land themselves, but supervise and direct cultivation by labourers or farm servants.

[3] Covers persons who receive rent, but do not directly or indirectly take part in cultivation.

TABLE No. 26

QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RYOTWARI AREA IN MURUD PETA.

Magnitude Group	CLASS A[1]			CLASS B[2]			CLASS C[3]			TOTAL	
	Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres
		Khalsa	Inam		Khalsa	Inam		Khalsa	Inam		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Up to 5 acres	3,030	2,989	49	4	23	..	383	819	28	3,417	3,908
Over 5 acres, up to 15 acres	292	2,329	27	17	181	..	117	1,348	25	426	3,910
Over 15 acres, up to 25 years	47	688	..	2	36	..	49	1,017	212	98	1,953
Over 25 acres, up to 100 acres..	32	1,918	55	1	36	..	30	2,468	2	63	4,479
Over 100 acres, up to 500 acres	12	1,718	577	1	344	..	12	3,170	140	25	5,949
Over 500 acres	1	604	717	..	..	..	4	2,586	2,230	5	6,137
Total ..	3,414	10,246	1,425	25	620	..	595	11,408	2,637	4,034	26,336

[1] Covers persons who cultivate land themselves with or without the help of hired labour.

[2] Covers persons who do not cultivate land themselves, but supervise and direct cultivation by labourers or farm servants.

[3] Covers persons who receive rent, but do not directly or indirectly take part in cultivation.

TABLE No. 27

QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RYOTWARI AREA IN PANVEL TALUKA.

Magnitude Group	CLASS A[1]			CLASS B[2]			CLASS C[3]			TOTAL	
	Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres
		Khalsa	Inam		Khalsa	Inam		Khalsa	Inam		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Up to 5 acres	7,237	9,444	407	..	37	2	..	3,282	756	7,237	13,928
Over 5 acres, up to 15 acres	1,104	5,613	373	..	170	10	..	6,054	575	1,104	12,795
Over 15 acres, up to 25 acres..	318	2,676	47	..	18	..	..	3,018	80	318	5,839
Over 25 acres, up to 100 acres	330	4,164	3	..	178	..	..	9,284	60	330	13,689
Over 100 acres, up to 500 acres	61	2,567	..	..	158	..	..	7,456	26	61	10,207
Over 500 acres	..	..	..	..	..	..	8	6,178	..	8	6,178
Total ..	9,050	24,464	830	..	561	12	8	35,272	1,497	9,058	62,636

[1] Covers persons who cultivate land themselves with or without the help of hired labour.

[2] Covers persons who do not cultivate land themselves, but supervise and direct cultivation by labourers or farm servants.

[3] Covers persons who receive rent, but do not directly or indirectly take part in cultivation.

TABLE No. 28

QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RYOTWARI AREA IN PEN TALUKA.

Magnitude Group	CLASS A[1]			CLASS B[2]			CLASS C[3]			TOTAL	
	Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres
		Khalsa	Inam		Khalsa	Inam		Khalsa	Inam		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Up to 5 acres	5,642	8,806	42	275	385	9	1,990	3,565	130	7,907	12,937
Over 5 acres, up to 15 acres	586	4,142	24	15	102	11	617	4,535	84	1,218	8,898
Over 15 acres, up to 25 acres	106	1,851	20	7	79	..	132	2,251	57	245	4,258
Over 25 acres, up to 100 acres	67	3,299	..	4	175	..	147	7,809	32	218	11,315
Over 100 acres, up to 500 acres	12	2,957	..	2	275	..	42	7,289	1,146	56	11,667
Over 500 acres	..	..	..	..	..	..	13	5,289	9,353	13	14,642
Total ..	6,413	21,055	86	303	1,016	20	2,941	30,738	10,802	9,657	63,717

[1] Covers persons who cultivate land themselves with or without the help of hired labour.

[2] Covers persons who do not cultivate land themselves, but supervise and direct cultivation by labourers or farm servants.

[3] Covers persons who receive rent, but do not directly or indirectly take part in cultivation.

TABLE No. 29

QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RYOTWARI AREA IN POLADPUR PETA.

Magnitude Group	CLASS A[1]			CLASS B[2]			CLASS C[3]			TOTAL	
	Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres
		Khalsa	Inam		Khalsa	Inam		Khalsa	Inam		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Up to 5 acres	1,307	3,543	490	..	..	..	2,070	4,001	386	3,377	8,420
Over 5 acres, up to 15 acres	992	7,211	..	..	..	..	560	5,800	289	1,552	13,300
Over 15 acres, up to 25 acres	141	2,708	..	..	..	..	402	13,800	100	543	16,608
Over 25 acres, up to 100 acres	..	..	..	..	..	..	317	18,819	332	317	19,151
Over 100 acres, up to 500 acres	..	..	..	..	..	..	14	1,409	242	14	1,651
Over 500 acres	..	..	..	..	..	..	3	723	1,902	3	2,625
Total	2,440	13,462	490	..	..	..	3,366	44,552	3,251	5,806	61,755

[1] Covers persons who cultivate land themselves with or without the help of hired labour.

[2] Covers persons who do not cultivate land themselves, but supervise and direct cultivation by labourers or farm servants.

[3] Covers persons who receive rent, but do not directly or indirectly take part in cultivation.

TABLE No. 30

QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RYOTWARI AREA IN ROHA TALUKA.

Magnitude Group	CLASS A[1]			CLASS B[2]			CLASS C[3]			TOTAL	
	Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres
		Khalsa	Inam		Khalsa	Inam		Khalsa	Inam		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Up to 5 acres	4,281	7,666	15	117	143	13	1,098	2,498	50	5,496	10,385
Over 5 acres, up to 15 acres	922	7,947	6	21	140	23	699	3,610	24	1,642	11,750
Over 15 acres, up to 25 acres	186	3,369	..	6	114	.	120	2,382	..	312	5,865
Over 25 acres, up to 100 acres..	124	5,419	..	10	398	..	186	8,504	47	320	14,368
Over 100 acres, up to 500 acres	21	3,990	..	2	267	..	78	17,013	12	101	21,282
Over 500 acres	..	..	..	..	..	..	7	5,232	24	7	5,256
Total ..	5,534	28,391	21	156	1,062	36	2,188	39,239	157	7,878	68,906

[1] Covers persons who cultivate land themselves with or without the help of hired labour.

[2] Covers persons who do not cultivate land themselves, but supervise and direct cultivation by labourers or farm servants.

[3] Covers persons who receive rent, but do not directly or indirectly take part in cultivation.

TABLE No. 31

QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RYOTWARI AREA IN SHRIWARDHAN TALUKA.

Magnitude Group	CLASS A[1]			CLASS B[2]			CLASS C[3]			TOTAL	
	Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres
		Khalsa	Inam		Khalsa	Inam		Khalsa	Inam		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Up to 5 acres	3,200	8,855	217	170	222	.	1,500	2,021	123	4,870	11.438
Over 5 acres, up to 15 acres	475	4,415	255	25	65	..	355	3,000	36	855	7,771
Over 15 acres, up to 25 acres	50	2,034	70	32	172	..	100	1,713	..	182	3,989
Over 25 acres, up to 100 acres..	70	1,626	64	..	..	..	44	2,661	981	114	5,332
Over 100 acres, up to 500 acres	5	102	119	..	..	..	13	3,328	916	18	4,465
Over 500 acres	..	.	..	..	.	..	1	519	826	1	1,345
Total ..	3,800	17,032	725	227	459	.	2,013	13,242	2,882	6,040	34,340

[1] Covers persons who cultivate land themselves with or without the help of hired labour.

[2] Covers persons who do not cultivate land themselves, but supervise and direct cultivation by labourers or farm servants.

[3] Covers persons who receive rent, but do not directly or indirectly take part in cultivation.

TABLE No. 32

QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RYOTWARI AREA IN SUDHAGAD PETA.

Magnitude Group	CLASS A[1]			CLASS B[2]			CLASS C[3]			TOTAL	
	Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres
		Khalsa	Inam		Khalsa	Inam		Khalsa	Inam		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Up to 5 acres	983	1,911	36	3	3	..	304	737	54	1,290	2,741
Over 5 acres, up to 15 acres	418	3,605	46	9	104	..	276	2,406	130	703	6,291
Over 15 acres, up to 25 acres	110	2,119	..	7	137	..	92	1,677	148	209	4,081
Over 25 acres, up to 100 acres..	92	3,711	..	4	167	..	129	5,917	251	225	10,046
Over 100 acres, up to 500 acres	8	435	..	1	158	..	21	5,793	..	30	6.386
Over 500 acres	..	..	..	..	..	..	..	1,283	..	..	1,283
Total ..	1,611	11,781	82	24	569	..	822	17,813	583	2,457	30,828

[1] Covers persons who cultivate land themselves with or without the help of hired labour.

[2] Covers persons who do not cultivate land themselves, but supervise and direct cultivation by labourers or farm servants.

[3] Covers persons who receive rent, but do not directly or indirectly take part in cultivation.

CHAPTER 4.
Agriculture and Irrigation.
HOLDINGS.

TABLE No. 33

QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RYOTWARI AREA IN URAN PETA.

Magnitude Group	CLASS A[1]			CLASS B[2]			CLASS C[3]			TOTAL	
	Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres
		Khalsa	Inam		Khalsa	Inam		Khalsa	Inam		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Up to 5 acres	5,994	9,324	26	..	766	..	..	1,533	..	5,994	11,649
Over 5 acres, up to 15 acres	427	1,878	..	..	177	6	..	1,395	..	427	3,456
Over 15 acres, up to 25 acres	69	421	..	..	81	..	..	813	..	69	1,315
Over 25 acres, up to 100 acres	56	412	..	..	62	85	..	2,024	..	56	2,583
Over 100 acres, up to 500 acres	18	40	..	..	..	..	..	2,411	..	18	2,451
Over 500 acres	..	..	..	..	..	..	2	1,512	996	2	2,508
Total	6,564	12,075	26	..	1,086	91	2	9,688	996	6,566	23,962

[1] Covers persons who cultivate land themselves with or without the help of hired labour.

[2] Covers persons who do not cultivate land themselves, but supervise and direct cultivation by labourers or farm servants.

[3] Covers persons who receive rent, but do not directly or indirectly take part in cultivation.

Prevention of Fragmentation and Consolidation of Holdings.

The extremely uneconomic size of holdings is the problem of a general nature and, in all probability, finds its root in the sub-division of land arising out of the laws of inheritance and succession of the Hindus and the Muslims. Dwarfed and scattered holdings have been since long recognised as a deadweight on the clock of agricultural progress without any effective measures being initiated to set right this problem till Independence. The Government passed an enactment entitled, "The Prevention of Fragmentation and Consolidation of Holdings Act, 1947" which became operative from January 1948. It provides for the prevention of fragmentation of agricultural holdings as also for their consolidation and, to effect the same, deals with the determination of local standard areas, treatment of fragments, procedure for consolidation, and lastly, with the effect of consolidation proceedings or of the consolidation of holdings. In its former part, it aims at wearing away fragmentation of land any further. A fragment means a plot of land of less extent than the appropriate standard area determined under the Act. A standard area in respect of any class of land means the area which the Government may, from time to time, determine as the minimum area necessary for profitable cultivation in any particular local area. In its latter part, it aims at the consolidation of holdings which means amalgamation and, where necessary, the re-distribution of holdings or portions thereof in any village, *mahal* or taluka or any part thereof so as to reduce the number of plots in holdings. The Act authorises the State Government to settle provisionally, for any class of land, in any local area, the minimum area that can be cultivated profitably as a separate plot, after such enquiry as it deems fit and, after consultation with the district advisory committee appointed by it. The provisionally settled areas are published in the official gazette so as to invite objections from the persons concerned. The Government considers objections, if any, received within three months of publication of the provisionally settled minimum areas and determines the standard area for each class of land in a local area. The Act also prescribes that fragments must be entered in the Record of Rights and other village records and notices must be given to all persons and interests in the lands concerned. After the issue of such notices, the transfer of a fragment is prohibited, unless such a transfer merged it in a contiguous survey number or in a recognised sub-division thereof. Furthermore, such a fragment cannot be leased to any person other than one cultivating land contiguous to the fragment. The Act provides that no land shall be transferred or partitioned so as to create a fragment and that transfer or partition of any land contrary to the provisions of the Act is deemed void and the owner of such land is liable to pay a fine not exceeding Rs. 250. But the owner of such a fragment is permitted to transfer it to the Government on payment of compensation payable under the provisions of the Land Acquisition Act, 1894. Even in the execution of decrees of civil courts, no partition or separation of a share is to be made so as to create a fragment. The Act also prohibits the Government or a local body from acquiring or selling land in a manner which will leave a fragment.

CHAPTER 4.

Agriculture and Irrigation.

HOLDINGS.

Prevention of Fragmentation and Consolidation of Holdings.

Thus, the pivotal on which the entire scheme of prevention of fragments is based appears to be the determination of the standard area by the Government. The standard area takes into account the economic size of the plot and not of a holding which may be composed of several plots. Naturally, such economic plots determined on the basis of standard area certainly pool into an economic unit of cultivation. The standard area at different places may vary in accordance with the productivity of soil and the cost of cultivation. The standard area specified for the district can be given as under:—

Taluka or Peta	Villages covered	Class of land	Standard area in acres
(1)	(2)	(3)	(4)
Alibag	All		
Karjat	All		
Khalapur	All		
Mahad	All		
Mangaon	All	Dry	0·20
Murud	Korlai	Rice	0·15
Panvel	All		
Pen	All	Garden	0·50
Roha	All		
Shriwardhan	Bagmandala		
Sudhagad	Nere		
Uran	All		
Mhasla	Sanderi	Varkas	6·00
		Rice	1·00
		Garden	1 00
Poladpur	All	Dry	0·20
		Rice	1·00
		Garden	1·00

It appears thus, that land is classified as dry, rice, garden and *varkas* for the purpose of fixing the standard area. Moreover, in certain parts of the district, the same is prescribed as eight *gunthas* for dry land, from six to eight *gunthas* for rice land, from twenty *gunthas* to one acre for garden land and six acres for *varkas* land. Naturally, the range of the standard area in the district seems to vary between six *gunthas* and six acres at different places on the basis of classification of land.

The scheme of consolidation falls broadly into three categories on the basis of holdings, plots or cultivation. Of these, the last category aims at co-operative farming without, at the same time, interfering with the proprietary rights in land. It is, however, rarely practised. The first few forms aim at pooling the holdings into compact blocks and are found to be more commonly pursued. They imply re-distribution of land within the existing rights of ownership and involve a volley of problems to facilitate its successful implementation. Thus, the valution of holdings is a problem of prime importance, as it helps re-distribution of land in a manner that will ensure the persons concerned a fair deal. For this purpose, lands of equal fertility and out-turn are chosen for an exchange. Where, however, this is not feasible, the party

standing to lose is entitled to recover the loss by way of compensation from the party standing to benefit subsequent to consolidation, the amount of compensation being fixed in accordance with the Land Acquisition Act, 1894. Every owner to whom a holding is allotted is given the same rights in holding and any encumbrances such as a lease, mortgage, debt, etc., are likewise transferred to the new holding.

Consolidation of holdings is left to the option of the people, who are often scared away from its benevolent implications due to a basic traditional approach to the problem and the lack of education. So far, the scheme has not made any appreciable progress in its limited sphere of activity which has hitherto remained restricted to Panvel, Khalapur and Karjat talukas.

The following table gives the relevant details of the consolidation scheme undertaken at these places till December 1958:—

TABLE No. 34

STATISTICS OF VILLAGES UNDER THE CONSOLIDATION SCHEME OF HOLDINGS.

Taluka	Number of villages selected for the scheme	Number of villages completed in the scheme	Number of holdings		Number of Fragments		Acreage available for consolidation at villages completed in the scheme
			Before consolidation	After consolidation	Before consolidation	After consolidation	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Panvel ..	182	106	28,090	11,322	8,965	1,162	37,767
Karjat ..	38	7	1,107	617	352	127	8,287
Khalapur ..	80	28	6,267	2,273	3,350	1,706	1,610
Total ..	300	141	35,464	14,212	12,667	2,995	47,664

The consolidation scheme has concentrated on the Panvel taluka which accounts for more than three-fourths of the total area available for consolidation. Nevertheless, it appears to have made an appreciable progress by reducing the number of holdings to forty per cent and number of fragments to twenty-four per cent within few years of its implementation. The following table specifies villages incorporated under the scheme of consolidation

CHAPTER 4.

Agriculture and Irrigation.

HOLDINGS.

Prevention of Fragmentation and Consolidation of Holdings.

in the district together with an indication of places which have been completed under it, till December 1958[1]:—

TABLE No. 35

VILLAGES SELECTED UNDER CONSOLIDATION SCHEME OF HOLDINGS.

Panvel taluka—

Sr. No.	Name of village
1	Padeghar.
2	Gavan.
3	Ghatyacha Kotha.
4	Kamothe.
5	Gheremanik Gad.
6	Kharghar.
7	Kolhekhar.
8	Mosare.
9	Nandaikhar.
10	Owe
11	Owale.
12	Sonkhar.
13	Vaghiwali.
14	Karanjade.
15	Vadghar.
16	Kalamboli
17	Apte.
18	Kopar
19	Koral.
20	Gherawadi.
21	Dapoli.
22	Pargaon Dungi.
23	Usroli Bk.
24	Kalundre.
25	Kunde Vahad.
26	Kundave.
27	Chindhran
28	Chikhale.
29	Chipale.
30	Pargaon.
31	Bhatan.
32	Moho.
33	Patnoli.
34	Taloje.
35	Digheti.
36	Ladivali.
37	Nanoshogothe.
38	Sangurli.
39	Morbe.
40	Nandgaon.
41	Lonwali.
42	Banbavi.
43	Kon.
44	Vadvali.
45	Wardoli.
46	Palaspe.
47	Kewale.
48	Kelawane.
49	Karnalla.
50	Chavandholi.
51	Newali.
52	Hedutane.
53	Kanpoli.
54	Tondhare.
55	Nitale.
56	Pendhar.
57	Adai.
58	Pali-pachanand.

Panvel taluka—cont.

Sr. No.	Name of village
59	Beed.
60	Ghot.
61	Nawade.
62	Rohinjan.
63	Karvale Bk.
64	Pisarve.
65	Pale Bk.
66	Sai.
67	Shirdhon.
68	Valavali.
69	Taloje Majkur.
70	Dundre.
71	Turbhe.
72	Harigram.
73	Tembhode.
74	Umroli.
75	Pale Kh.
76	Vavonje
77	Ambhe tarf Waje.
78	Nawade Khar.
79	Deherang.
80	Karmeli tarf Waje.
81	Shilochar Raichur.
82	Tamsai
83	Bhanghar.
84	Vehegaon.
85	Ambhe tarf Taleje.
86	Sangteli
87	Deepuri.
88	Ambivali.
89	Godhe
90	Shiwensai.
91	Dhamani
92	Bonset.
93	Chervali.
94	Pali devad.
95	Kondale.
96	Wangni tarf Taleje.
97	Nagzari.
98	Kirvali.
99	Adivali.
100	Ajivali.
101	Kondap.
102	Belpade.
103	Wajpur.
104	Devad.
105	Chorabhe.
106	Waje.
107	Padghe.
108	Karambali.
109	Koparoli.
110	Kanman.
111	Pali.
112	Shedung.
113	Valup.
114	Berle.
115	Sangade.
116	Mohope.

[1] The scheme of consolidation is complete in 106 villages bearing serial Nos. 77 to 182 in the Panvel taluka, in seven villages bearing serial Nos. 32 to 38 in the Karjat taluka and in twenty-eight villages bearing serial Nos. 54 to 80 in the Khalapur taluka.

TABLE No. 35—*cont.*

VILLAGES SELECTED UNDER CONSOLIDATION SCHEME OF HOLDINGS—*cont.*

Panvel taluka—cont.

Sr. No.	Name of village
117	Usaroli.
118	Khenvale.
119	Shivkar.
120	Asudgaon.
121	Ritghar.
122	Machiprabal.
123	Chinchwali tarf Waje.
124	Vihighar.
125	Barvai.
126	Maldunge.
127	Pali Bk.
128	Poyanje.
129	Wangnit Waje.
130	Shilotter Langad.
131	Shirvali.
132	Kolhe.
133	Mohodar.
134	Manghar.
135	Wakdi.
136	Bhorale.
137	Bhingar.
138	Belavali.
139	Chichavali tarf Taleje.
140	Mahalung.
141	Kherane Bk.
142	Nitlas.
143	Khanav.
144	Vichumbhe.
145	Nere.
146	Bhardghar.
147	Arivali.
148	Deravali.
149	Somthane.
150	Ashte.
151	Kasalkhand.
152	Narpali.
153	Akulwadi.
154	Gulgunda.
155	Giravale.
156	Kalhe.
157	Dativali.
158	Jatade.
159	Hadambe.
160	Kasarbhat.
161	Doololi Bk.
162	Jambhivali.
163	Chal.
164	Ghodsovane.
165	Savak.
166	Chavne.
167	Durde.
168	Dapivali.
169	Bamnoli.
170	Sarsai.
171	Kasap.
172	Savane.
173	Kalivali.
174	Waveghar.
175	Karde Kh.
176	Deololi Kh.
177	Save.
178	Kushivali.
179	Road pali.

Panvel taluka—cont.

Sr. No.	Name of village
180	Kherane Kh.
181	Akurli.
182	Dhonsar.

Karjat taluka—

Sr. No.	Name of village
1	Ambiwali tarf Boredi.
2	Ambivali Kh.
3	Ashane.
4	Bamnoli.
5	Baredi.
6	Bendse.
7	Bhanseli.
8	Bhutivali.
9	Bopele.
10	Borle.
11	Chinchvali.
12	Chinchavali.
13	Diksal.
14	Eksai.
15	Ganegaon
16	Halivali.
17	Jite.
18	Kiravali.
19	Kolhare.
20	Koshane.
21	Kumbhe.
22	Mamdopura
23	Mangaon.
24	Nasarapur
25	Pimploli Kh.
26	Shil.
27	Shirse.
28	Ukrul.
29	Umroli.
30	Vengaon.
31	Vave.
32	Dahivali of tarf Need.
33	Dahivali tarf Varedi.
34	Akurle.
35	Wanjale.
36	Garpoli.
37	Savargaon.
38	Bamnoli.

Khalapur taluka—

Sr. No.	Name of village
1	Asare.
2	Borivali.
3	Dhamni.
4	Hal Kh.
5	Kaleli Raiti.
6	Kaire.
7	Kharsondi.
8	Kumbhivali.
9	Lodhivali.
10	Lohop.
11	Masgaon.
12	Savroli.
13	Talavali.
14	Jembhari.
15	Ajoshi.
16	Anjaran.

TABLE No. 35—*cont.*

VILLAGES SELECTED UNDER CONSOLIDATION SCHEME OF HOLDINGS—*cont.*

Khalapur taluka—cont. Sr. No.	Name of village	*Khalapur taluka* Sr. No.	Name of village
17	Bhelavale.	49	Rees.
18	Beed Kh.	50	Sawroli.
19	Borgaon Kh.	51	Madap.
20	Borgaon Bk.	52	Wavarle.
21	Ghodivali.	53	Sarang.
22	Hal Bk.	54	Wayal.
23	Jambrung.	55	Washivali.
24	Kalote Mokashi.	56	Borivali
25	Kelvali	57	Kolhivali.
26	Levej.	58	Pali.
27	Mankivali.	59	Asroti
28	Morbe.	60	Kandharoli.
29	Mulgaon Bk.	61	Vinegaon.
30	Mulgaon Kh.	62	Shirvali.
31	Nanivali.	63	Wanve.
32	Navendhe.	64	Nimbodo.
33	Niphan	65	Parade.
34	Niwade.	66	Pashil.
35	Padghe.	67	Ambivali.
36	Pali Bk.	68	War.
37	Rahatwade.	69	Wagembe.
38	Shedvali.	70	Dharni.
39	Shengaon.	71	Jambivali.
40	Sondewadi.	72	Kare.
41	Wani.	73	Kopari.
42	Varese	74	Nigdoli.
43	Vihari.	75	Pand.
44	Wadvihir.	76	Wanivali.
45	Wangni.	77	Ward
46	Wasrang	78	Tapgaon.
47	Wawandhal.	79	Nadode.
48	Kumbe.	80	Chembharli.

CO-OPERATIVE FARMING.

Co-operative farming which implies pooling of land and joint management has a direct relevance in the implementation of a progressive agricultural economy. For, without undermining the sense of proprietorship and the accompanying incentive of industry it carries, one can say, that co-operative farming brings with it all advantages that a larger farm may possess. Co-operative farming may assume different forms, the most common among them being collective farming, tenant-farming, better farming and joint farming.

The co-operative collective farming society undertakes the cultivation of land owned or taken on lease. No dividend is paid on share capital. Members are entitled to claim wages for their labour and bonus too, which is distributed only in the case of profits, *pro rata* their wages. They can, if they so desire, withdraw membership in which case they are entitled to ask for a refund of capital.

The co-operative tenant-farming society does not undertake the cultivation of land as described above. It owns land or acquires it on lease for its division into blocks, each block being given on a rental basis to the tiller, who is asked to produce in accordance with the plan as may be laid down by the society. The members can enjoy all facilities in respect of seed, finance and implements.

CO-OPERATIVE FARMING.

The co-operative better farming society is an organisation in which ownership as well as management of land rest with the individual. The society provides its members better seed and manures and extends facilities for irrigation, storage and marketing. The co-operative joint farming society is one in which the land of a small owner is pooled into one unit, though proprietorship rests with individual members. It enjoys advantages of large-scale farming and is hence best suited for eradicating the evils of sub-division and fragmentation of holdings.

However, in actual practice, co-operative farming in the district assumes exclusively the form of tenant-farming. The following table summarises the position of the societies, in 1959:—

TABLE No. 36

DETAILS OF TENANT-FARMING SOCIETIES IN KOLABA DISTRICT (1959).

Name of the Society	Taluka	Number of Members	Reserve Fund (in rupees)	Share Capital (in rupees)
(1)	(2)	(3)	(4)	(5)
Dapoli Co-operative Tenant-Farming Society, Ltd.	Roha ..	114	123	585
Dhanakane Co-operative Tenant-Farming Society, Ltd.	Roha ..	48	248	1,960
Kille Co-operative Tenant-Farming Society, Ltd.	Roha ..	17	17	170
Shirdhon Co-operative Tenant-Farming Society, Ltd.	Panvel ..	15	17	75
Anandwadi Co-operative Tenant-Farminig Society, Ltd.	Khalapur ..	15	15	500
Bhadivadi Co-operative Tenant-Farming Society, Ltd.	Karjat ..	16	4	40
	Total ..	225	424	3,330

Of these societies, the one at Dapoli in the Roha taluka has been functioning with a total land measuring about eighteen acres. It has taken a loan of Rs. 7,000 from the Government and utilised the same in the construction of a sluice gate. Of the six societies on the roll, only one referred to above was functioning in 1959, while the remaining ones could not continue with their operations for want of land, owned or leased. Furthermore, due to the implementation of the Tenancy Act, it has been all the more difficult for agriculturists to pool their immoveable property for the purpose of collective cultivation. The district has one irrigation society at Bhadav in the Mangaon taluka. The irrigation scheme of the society involved an expenditure of Rs. 7,480, which was reimbursed by the Government, half as a subsidy and the remaining half as a loan. The society grows vegetables in an area measuring about ten acres.

CEREALS.

The Kolaba district grows a variety of cereals on 3,99,571 acres of land. The important ones are rice (*bhat*), ragi (*nagli* or *nachani*), vari and kodra (*harik*). Other varieties are grown only on a small scale.

CHAPTER 4.

Agriculture and Irrigation.

CEREALS.

Bhat.

The district is known as a granary of rice. Thus, out of a little over ten lakh tons of out-turn of rice in the State, a sixth part is shared by the Kolaba district. The following table shows acreage under and out-turn of rice, in the district, since 1945-46:—

TABLE No. 37

ACREAGE AND OUT-TURN OF RICE IN KOLABA DISTRICT (1945-46 TO 1955-56).

Year (1)	Area (in acres) (2)	Out-turn (in tons) (3)
1945-46	2,71,431	1,38,847
1946-47	2,71,481	1,38,871
1947-48	2,71,913	1,42,271
1948-49	2,72,159	1,40,679
1949-50	3,13,500	1,29,900
1950-51	3,11,500	1,41,100
1951-52	3,11,600	1,51,700
1952-53	3,16,900	1,56,800
1953-54	3,22,200	1,99,900
1954-55	3,23,600	1,65,100
1955-56	3,25,800	1,59,300

In 1958-59, the crop covered 3,27,711 acres, of which sweet lands accounted for 2,64,635 acres and *khar* lands, for 63,076 acres, which means that of the total acreage under paddy, four-fifths is occupied by sweet lands, and the rest, by *khar* lands. Alibag, Panvel, Mangaon, Mahad, Roha and Karjat talukas are important producers of rice and make up nearly seventy per cent of the total area occupied by the crop in the district. The following table gives taluka-wise acreage under rice, in the district, in 1958-59:—

TABLE No. 38

AREA UNDER RICE (TALUKA-WISE) IN KOLABA DISTRICT (1958-59).

Taluka or Peta	Area (in acres)
Alibag	42,364
Karjat	27,904
Khalapur	19,413
Mahad	30,652
Mangaon	38,472
Mhasla	8,343
Murud	10,080
Panvel	40,592
Pen	33,092
Poladpur	8,407
Roha	27,961
Shriwardhan	9,931
Sudhagad	12,432
Uran	18,077
Total ..	3,27,711

As a consequence of the Government policy of the reclamation of *Khar* lands, more acreage will be brought under cultivation of paddy in course of time. The out-turn of rice falls into twenty-four varieties belonging to two broad categories, red and white. Red rice is an inferior quality grown in low-lying salt lands near creeks which are liable to be flooded by spring tides. White rice is a superior quality grown in lands beyond the reach of salt waters. Of the sixteen varieties of white rice, seven known as early (*halve*) varieties ripen about mid-October and nine varieties known as late (*garvi*) a month later. The seven early (*halve*) varieties are *panvel, pandre, nirpunj, mahadi, avchite, kacheri,* and *nadkalam* and the nine late (*gavri*) ones are *patni, bodkai, kothimbri, tamdisal, jirasal, kolamb* and *kinjal*. The remaining eight varieties of rice include *manjarvel, harkhel, ratai, malkudai, vailechi, morchuka, kilanz* and *bhadas*. The improved varieties of paddy grown in the district include the early EK-70 of a medium coarse quality, the mid-late *bhadas*-1303 of a coarse quality, the mid-late K-540 of a fine quality and finally the late K-42 of a fine quality. Of these, the first matures in 110 to 115 days; the second, in 120 to 125 days; the third, in 132 to 135 days; and the last, in 145 to 150 days. In salt lands, the seed is germinated and then broadcast. This method is locally known as *rahu*. In sweet lands, the crop is transplanted. Most of the farmers are found to adopt the method of transplantation, as major portion of the area under paddy is occupied by sweet lands. A detailed description of the method of paddy cultivation is given in the preceding pages. The cost of cultivation of paddy is about Rs. 150 per acre, as shown below:—

TABLE No. 39

COST OF CULTIVATION OF PADDY PER ACRE (1958).

Items of Expenditure	Amount (in rupees)
Seed (one half Bengali maund)	10
Ploughing	25
Sowing and transplanting..	24
Manuring	30
Weeding	4
Cutting and storing	25
Threshing, cleaning, etc.	18
Cartage	6
Sundries	10
Total ..	152

The average yield per acre of land is about fifteen Bengali maunds of paddy worth Rs. 225 and a thousand bundles of paddy straw worth Rs. 40 which, therefore, leaves the cultivator a net margin of Rs. 113 per acre of paddy cultivation. If, however, the Japanese method is pursued, the net return will be higher, although at the initial stage, it may cause an apparent increase in expenditure. The cultivation of paddy by the new method involves an expenditure of Rs. 310 per acre which amounts to a

CHAPTER 4.

Agriculture and Irrigation.

CEREALS.

Bhat.

little more than thrice that incurred in the age-old method of cultivation. The average yield per acre of land then is about thirty Bengali maunds of paddy worth Rs. 450 and two thousand bundles of paddy straw worth Rs. 80. The net margin to the cultivator works out to Rs. 220 per acre of land, which is almost twice that under the old method. This has resulted in the Government making an intensive propaganda in favour of the Japanese method of paddy cultivation. A pilot scheme has been launched in the Panvel block of the district from 1957-58, whereby the required fertilisers and crop finance are made available to cultivators in time through co-operative societies. Recently, cultivators have begun to realise the importance of the new method and some of them have already taken up to it, although the pace of progress in this direction appears to be very slow. A poor response from cultivators in spite of all Government efforts to encourage intensive method of cultivation owes, in all probability, to the fact that the cultivators are only groping in the dark as a result of illiteracy and have developed a strong lethargy to come out of the strangle-hold on their minds of the indigenous method since times immemorial.

Nagli.

Nagli or *nachani* (ragi) is important both as food and fodder crop and is raised in *varkas* lands and on hilly slopes of almost all talukas in the district, but more particularly in Roha, Mangaon, Mahad, Poladpur, Karjat, Mhasla and Shriwardhan. The crop occupies nearly 50,000 acres and yields an out-turn of about 15,000 tons annually. The following table gives acreage under and out-turn of ragi, in the district, since 1945-46:—

TABLE No. 40

AREA AND OUT-TURN OF RAGI IN KOLABA DISTRICT (1945-46 TO 1955-56).

Year (1)	Area (in acres) (2)	Out-turn (in tons) (3)
1945-46	36,674	11,461
1946-47	36,805	12,049
1947-48	36,807	12,323
948-49	36,930	11,980
1949-50	47,900	14,000
1950-51	47,800	14,200
1951-52	48,700	13,000
1952-53	50,500	15,000
1953-54	51,500	15,600
1954-55	51,600	15,100
1955-56	48,700	14.700

The ripe grain is used for preparing bread and *nachani* flour, in making a cooling drink called *ambil*. The crop is only next to paddy and occupied 44,608 acres in 1958-59. The following table gives taluka-wise acreage under ragi, in the district during the same year:—

TABLE No. 41

ACREAGE UNDER RAGI (TALUKA-WISE) IN KOLABA DISTRICT (1958-59).

Taluka or Peta	Area (in acres)
Alibag	21
Karjat	2,189
Khalapur	823
Mahad	8,715
Mangaon	10,424
Mhasla	4,135
Murud	512
Panvel	613
Pen	1,172
Poladpur	7,140
Roha	3,001
Shriwardhan	3,113
Sudhagad	2,677
Uran .. .	73
Total .	44,608

In hilly tracts, land is allowed to remain uncultivated for a number of years depending upon the kind of soil. On hill slopes, soil is cleared of brushwood which, with other available rubbish such as cow-dung, grass, etc., is burnt to serve as manure. Seeds are sown after the surface is smoothened and sufficiently wetted under rains. In a month's time, seedlings are broadcast on the ploughed soil. The crop does not require any special care till it is ready for harvest. Harvesting is done in October by plucking earheads which are then threshed under bullocks' feet and the seeds are separated. As the stalks of the crop are hard, reaping is comparatively difficult and costly. Usually, it takes four persons about eight days to reap the crop in three acres of cultivation. The average yield of the crop varies from ten to twelve Bengali maunds worth from Rs. 170 to a little over Rs. 200 as against the cost which varies from sixty to seventy rupees. The crop is thus as profitable as paddy.

CHAPTER 4.

Agriculture and Irrigation.

CEREALS.

Vari.

Vari holds the third place in the tillage of cereals and is taken on *varkas* or hilly lands after *nagli* or *nachani*, especially in Roha, Mangaon, Mahad, Sudhagad and Mbasla sub-divisions. The following table gives acreage under *vari*, in the district, since 1950-51 :—

TABLE No. 42

AREA UNDER VARI IN KOLABA DISTRICT (1950-51 TO 1955-56).

Year	Area (in acres)
1950-51	23,700
1951-52	23,800
1952-53	24,900
1953-54	26,000
1954-55	25,700
1955-56	24,900

It covered 23,839 acres of land in 1958-59. The following table shows taluka-wise acreage occupied by the crop, in the district, in 1958-59:—

TABLE No. 43

AREA UNDER VARI (TALUKA-WISE) IN KOLABA DISTRICT (1958-59)

Taluka or Peta	Area (in acres)
Alibag	11
Karjat	967
Khalapur	488
Mahad	3,727
Mangaon	6,479
Mhasla	3,122
Murud	322
Panvel	244
Pen	642
Poladpur	2,058
Roha	2,178
Shriwardhan	1,704
Sudhagad	1,859
Uran	38
Total	23,839

Vari.

Vari is a hill millet and entirely a *kharif* crop in the sense that it is never irrigated. It is a poor food crop and a worthless fodder. It is cooked like rice and sometimes ground into flour and made into bread and largely demanded by the poorer classes. Its straw is inferior and used for burning the land as a *rab* material. It is raised like *nagli* or *nachani* from seedlings and the cultivation of both the crops is very much alike, with the exception that no brushwood is burnt on the steeper slopes, as the soil retains enough of manure imported from the burns of the *nagli* or *nachani* crop taken in the previous year. Thus, seed-bed is rabbed as in paddy and *nagli* or *nachani*. While seedlings are growing, the field is ploughed three or four times during the first three weeks of rains. About one pound of seed per *guntha* is broadcast on the seed-bed and from five to seven *gunthas* of seed-bed can furnish seedlings sufficient for an acre. Transplantation is done with the same care and provision as in the case of rice and *nagli* or *nachani*. *Vari* is not manured directly, since the residual effect of the manure applied to the previous crop is sufficient. The crop is hand-weeded once in August. If transplanted in July, it ripens about October-November. The grain is dehusked by pounding. The average yield of the crop is about seven Bengali maunds per acre worth a hundred rupees which is roughly double the cost incurred for its cultivation per acre. Thus, the crop gives a poor margin to cultivators as compared with rice and *nagli* or *nachani*.

Harik.

Harik (kodra) grows either on flat land or on steep slopes of hills and is raised in Mangaon, Mahad, Roha, Poladpur, Mhasla and Shriwardhan talukas. The following table gives acreage and out-turn of the crop in the district since 1945-46:—

TABLE No. 44

AREA AND OUT-TURN OF KODRA IN KOLABA DISTRICT (1945-46 TO 1955-56).

Year	Area (in acres)	Out-turn (in tons)
1945-46	2,471	625
1946-47	2,479	867
1947-48	2,482	879
1948-49	2,619	803
1949-50	4,300	1,300
1950-51	4,400	600
1951-52	4,300	1,000
1952-53	3,500	900
1953-54	3,500	1,100
1954-55	3,600	900
1955-56	3,400	1,000

CHAPTER 4.

Agriculture and Irrigation.

CEREALS.

Harik.

The crop covered 3,392 acres, in 1958-59. Mangaon and Mhasla sub-divisions partake of about seventy per cent of the area occupied by the crop in the district. The following table shows the taluka-wise distribution of Kodra, in the district, in 1958-59:—

TABLE No. 45

AREA UNDER KODRA (TALUKA-WISE) (1958-59).

Taluka or Peta	Area (in acres)
Mahad	116
Mangaon	1,222
Mhasla	1,076
Poladpur	85
Roha	172
Shriwardhan	721
Total ..	3,392

Harik follows *vari* and does not require the soil to have brushwood burnt on it. To obtain best results, the land which is mostly *varkas* or hill land, is ploughed four times after the first rainfall and seed is *broadcast* at a rate of fifteen to twenty pounds per acre and covered thereafter. The crop is sown in July. It is once weeded by hand and harvested by the end of October. It is cut close to the ground with a sickle and tied into bundles of sheaf size, exposed to the sun for a week and is then stacked. It is threshed under the feet of bullocks. As the newly harvested grains possess narcotic properties, the latter are neutralised in a mixture of cow-dung and water before the former are ground. *Kodra* is eaten by the poorer classes only, who prefer it in various ways and from repeated use are able to consume it with impunity. The average yield of the crop works out to about four Bengali maunds worth Rs. 55 as against the cost of Rs. 35 to Rs. 30 per acre of cultivation. Thus, the crop earns a low income to the cultivator.

PULSES.

The district grows various kinds of pulses, chief among them being *val, mug* (green gram), *tur, udid* (black gram), *harbhara* (gram), *chavali*, etc. The area covered by them came to 27,782 acres in the district in 1958-59.

Val.

The district stands first throughout the State in raising *val*. The crop occupies nearly 20,000 acres and shares roughly an eighth part of the total area under the crop in the State. The following table gives the area under *val* in the district since 1950-51:—

TABLE No. 46

AREA UNDER VAL IN KOLABA DISTRICT (1950-51 TO 1955-56).

Year	Area (in acres)
1950-51	20,200
1951-52	19,600
1952-53	18,800
1953-54	18,700
1954-55	18,600
1955-56	19,600

It occupied 17,433 acres of land in 1958-59 in which Roha, Alibag and Mangaon talukas together shared well nigh sixty per cent. The following table gives taluka-wise distribution of the crop, in the district, in 1958-59:—

TABLE No. 47

AREA UNDER VAL (TALUKA-WISE) (1958-59).

Taluka or Peta	Area (in acres)
Alibag	2,791
Karjat	556
Khalapur	507
Mahad	1,684
Mangaon	2,501
Mhasla	380
Murud	904
Panvel	1,053
Pen	615
Poladpur	7
Roha	4,316
Shriwardhan	1,354
Sudhagad	629
Uran	136
Total ..	17,433

The crop is taken as a *rabi* crop or as a second crop in rice fields. It is damaged by heavy rains, cloudy and cold weather when flowers begin to fall off and fertilisation fails to take place. In the district, it is taken in rice lands, after the rice crop is harvested. Land is ploughed repeatedly for three or four times. Seeds are dropped in furrows through a single tube attached to the plough. Usually, from thirty to forty pounds of seed are broadcast in one acre of land and covered with earth. Two varieties of *val* are grown in the district, *goda* and *kadva*. In the Roha taluka, the system of sowing, locally known as *thok val* is in vogue, whereby seed is dibbled in the standing rice crop. Thus, by the time the paddy is reaped, the *val* plant reaches a height of from six to nine inches. This facilitates the growth and early maturity of the crop by about a month. But usually, *val* is sown in November and harvested in March. The crop becomes ready for harvest in 130 to 150 days. When leaves turn yellow and drop off, the crop is said to be fully ripe. Generally, pods are plucked as they become mature. If the soil holds moisture sufficient to ripen the crop, plucking is undertaken which goes on for about two months. Ripe plants are cut close to the ground with sickles and taken to the threshing-floor, where they are dried under the sun and then beaten with sticks to separate seeds. Similarly, pods are threshed under a stone-threshing-roller. In highly assessed garden land, *val* is sometimes taken as a catch crop, when the opportunity occurs, it is sown immediately after the harvest of the previous crop and, if this is done, the moisture retained by the soil is sufficient to bring *val* to maturity. A crop grown in this manner has a restorative effect on the garden land and the

CHAPTER 4. — Agriculture and Irrigation. PULSES. Val.

crop shading the ground suppresses weeds. This crop ripens in February-March. *Val* seeds are slightly bitter and small and are used as *dal*. The cost of cultivation of the crop varies from twenty to thirty rupees per acre of cultivation, the yield whereof averages about ten Bengali maunds.

Mug.

Mug (green gram) is raised as a *rabi* crop in the district in paddy fields after paddy is harvested. It occupied 3,123 acres in 1958-59 and the share of Mangaon, Mahad and Roha talukas therein came to about seventy per cent. The following table shows taluka-wise distribution of green gram, in the district, in 1958-59:—

TABLE No. 48

AREA UNDER MUG (TALUKA-WISE) (1958-59).

Taluka or Peta	Area (in acres)
Alibag	64
Karjat	295
Khalapur	57
Mahad	148
Mangaon	209
Marud	9
Panvel	110
Pen	14
Poladpur	1
Roha	179
Shriwardhan	5
Sudhagad	93
Total ..	1,184

The crop is grown in heavy lands which retain moisture. Fields are prepared by two or three ploughings or by one ploughing only and followed by an operation with a blade harrow. Nothing more than a rough tilth need be attempted. The seed is broadcast at a rate of from fifteen to twenty pounds per acre and covered with earth. The seedlings begin to appear after a week or so. The crop is hoed after twenty days by interculturing tools once and also hand-weeded, if necessary. The crop soon shades, covers the ground and smothers weeds. In about seventy days, green pods are ready to be picked up and, in another three or four weeks, pods become dry and the crop is ready for harvest. Plants are uprooted and removed to the threshing-floor after harvest, whereafter they are stacked for a week. They are then threshed by beating with sticks or by trampling under the feet of oxen. The ripe pulse is consumed whole or split. Leaves and stalks are much prized as fodder. The cost of cultivation of the crop is about twenty rupees per acre of cultivation, the yield whereof varies from one and a half to two and a half Bengali maunds.

Tur occupies roundabout 25,000 acres and yields an out-turn varying from 400 to 500 tons annually. The area and out-turn of the crop in the district bear a negligible percentage in the corresponding figures obtaining in the State. The following table gives area and out-turn of *tur* in the district since 1945-46:—

TABLE No. 49

AREA AND OUT-TURN OF *Tur* IN KOLABA DISTRICT (1945-46 TO 1955-56).

Year	Area (in acres)	Out-turn (in tons)
1945-46	2,492	352
1946-47	2,372	376
1947-48	2,477	411
1948-49	2,351	370
1949-50	3,000	500
1950-51	3,400	500
1951-52	3,200	400
1952-53	2,900	400
1953-54	2,900	400
1954-55	3,100	500
1955-56	2,700	400

Tur occupied 2,526 acres in 1958-59, in which the share of Mangaon and Mahad talukas together worked out to nearly seventy-five per cent. The following table shows taluka-wise distribution of area under *tur* in the district in 1958-59:—

TABLE No. 50

AREA UNDER *Tur* (TALUKA-WISE) (1958-59).

Taluka or Peta	Area (in acres)
Alibag	7
Karjat	141
Khalapur	23
Mahad	963
Mangaon	846
Mhasla	23
Murud	3
Panvel	41
Pen	23
Poladpur	170
Roha	91
Shriwardhan	93
Sudhagad	102
Total	2,526

The crop is generally sown in June-July and becomes ready by February-March. It is seldom irrigated, as it gets moisture from the soil due to its deep penetration in it. Seeds are dropped into the furrows usually by hand and the latter are then covered, as the sowing is in progress. The crop, when raised in combination with other crops, is grown in rows about six inches apart, the space between the two rows being occupied by the principal crop

CHAPTER 4.

Agriculture and Irrigation.

PULSES.

Tur.

generally paddy. In poor soils, plants are left about six inches apart; while in deep soils, under good condition, they are thinned out from a foot to one and a half feet. Seeds are broadcast at one and half pounds per acre. *Tur* plants exhibit slow growth till the cereal crop is harvested. But thereafter, they are seen to grow very vigorously. The crop is then left to take care of itself and no weeding or interculturing is necessary. The stem becomes thick, woody and strong. Flowering goes on continuously for over two months, while flowers and green as well as ripe pods are seen on the plants at the same time. A good deal of picking of ripe pods has to be carried out before plants are cut so as to prevent the pods from splitting up and the seeds from being scattered. The crop is harvested from January onwards. In March, plants are cut, tied into bundles and transported to the threshing-floor. They are arranged in an erect position on the threshing-floor and beaten with long sticks to break open the pods. *Tur* raised in the district consists of red or light brown seeds. Green pods are eaten as a vegetable. Ripe pulse is split and eaten boiled in various ways. Yellow split pulse is made into a porridge and mixed with vegetables. The husk of seed together with part of the kernel is sold under the name of *chuni*, a favourite food of milch cattle. The leaves and shells of pods are valuable as a nutritious fodder. Stacks are used in various ways such as for making baskets and brooms, wattling home walls, roofs, etc. The crop is favourite among the cultivators, as it has the highest demand and stands in the forefront as a restorative rotation crop. It resists drought to a remarkable degree, and in deep soils, continues to thrive right through the *rabi* season, though sown usually in June. It adds to the nitrogen content of the soil due to its being a legume.

Udid (Black gram).

Udid occupied 2,875 acres in 1958-59. It is grown in almost all places except Panvel and Murud sub-divisions. However, it is taken chiefly in Mangaon and Mahad talukas which account for half of the acreage occupied by the crop in the district. The following table gives taluka-wise distribution of black gram in the district in 1958-59:—

TABLE No. 51

AREA UNDER *Udid* (TALUKA-WISE) (1958-59).

Taluka or Peta	Area (in acres)
Alibag	73
Karjat	98
Khalapur	41
Mahad	547
Mangaon	835
Mhasla	231
Pen	25
Poladpur	357
Roha	144
Shriwardhan	271
Sudhagad	245
Uran	8
Total	2,875

CHAPTER 4.

Agriculture and Irrigation.

PULSES.

Udid.

The crop is grown in rice lands, after the rice crop is harvested, especially on clayey soils. But it is also sown on red loams, light red or brown alluvial soils and on soils which are not shallow. The fields are prepared by two ploughings and clods of earth broken by means of wooden log, as *udid* requires a fine seed-bed. Seeds are generally broadcast or sown about ten inches apart by seed drill, whereafter furrows are covered. The seed rate varies from ten to twelve pounds per acre. Interculturing is given in about three weeks with tooth hoe or blade hoe. The crop is sown in standing rice and also grown mixed with safflower and linseed. No manure is used. The crop ripens about March. Green pods are used as a vegetable. The ripe pulse is split and consumed as *dal*. It is ground to powder which is used in the preparation of *papads*. Stalks and leaves form a nutritious fodder.

Harbhara.

Harbhara (gram) occupies from a thousand to one and a half thousand acres in the district and yields an out-turn varying from 100 to 200 tons annually. The following table shows the area under and out-turn of the crop in the district since 1945-46:—

TABLE No. 52

AREA AND OUT-TURN OF *Harbhara* IN KOLABA DISTRICT (1945-46 TO 1955-56).

Year	Area (in acres)	Out-turn (in tons)
1945-46	993	137
1946-47	795	112
1947-48	997	141
1948-49	888	108
1949-50	1,300	100
1950-51	1,600	200
1951-52	1,600	200
1952-53	1,400	200
1953-54	1,600	200
1954-55	1,500	200
1955-56	1,400	200

The crop occupied 1,184 acres in 1958-59, wherein the share of Karjat, Mangaon and Roha sub-divisions together worked out to well nigh sixty per cent. The following table shows taluka-wise distribution of the crop in the district in 1958-59:—

TABLE No. 53

AREA UNDER *Harbhara* (TALUKA-WISE) (1958-59).

Taluka or Peta	Area (in acres)
Alibag	64
Karjat	295
Khalapur	57
Mahad	148
Mangaon	209
Murud	9
Panvel	110
Pen	14
Poladpur	1
Roha	179
Shriwardhan	5
Sudhagad	93
Total	1,184

CHAPTER 4.

Agriculture and Irrigation.

PULSES.

Harbhara.

It is grown as a *rabi* crop, usually after rice in the rice fields. After the rice crop is harvested, fields are ploughed once or twice and the seeds are broadcast and covered with earth. Usually, forty pounds of seeds are sufficient for one acre of cultivation. Before the plants begin to flower, their tops are plucked off to render the growth strong and bushy. The crop does not require special attention till harvest time. It matures in about three months. The leaves become reddish brown and dry and are shed in the fields. The plants are pulled out and carted to the threshing-floor. They are stacked for about a week, dried and trampled under the feet of oxen or beaten with sticks to separate the seed. Both the foliage and green grains are used as a vegetable. The grain may be eaten green, boiled or parched. When ripe, it is used as *dal* as also in the preparation of many dishes. It is well-known as *chandi*. A vinegar called *amb* is made from its foliage, while dry stalks serve as a good fodder. The cost of cultivation of gram amounts to about twenty rupees per acre as against the yield which averages roughly eight Bengali maunds per acre.

Chavali.

Chavali is raised as a *rabi* crop in the district. It occupied 307 acres in 1958-59 half of which was shared by Roha and Murud sub-divisions. The following table shows taluka-wise distribution of *chavali* in the district in 1958-59:—

TABLE No. 54

AREA UNDER *Chavali* (TALUKA-WISE) (1958-59).

Taluka or Peta	Area (in acres)
Alibag	50
Karjat	13
Mangaon	19
Murud	53
Panvel	3
Pen	30
Poladpur	1
Roha	88
Shriwardhan	47
Sudhagad	1
Uran	2
Total ..	307

It is grown as a second crop to rice. As the crop is grown along with paddy, it gets a well-prepared soil. It is sown in rows about six feet apart and seeds are broadcast at a soil rate of about twenty-five pounds per acre. The crop flowers in six weeks and during the same period the pods are ready to be picked up. When the pods are fully ripe, the plants are uprooted and taken to the threshing floor, where they are stacked for about a week and beaten with sticks or trampled under bullocks' feet. The green pods are used as a vegetable and eaten raw or cooked. The green stalks and

leaves form a good fodder for milch cattle. The cost of cultivation of *chavali* is said to vary from thirty to forty rupees per acre, as against the yield which averages about ten Bengali maunds.

Other pulses.

Other pulses occupied 334 acres in 1958-59. They include *math*, horse gram, *masur*, *vatana*, etc. However, *math* or *matki* is the most prominent of them. The field is ploughed after the first rains and harrowed once or twice after the succeeding showers. It is sown in June-July in every sixth row. The seeds are covered by a light blade harrow. The plants are brought to the threshing-floor after uprooting, and when dry, trampled under bullocks' feet or beaten with sticks. *Matki* is used as a split pulse. It is ground to flour and mixed with other flours. It is also eaten parched or boiled whole with condiments. It is given to horses and cattle and said to form a fattening diet. The leaves and stalks form a good fodder for the cattle. The following table shows taluka-wise distribution of other pulses in the district in 1958-59:—

TABLE No. 55

AREA UNDER OTHER PULSES (TALUKA-WISE) (1958-59).

Taluka or Peta	Area (in acres)
Karjat	25
Mangaon	17
Mhasla	14
Poladpur	11
Roha	266
Shriwardhan	1
Total ..	334

DRUGS AND NARCOTICS.
Pan.

Pan (betel leaf) is obtained from a creeper known as *panvel* or *nagvel* cultivated for its leaves that are used along with supari as a masticatory. The soils generally favoured for this crop are clayey and alluvial. They should be well-drained and have a good depth. The areas selected are generally those having cool, moist and shady conditions. This shade is often provided by the trees on which betel vines are allowed to climb. The crop needs an abundant supply of water. The garden has to be protected by a thorny hedge. Inside the garden, rows of living plants, like *papaya*, plantain trees, etc., are grown. In order to support the

CHAPTER 4.
Agriculture and Irrigation.
DRUGS AND NARCOTICS.
Pan.

vines, numerous trees are planted, the important ones being *shevri*, *pangara*, *hadga*, *shevga*, etc., which serve well as a support due to their good growing ability. The garden is planted with cuttings obtained from the best shoots of the older plants. This is generally done in October. The young vines are later trained to support themselves on trees planted for the purpose. The former are tied to the latter by means of sedges. Hoeing, weeding and manuring must be repeated after every three or four months. Leaf-picking may be started, when the crop is eighteen months old; but the same is generally put off till the end of the second year. Each vine is picked at short intervals of from two to five months. The leaves are picked together with the petiole. For this purpose, a sharpened steel nail is fixed by the picker on his right thumb with which he cuts off the leaf from the stem. The vines continue to bear for twenty to thirty years, if they are properly cared for. The cultivation of betel-vine is very costly and cannot be carried on except with a considerable investment. On the other hand, being a cash crop it yields profitable dividends, if cultivated on sound commercial lines.

Supari.

Supari (areca-nut or betel-nut) is a product of the areca or betel palm (*pophali*). It requires ample supply of moisture in the soil. A cool and somewhat shady and moist climate is suitable for its growth. An areca palm is very sensitive to drought and hence an assured supply of water in summer months is essential. It grows in a wide variety of soils but alluvial light loams and lateritic soils are most favourable. The betel-nut crop is obtained from the nuts. Best nuts are chosen as seed and buried about two inches deep in loosened and levelled soil of the garden. When seedlings become one year old, they are planted about two feet deep at a good distance. The soil is then enriched by a mixture of salt and ragi (*nachani* or *nagli*) and at times by cow-dung, too. The plant is not required to be irrigated during the first four months, whereafter irrigation is done daily or at intervals of one or two days. A well-irrigated betel-palm begins to bear fruit from the fifth or sixth year. However, if irrigation facilities are stinted, the palm does not bear fruit till it completes eight years or even ten years in some cases. The tree yields fruit twice or thrice in a year. Areca-nuts are harvested just before they are fully ripe. The quality of nuts depends upon the stage at which nuts are harvested. After drying the half-ripe nuts for about three days, the kernels are removed from the husk by cutting the latter into two halves. In Alibag taluka, the fruit is harvested a little earlier, shelled and then boiled. In Murud peta, the fruit is harvested not until it is fully ripe. Later, its outer skin is removed and the *supari* thus obtained is shelled and sold in the market. The boiling of kernels is said to reduce its tannic acid contents. The betel-palm lasts for about fifty years. One plant yields on an average four pounds, while an acre of plantation, about five hundred pounds of dry nuts. The kernel of the areca-nut has valuable medicinal properties. It contains about sixteen per cent of tannic acid and fourteen per cent of fat and different alkaloids.

Oil-seeds occupied 6,175 acres in 1958-59 of which Alibag Mangaon, Mhasla and Shriwardhan sub-divisions shared nearly seventy per cent. The following table shows taluka-wise distribution of the area under oil-seeds in the district in 1958-59:—

TABLE No. 56

AREA UNDER OIL-SEEDS (TALUKA-WISE) (1958-59).

Taluka or Peta	Area (in acres)
Alibag	1,369
Karjat	153
Mahad..	489
Mangaon	1,334
Mhasla	759
Murud	211
Panvel	9
Pen	133
Poladpur	420
Roha	546
Shriwardhan	604
Sudhagad	143
Uran	5
Total ..	6,175

Til.

Til (sesame) occupied 4,218 acres in 1958-59 of which Mangaon, Mhasla and Roha sub-divisions shared more than sixty per cent. The following table shows taluka-wise distribution of area under sesame (*til*) in the district in 1958-59:—

TABLE No. 57

AREA UNDER *Til* (TALUKA-WISE) (1958-59).

Taluka or Peta	Area (in acres)
Karjat	153
Mahad..	489
Mangaon	1,334
Mhasla	757
Panvel	9
Pen	81
Poladpur	420
Roha	546
Shriwardhan	286
Sudhagad	143
Total ..	4,218

It is grown on a variety of soils. The field is ploughed repeatedly so as to produce a perfect state of tilth and, at the same time, a tolerably firm seed-bed. The seeds sown are broadcast in rows. As the seeds are small, they are mixed with ash, sand or manure before sowing to secure even distribution. Before broadcasting the seeds, the field is marked with narrow long strips by plough furrows and then the seeds are scattered in each strip one after another and covered with earth. The seeds are drilled from one inch to one and a half inches apart in rows. The seed rate varies from one pound to three pounds per acre. The crop is thinned out

CHAPTER 4.

Agriculture and Irrigation.

OIL-SEEDS.

Til.

and bullock-hoed twice and is then hand-weeded. The crop is said to be ripe when leaves become yellow. The plants are then cut within two or three inches of the soil, collected in bundles and allowed to dry in the sun for two or three days. The seed capsules are split open and the seeds extracted by beating the plants. Sesame (*til*) takes from three and a half to four and a half months to ripen. As the crop exhausts the soil, the other crops that follow it must be manured adequately. The average yield of the crop, when grown pure, ranges from 300 pounds to twice as much. Oil is extracted from sesame (*til*). The cake left after the extraction of oil is a very good concentrate for fattening the cattle. Sesame (*til*) oil is not only eaten raw but also used in the manufacture of sweetmeats. It is also used for lighting purposes and gives a clearer light than other vegetable oils, although it burns rapidly.

Naral.

Naral (coconut) occupied 1,898 acres in 1958-59 of which Alibag taluka alone shared more than seventy per cent. The remaining acreage was shared between Murud and Shriwardhan petas in the proportion of 2:3. The tree requires a tropical climate and generally flourishes on coastal belts. The coconut plant does best on sandy loams, light sandy loams and alluvial soils. The seed coconuts are prepared in different ways. The best and the oldest tree is set apart for growing them. The dry fruits are collected generally in April-May or left to drop. They are sometimes thrown into a well and left there for three months, so that they may sprout. They are also buried immediately in pits of $3' \times 3' \times 3'$ each, after they have fallen and the fruits are seen to sprout in five or six months. After a year or a year and a half the seedlings become fit for planting. According to the ideal method of cultivation the plants have to be watered on every second day for the first year, third day for the second and third years and third day, if possible, during the fourth and fifth years. Two years after planting, the young trees are shaded by palm leaves or by plantain trees. From the fifth to the tenth year of the tree, a ditch is dug round so as to keep the water from running off during the rainy season. In the ditch, about twenty pounds of powdered dry fish manure are mixed with dry earth. A well-nursed tree begins to yield in a good soil, when five years old and, in an inferior soil, when about ten years old. A palm reaches a height of from fifty to hundred feet. It continues to yield till it is eighty years old and lives over a hundred years. The coconuts are harvested by plucking nuts or by cutting the bunches of fruits. The harvest is sometimes taken twice in a year first in April-May and then in October. Coconut plantations are mostly of pure coconuts only. But in gardens, they are grown along with other trees like areca-nut, jack-fruit, mango, etc. Many varieties of coconut are known. They may be according to colour such as green, brown and dark-brown, according to size such as small, medium and big, or according to the coarseness of husk, sweetness of water in the fruit, etc. The coconut is used mainly for two purposes. It is edible and utilised also in

the extraction of oil. As an article of food, it is used in many Indian dishes for adding to their taste. The oil has a commercial value on account of the several uses to which it can be put. It is used as an edible oil in the manufacture of margarine, in soap industry and lastly, as a hair oil. Similarly, the nut gives coir which is used for industrial purposes. The trunk of the tree is cut longitudinally and used as a water channel. The fronds are plaited into mats and used for roofing huts. The mid-ribs of leaflets are used for preparing brooms. The shells of the fruit are used in the manufacture of buttons and other ornamental articles. The sap forms the toddy, an intoxicating drink. The oil-cake forms an excellent food for cattle and is often used as a manure.

Other Oil-Seeds.

Other Oil-seeds, edible and non-edible, occupied 59 acres in the district in 1958-59 of which Pen taluka shared 52 acres and Alibag taluka, the remaining seven acres. These included niger (*karale*), *karanj*, neem (*nimb*), etc.

Niger.

Niger (*karale*) is grown as a *kharif* crop and sown in June-July. The soils favoured by the crop are light-red and brownish loams of good depth and texture. Light poor soils with considerable admixture of coarse sand and gravel are also brought under the cultivation of niger, although its growth is poor on such soils. The land is neither ploughed nor manured. The soil up to a depth of about two or three inches is brought into a fine state of tilth, which becomes the capital seed-bed with the first monsoon showers. The seed is sown in rows about a foot apart at a rate varying from four to six pounds per acre. The young seedlings have to be thinned, if they come too thickly. Except loosening and weeding the soil, the crop does not require any special care. A well-branched plant produces more seed than several straight unbranched plants. When ripe, the plants are cut with sickles and dried in the sun. The seeds are beaten out with sticks. The crop is ready for harvest by December. Niger is usually grown as a mixed crop, followed or preceded by the same crops as are grown in rotation with the main crop. *Ragi* is the most important crop with which it is grown. It is sown with *ragi* from six to twelve inches apart and even these rows are grown either pure or mixed with other crops. The yield of the crop depends upon the proportion of the niger seed in the mixed crop. On an average, it amounts to a hundred pounds per acre. A clear, limpid, pale-yellow, sweet oil is extracted from niger seed and largely used for culinary purposes. The seed is also used in *chutnees*. The residual oil-cake is one of the best oil-cakes used as food for milch cattle.

Karanj.

Karanj is fairly plentiful throughout the district, especially on river banks and near water courses. *Karanj* oil is extracted from the fruit of the tree. It has a very bitter taste and an arrogant smell. It is entirely useless for culinary purposes. All the same, it is widely employed for lighting as well as for medicinal purposes.

Nimb.

Neem (*nimb*) grows in abundance in all parts of the district. The neem oil is extracted from the seeds of the tree and known as "margosa oil". It is used for lighting and much apprised for medicinal purposes.

CHAPTER 4.

Agriculture and Irrigation.

CONDIMENTS AND SPICES.

Condiments and spices occupied 1,649 acres in 1958-59, half of which was shared by Panvel, Mangaon and Poladpur talukas. Chillies (*mirchi*) and betel-nut (*supari*) are the major items, while turmeric (*halad*) and coriander (*kothimbir*) are among the minor items of condiments and spices. The following table shows taluka-wise distribution of area under condiments and spices, in the district, in 1958-59:—

TABLE No. 58

AREA UNDER CONDIMENTS AND SPICES IN KOLABA DISTRICT (1958-59).

Taluka or Peta	Area (in acres)
Alibag	28
Karjat	51
Khalapur	200
Mahad	148
Mangaon	217
Mhasla	121
Murud	8
Panvel	454
Pen	24
Poladpur	202
Roha	108
Shriwardhan	46
Sudhagad	7
Uran	5
Total ..	1,649

Mirchi.

Mirchi (chillies) occupied 1.606 acres in 1958-59 of which Panvel, Mangaon, Poladpur and Khalapur sub-divisions shared more than sixty per cent. The following table gives taluka-wise area under chillies in the district in 1958-59:—

TABLE No. 59

AREA UNDER *Mirchi* (TALUKA-WISE) (1958-59).

Taluka or Peta	Area (in acres)
Alibag	7
Karjat	51
Khalapur	200
Mahad	148
Mangaon	217
Mhasla	121
Murud	8
Panvel	435
Pen	24
Poladpur	202
Roha	108
Shriwardhan	43
Sudhagad	37
Uran	5
Total ..	1,606

CHAPTER 4.

Agriculture and Irrigation.

CONDIMENTS AND SPICES.

Mirchi.

The crop can be taken over a wide range of climatic conditions and in soils that are well-drained and fertile. Generally, it attains best in a soil free from grit, gravel and stones. The chilli crop is invariably raised during the *kharif* season, but when irrigated, it is taken in the *rabi* season as well. Usually, chillies are to a large extent, grown alone but sometimes planted subsidiary to other garden crops. The field is thoroughly cultivated and well-manured. The seedlings are raised in a nursery and transplanted when six to nine weeks old. The distance between the two rows or between the two plants should be about two feet. When the plants have established themselves, it is necessary to cover up the roots and part of the stem with soil. Under normal condition, the first fruits begin to appear after about three months from planting. Picking goes on for three to five months. The irrigated crop lasts longer than the unirrigated one. When green chillies are in demand, they are picked thrice a month. Ripe chillies are harvested three or four times during the entire season. They are then dried in the sun. An irrigated crop yields on an average about 1,500 pounds, and, an unirrigated crop, from 700 pounds to 1,000 pounds per acre of cultivation. The chilli obtains in two varieties the common, long, narrow variety which tapers at the end and the *lavangi*, which is short and has a burning taste. The use of chilli is very common in the daily food preparations. The cost of cultivation of chilli ranges from Rs. 500 to Rs. 700 per acre.

Halad.

Halad (turmeric) occupied 20 acres in 1958-59 in the district. The crop is grown exclusively in Alibag taluka. It is sown either with ginger or with yam. The planting material consists of selected pieces of turmeric rhizomes having two or three buds which are planted from twelve to fifteen inches apart in the beds. Each set is placed in a pit three inches deep and carefully covered with soil which is pressed over it. The crop needs to be weeded, whenever necessary. It is irrigated after a period of eight or ten days. In November, the turmeric plants cease to send up any further leaves and rhizomes begin to grow thick. The crop sown in May-June is generally dug up in January with a small pick-axe. The yield of turmeric ranges from 12,000 to 15,000 pounds per acre. In digging the turmeric crop, care is taken to see that rhizomes are neither cut nor bruised. After the clumps of rhizomes are dug the leafy tops are cut off and the roots are removed and cleaned. Sometimes, turmeric rhizomes are used in a raw state for domestic purposes. However, most of the harvested crop is dried before it is sold in the market. It is first boiled and then dried in the sun for a period of about eight days. Turmeric is used as a spice and as a dye. It forms an important flavouring and colouring ingredient in curries and various other preparations. Similarly, it is considered valuable, as it contains medicinal properties.

Other Condiments and Spices.

Among other condiments and spices can be listed coriander, *amsul* or *kokam* or *ratambe*, curry leaf (*kadhinim*) and long pepper (*pimpli*). They occupied 23 acres in the district in 1958-59. The *amsul* tree is found in a wild growth on hill sides and in the forest areas of the district. It yields a red-coloured fruit. The dried rind of the fruit is used in curries. From the fresh

CHAPTER 4.

Agriculture and Irrigation.

CONDIMENTS AND SPICES.

rind of the ripe fruit syrup (*kokam sherbat*) is also prepared which is consumed with great relish. Curry leaf (*kadhinim*) tree grows usually in the back-yards of houses and is found in all parts of the district. The leaves of the tree are used for adding flavour to curries. Long pepper (*pimpli*) grown in the district is not very pungent and usually found to be useful in medicines.

FIBRES.

Fibres occupied 408 acres in 1958-59 of which Murud, Alibag and Karjat sub-divisions shared nearly sixty per cent. The following table shows taluka-wise distribution of the area under fibres, in the district, in 1958-59:—

TABLE No. 60

AREA UNDER FIBRES (TALUKA-WISE) (1958-59).

Taluka or Peta	Area (in acres)
Alibag	74
Karjat	64
Mangaon	18
Mhasla . ..	15
Murud	94
Panvel	1
Pen	34
Poladpur	16
Roha	44
Shriwardhan	21
Sudhagad	27
Total ..	408

Deccan hemp.

Deccan hemp (*ambadi*) occupied 200 acres in 1958-59. Roha and Pen talukas shared more than half thereof. The following table gives the taluka-wise area under deccan-hemp (*ambadi*), in the district in 1958-59:—

TABLE No. 61

AREA UNDER DECCAN-HEMP (TALUKA-WISE) (1958-59).

Taluka or Peta	Area (in acres)
Alibag	1
Karjat	58
Mangaon	9
Panvel	1
Pen	34
Poladpur	16
Roha	44
Shriwardhan	10
Sudhagad	27
Total ..	200

Deccan hemp.

It is a *kharif* crop grown in a wide variety of climate and soil. As the crop is grown as a mixed crop, it does not require any special operations. The crop is harvested, when the stalks are dry. The plants ripen in October-November, when they are uprooted, dried in the sun for a few days and tied into small bundles. The leaves and capsules are easily separated by beating the bundles on a log of wood or on a thick wooden plank. The seed is removed from the capsule by beating with a stick and cleaned by winnowing. The small bundles of *ambadi* are then tied into larger bundles, steeped in water and weighed down with stones for a period of from ten to fifteen days. The bark and fibre become loose and can be easily peeled off in long strips from the stem. The clean fibre can be obtained by beating and washing the long strips in water. It is dried in the sun, tied in bundles and prepared for the market. When *ambadi* is sown on good soil and as an entire crop, it may yield about twelve maunds of fibre per acre. The fibre of a good quality can be used as a substitute for jute. It is used in the manufacture of ropes, mats and coarse sacking. The sour young leaves of *ambadi* are used as a vegetable. The seed is used as an oil-seed and, before the oil is extracted, mixed with niger-seed or linseed. It is sometimes given to cattle and, in times of scarcity, mixed with bread flour.

Ghayal.

Ghayal (sisal) is propagated by suckers and bulbils. The suckers obtained from the mother plant are planted directly in the field, whereas bulbils are first planted in the nursery and, after they grow about one year old, used for transplanting. The spacing between the plants is about six feet and that between the rows is about ten feet. The fibre is obtained from the leaves after the latter become sufficiently mature. Generally, the sisal leaves are ready for harvesting, when the plants are about four years old. The fibre is extracted by the process of retting. The fibre obtained amounts to three or four per cent of the total weight of leaves. It is mostly used in the manufacture of ropes, marine cordage, twines, mats, rugs, etc.

Tag.

Tag (sann-hemp) occupied 120 acres, in 1958-59, of which Murud peta alone shared over seventy-five per cent. The following table shows the distribution of area under sann-hemp in the district in 1958-59:—

TABLE No. 62

AREA UNDER SANN-HEMP (TALUKA-WISE) (1958-59).

Taluka or Peta	Area (in acres)
Karjat	6
Mangaon	9
Murud	94
Shriwardhan	11
Total ..	120

CHAPTER 4. Agriculture and Irrigation. FIBRES. Tag.

The crop is generally grown in *kharif* season. Seed is sown at a rate of about sixty to a hundred pounds per acre. The crop is ready for ploughing, when it is in flower or about three months old. It gets ready for harvest after about five months. The stalks are either cut close to the ground with sickles or uprooted. They are exposed for a few days on the bunds of the fields, when the leaves are stripped off. The stalks are tied in bundles and placed upright in water for two or three days. The bundles are then horizontally submerged in water with the help of some weight. Retting takes about seven to ten days to complete, depending on the condition of water and weather. The plants are taken out, the bark of the fibre is peeled off in long strips from the root end upwards. The stripped material is beaten on stone or wood and then washed in water. The pieces of the stem and other tissues and material are removed and clean fibre is thus obtained.

Jute.

Jute occupied 88 acres in the district in 1958-59, of which Alibag taluka accounted for 73 acres and Mhasla peta for the remaining 15 acres. Jute fibres are obtained from two species of plants botanically known as *Corchorus olitorius* Linn. and *C. Capsularis* L.

FRUITS.

Fruits occupied 1,965 acres in 1958-59 of which Shriwardhan, Alibag and Mhasla sub-divisions shared nearly seventy-five per cent. Mango and banana are the only important fruits grown in the district. The following table gives taluka-wise distribution of fruits in the district in 1958-59:—

TABLE No. 63

AREA UNDER FRUITS (TALUKA-WISE) (1958-59).

Taluka or Peta	Area (in acres)
Alibag	394
Karjat	6
Mahad	2
Mangaon	69
Mhasla	304
Murud	77
Panvel	139
Pen	88
Poladpur	8
Roha	19
Shriwardhan	801
Uran	58
Total	1,965

Amba.

Amba (mango) is a deep-rooted crop requiring a deep and well-drained soil. For a successful fruiting, it requires distinct dry weather from October to June for a period of about eight months. It thrives well in the area receiving a rainfall varying from eighty to a hundred inches. As all these conditions are found to be present in varying degrees throughout the district, the crop thrives satisfactorily in it. In 1958-59 it occupied 1,529 acres in

which the share of Shriwardhan, Alibag and Mhasla sub-divisions worked out to over seventy-five per cent. The following table shows taluka-wise distribution of the mango crop in the district in 1958-59:—

TABLE No. 64

AREA UNDER MANGO (TALUKA-WISE) (1958-59).

Taluka or Peta	Area (in acres)
Alibag	300
Karjat	6
Mahad..	11
Mangaon	12
Mhasla	282
Murud	70
Panvel	137
Pen	34
Poladpur	8
Shriwardhan	669
Total ..	1,529

However, besides the area which is exclusively dedicated for the cultivation of the crop, there are abundant tracts where a number of mango trees of the country (*raival*) variety are found to grow unplanted. Where, however, planting of the crop takes place, special care and provision have to be exercised at the nursery of the crop. Thus, for planting the mango grafts, pits of 3′×3′×3′ each must be dug. The spacing between two plants depends upon the maximum growth in the different soils and climatic conditions, although the growth does not usually exceed forty feet. The pits are filled up with a good soil after discarding the sub-soil. Fifty pounds of farm-yard manure and from ten to fifteen pounds of bone-meal are mixed with the top soil. While planting, care is taken to place the root ball below the surface level so that the roots are not disturbed at the instance of high winds. Soil round the plant is pressed, so that it may not shake. The aftercare consists of watering for about two years after planting. Generally, after four or five years, mango plantations do not require any watering, as the roots penetrate sufficiently deep into the soil. Every year, the crop requires a regular manuring. At the onset of the monsoons, from a hundred to two hundred pounds of farm-yard manure, depending on the age of the plants, together with twenty pounds of bone-meal and ten pounds of ash are given per plant. The tree flowers by January. For the first four years, the flowers are nipped off and the tree is not allowed to fruit. On an average, the mango tree bears five hundred fruits, when it is from ten to twenty years old. A sufficiently grown-up tree bears up to two thousand fruits during favourable seasons. The fruits are picked, when they are mature. Picking is generally done by hand and the fruit delicately handled but while doing so, sufficient care must be taken to avoid scratching. The fruit is then exposed to air for about twenty-four hours and ripened in rice straw. The planted fruit has two varieties, the alphonso (*apus*) and the *pairi*.

CHAPTER 4.

Agriculture and Irrigation.

FRUITS.

Amba.

Alphonso is considered to be the best quality, as it is fibreless and possesses a very delicious taste and a nice fragrance. Besides, it has the best keeping quality and appears well as a table fruit. It is green in colour and enriched by a yellow glow on the outer or the exposed side and weighs, on an average, eight ounces. It is oblong in shape, slightly thickened at the upper end and without any prominent beak. The *pairi* is perhaps the second best quality. The fruit is enriched with crimson on the exposed side and has a prominent beak. It weighs about six ounces and gives a delicious flavour, when ripe. When compared with the alphonso fruit, however, it has a low keeping capacity. The first and the most obvious use of the mango fruit is as food when ripe. When green, the stone is extracted, the fruit cut into slices and put into curries, made into pickles with salt, sweet oil, chillies and other ingredients or into preserves ' known as *moramba* or *gulamba* being boiled and cooked in syrups of sugar or gur respectively. It is also dried and made into *amboshi* used for adding acidity to certain curries. When ripe, the flesh or pulp is eaten or the juice is consumed or squeezed, spread in plates and dried into an excellent thin cake known as *ambapoli*. The alphonso fruit is in good demand in the market, but it is only recently that the growers have been convinced about the profitability of the alphonso cultivation. The crop is assuming so much importance in recent years that a number of country (*raival*) mango trees are being grafted into alphonso (*apus*) trees with the technical advice of the Agriculture Department.

Kela.

Kele (banana) occupied 158 acres in 1958-59, in which the share of Shriwardhan and Alibag sub-divisions worked out to ninety per cent. The following table gives taluka-wise area under the banana crop in the district in 1958-59:—

TABLE No. 65

AREA UNDER *Kele* (TALUKA-WISE) (1958-59).

Taluka or Peta	Area (in acres)
Alibag	41
Mhasla	14
Murud	7
Poladpur	3
Shriwardhan	92
Total ..	157

Pits are dug 1′ × 1′ × 1′ each for planting suckers. Usually two suckers are planted in one pit. A green manuring crop may be taken before planting. At the time of planting, about five pounds of castor cake or ground-nut cake are given as top-dressing. The best time for planting is from June to August. During rains, no watering is necessary and irrigation starts from September onwards and continues. Timely and heavy irrigation is important, as large quantities of water are lost from broad leaves. A windy

situation is harmful to the banana plants, as the tall broad leaves get torn. A strong wind-break is hence provided on the wind-ward side. Spacing of the crop depends on the different varieties taken in the district and varies from 5′×5′ to 10′×10′. After planting, two harrowings are given so as to remove weeds. Irrigation beds are repaired thrice during the life of the crop. Top-dressing of five pounds of oil-cake in two doses in the third and the fourth months, respectively, is given together with the earthing. Flowering starts after about nine months and continues for three or four months more. The crop takes from eighteen to twenty months to mature after planting. It can be allowed to multiply in the same field. Two or three and even six crops can be taken one after another. The hanging dry leaves afford a good protection to the green stem and should not, as far as possible, be removed, lest the stem is likely to be scorched in hot weather. The crop is harvested, when the fruits get rounded and dry petals drop down. The banana (*kele*) is a nutritious fruit. Flower spikes or plantain flowers (*kelphul*) are used as a vegetable and the juice of the inner part of the stem, which falls as soon as the fruit is harvested, is used in preparing *papads*. The green leaves and ashes make an excellent manure. The unripe fruit is also used as a vegetable, while leaves are used in making *bidis*. The stem fibres are useful to gardeners in budding and grafting and also utilised as a raw material in paper-making. The fruit of almost all varieties is consumed in its raw form, when ripe; whereas the *rajeli* variety is either cooked or eaten after being dried in the form of *sukele*.

Other Fruits.

Among other fruits of the district can be mentioned citrus fruits, guava, custard apple, pine-apple, jack fruit, *papaya*, bullock heart (*ramphal*), cashew-nut, etc. They covered 216 acres in 1958-59 in which Mangaon, Pen, Alibag and Shriwardhan sub-divisions shared almost equally. The following table shows taluka-wise distribution of other fruits in the district in 1958-59:—

TABLE No. 66

AREA UNDER OTHER FRUITS (TALUKA-WISE) (1958-59).

Taluka or Peta	Area (in acres)
Alibag	53
Mangaon	57
Mhasla	8
Panvel	2
Pen	54
Shriwardhan	40
Uran	2
Total ..	216

CHAPTER 4.
Agriculture and Irrigation.
FRUITS.
Other Fruits.
Kagadi Limbu.

Kagadi Limbu (lime) is propagated mostly by budding. The planting is effected after the buds have successfully established. Pits of the size of 2′×2′×2′ each are dug twenty feet apart and filled with soil which is mixed with manure. Watering is given regularly till harvesting. Inter-crops like vegetables can be taken during early years till fruiting starts. An essential oil is extracted from the skin of the fruit.

Papanas.

Papanas (pomeno) requires a rich soil, constant watering and liberal manuring. It is a round-headed bushy tree attaining a height of about fifteen feet. Its method of cultivation is the same as that of the lime (*kagdi limbu*). It yields fruit throughout the year. On an average, a tree bears thirty or forty fruits per year, depending on its age and condition. There are two varieties of the fruit, red and rose. The red variety is very popular and sweeter than the other one. The fruit is eaten along with sugar or salt and much relished.

Kaju.

Kaju (cashew-nut) requires a coastal climate and is grown also on the slopes of hills. Most of the crop taken in the district is unplanted or wild, although recently some attempts have been made by agriculturists to take a planted crop. Generally, the seeds are planted twenty feet apart during the beginning of the monsoon. About hundred plants are accommodated in an acre of land. The seed germinates in about three weeks. The plant begins to bear fruit from its fourth year or even earlier, if it is irrigated occasionally. The tree flowers twice during the year, for the first time in December and next in May. Cashew-nuts are relished as a dessert, while planks taken from the tree trunk are useful in preparing sailing vessels, packing cases and charcoal. Exudation from the trunk is used as a varnish.

Papai.

Papai grows in almost all parts of the district. It requires a well-drained soil about two feet deep. Although there exists a good scope for a scientific plantation of the fruit, it is hardly resorted to in the district. It ripens within four or five days. On an average, the tree bears to the extent of forty fruits, each weighing about two pounds. The fruit becomes pale yellow, when ripe and has a sweet taste and peculiar fine flavour. It is eaten with great relish.

Phanas.

Phanas (jack fruit) is common in all parts of the district. It is never cultivated as a sole crop but grown without much care being taken on its cultivation. It is propagated by fresh seeds. A pit is dug and filled with cow-dung and the seed sown in June-July. The tree is then left to itself. It bears fruit on its stem or in the axils of branches. The fruit becomes mature in May. There are two varieties of the fruit, *barka* having a soft pulp and *kapa* having a firm pulp. When ripe, both are eaten with relish, but the former is commonly used in the preparation of *phanaspoli*. The raw fruit is also used as a vegetable. Each tree yields annually about fifty fruits, but the same rises up to 300 fruits in good years. The *phanas* seeds, when parched or roasted, are palatable and nutritious.

Ananas (pine-apple) thrives well in Chaul, Revdanda, Murud and Shriwardhan sub-divisions of the district. It is a herbaceous perennial plant with short stout stem with roots directly attached and surrounded by a whorl of long narrow striped leaves. The plant is from two to four feet tall. It is not propagated by seed but gives out vegetative parts known as crowns, slips, suckers, etc. Crowns are the tops of the fruits and slips are borne on the fruit stem or at the base of the fruit. Suckers may arise lower down on the stock or from the roots. Suckers which shoot out from the roots are called "*ratoons*". Even the stem of the pine-apple cut into pieces can be used for propagation, as it has adventitious buds. Ratoons take sixteen months to bear fruit. Sidesuckers take twenty months and slips and crowns two and three years respectively. For new plantations, sidesuckers are used and can be directly planted. Slips and crowns are first planted in the field after two months and crown is planted after six months. The plant bears only one fruit and the succeeding fruits are borne on the ratoons. After the fruit of the mother plant is picked, the stalk withers and the nutrition going to the parent plant is transferred to the suckers which develop earlier than the newly planted one. Suckers aged three or four months are selected. To prepare them for planting, dry leaves at the base should be stripped off up to an inch or two and the tip cut off, if this part is injured or infected by disease. The suckers should then be cured in the sun by exposing for a week or more. Planting can be done within two or three weeks after suckers are collected. Slips are usually planted to a depth of from two to four inches, while suckers, from three to five inches according to their size. For planting, a small hole is made in the soil, a slip or sucker inserted into it and the soil compacted roundabout it, so that the first bud remains one inch above the surface. Planting is done in flat beds each at a distance of three feet from the other. An acre of land accommodates 5,000 plants. The proper season of planting extends from August to October. The plant takes sixteen months to flower and three or four months more to ripen. The stage of maturity is ascertained by the greenish yellow colour of the fruit. The main harvesting season extends from May to July and from November to December. The fruit is harvested, by keeping a stalk of two or three inches. The crown of the fruit is retained for good appearance. The fruit is very useful as a table fruit and widely used for canning and jam-making. About 50,000 fruits are sent to Bombay every year.

Tad (palmyra palm) grows well in the district. It does not require special care, even if it is grown as a special crop. The tree is considered as full-grown when about thirty years old. It is then tapped for juice at short regular intervals. The juice provides a nourishing drink, if taken fresh early in the morning and is known as *nira*. The juice is also made into a kind of gul. Besides juice, the palm yields the fruit called *tad-gola* which is eaten with much relish. The palm is useful in many other ways. It provides wood for beams to cottages and water channels and the leaf for thatching, making hats and rain-hoods, etc. The fibres of leaves are used in preparing ropes.

CHAPTER 4.

Agriculture and Irrigation.

FRUITS.

Other fruits.

Shindi.

Shindi (date palm) found in its natural condition is a self-sown tree. The land is carefully ploughed before the rains and, when the first rains have fallen, self-sown plants aged one or two years are planted in the soil. The trees are then carefully watered and manured, till they are from six to eight years old. Tapping is done after short regular intervals. An average tree begins to yield sap, when it is about thirty years old. The sap called *shindi* extracted from tapping is used by some as a cooling beverage. The juice gives alcohol after fermentation and distillation. The sap can be boiled to give an inferior gul. Though the tree is cultivated chiefly for sap, it is also useful in a variety of ways. It provides material for making brooms, baskets, mats, ropes, etc., from the leaves and its wood is useful for beams of cottages and water conduits.

Miscellaneous.

Besides the fruits aforesaid, there are a number of wild fruits in the district. *Avla*, in size and appearance, is much like a gooseberry, ribbed like a melon and of a semi-transparent yellow colour. It is very sour and astringent and extensively used, cooked and preserved as pickles. It is also dried and the substance known as *avalkutti* is used as a medicine. *Bakul* is eaten with relish while its flowers are cream-coloured with a pleasing fragrance. *Bel* has a size of a cricket ball with a hard green shell and, although seldom eaten raw, makes a delicious syrup and a pleasant preserve since it possesses valuable heating properties especially in cases of dysentery and diarrhoea. Furthermore, the tree is considered as sacred and a favourite of the God Shiva. Its leaves are hence used on like occasions. *Bhokar* has a sticky juice. It is eaten when ripe. *Bor* is found both wild and cultivated. It ripens in the cold weather and is eaten with relish. The fruit is also dried with salt and eaten. *Karvand* is a black round-shaped fruit and contains several small seeds. It makes a good pickle when unripe and tarts, jellies and puddings when ripe. The ripe fruit is eaten with relish. Black plum (*jambhul*) is a small, purple, plum like fruit which ripens in May-June and eaten with relish. It is both cultivated and wild, although, in the district, it obtains more as a wild fruit. The juice has a great medicinal value. *Kavath* is a pale green round-shaped fruit and eaten with relish. When ripe, it is eaten with sugar and, when green, it is made into *chutnees*. *Toran* begins to ripen from March to the middle of May and is eaten with relish. *Rayan* is a bright, yellow berry. It ripens about May and possesses a sweet flavour. Forest labour, especially the *kathodis* or *katkaris* collect wild fruits such as *bor, jambhul, toran, karvand, rayan, athurna,* ripe cashew-apples, raw cashew kernels, etc., in the jungles and hawk the same to the nearby place or market as the case may be. This provides them with an additional source of livelihood during the season which may extend over a few days in a year. The forest labour is then found to be very busy. The *kathodis* are out in the jungles for collecting the fruits early in the morning. After the collection is over until noon time, they walk their way to the nearby market, often a distance of about two *kos* (nearly four miles). It is afternoon, till the entire collection is disposed of.

Out of the small proceeds thus received, the *kathodis* purchase their domestic accessories, which they call as *mith-mirchi*, and cut their way home when it is almost evening.

VEGETABLES.

Vegetables occupied 4,805 acres, in 1958-59, of which Panvel, Shriwardhan and Alibag sub-divisions shared more than sixty per cent. Brinjal, tomato and sweet potato are among the main vegetables grown in the district. The following table shows the taluka-wise distribution of area under vegetables in the district in 1958-59:—

TABLE No. 67

AREA UNDER VEGETABLES (TALUKA-WISE) (1958-59).

Taluka or Peta	Area (in acres)
Alibag	439
Karjat	172
Khalapur	307
Mahad	58
Mangaon	129
Mhasla	17
Murud	80
Panvel	1,182
Pen	197
Poladpur	46
Roha	20
Shriwardhan	73
Sudhagad	1
Uran	119
Total ..	2,840

Vange.

Vange (brinjal) is the most important vegetable grown in the district. It occupied 537 acres in 1958-59, half of which was shared by the Panvel taluka. The following table gives taluka-wise distribution of area under brinjal in the district in 1958-59:—

TABLE No. 68

AREA UNDER *Vange* (TALUKA-WISE) (1958-59).

Taluka or Peta	Area (in acres)
Alibag	42
Karjat	1
Khalapur	81
Mahad	28
Mangaon	35
Mhasla	8
Murud	16
Panvel	271
Pen	17
Roha	4
Shriwardhan	25
Uran	9
Total ..	537

CHAPTER 4.

Agriculture and Irrigation.

VEGETABLES.

Vange.

It grows well on medium-brown soil with a depth of twelve to twenty-four inches. The land is ploughed to a depth of from six to eight inches and well-rotted farm-yard manure is applied at a rate of twenty cart-loads per acre. Seeds are sown in nursery beds and seedlings transplanted four or five weeks afterwards. Sowing is done in August-February at a rate of one pound per acre. The land is laid into beds or ridges and furrows. In beds, 2½' × 2½' size squares are made and in the case of ridges and furrows, a distance varying from two and a half to three feet is kept between two ridges. Two seedlings are planted at each place. Irrigation is done immediately after transplanting. A second irrigation is given after the fourth day and subsequent irrigations follow at an interval of from ten to twelve days. Top-dressing of groundnut cake is done in two or three doses after transplanting, then after flowering and finally one month thereafter. The crop gets ready after three months and harvesting continues for another three months hence. Well-developed fruits are plucked and fields inspected every alternate day. Different varieties yield from 10,000 to 20,000 pounds per acre and are used as a vegetable.

Tomato.

Tomato occupied 392 acres in 1958-59 of which Panvel taluka alone accounted for well over seventy per cent. The following table gives taluka-wise distribution of area under tomato in the district in 1958-59:—

TABLE No. 69

AREA UNDER TOMATO (TALUKA-WISE) (1958-59).

Taluka or Peta	Area (in acres)
Alibag	2
Karjat	1
Khalapur	58
Mahad	2
Murud	6
Panvel	297
Pen	4
Roha	1
Shriwardhan	2
Uran	19
Total ..	392

It grows on a variety of soils, although well-drained light brown or black medium soil suits the crop best. The land is prepared by ploughing to a depth of six or seven inches. The clods are broken and powdered with a harrow. Well-rotted farm-yard manure is applied at a rate of twenty cart-loads per acre. Seeds are first sown in nursery beds and seedlings transplanted in three or four weeks. Transplanting is done in June, October and February; but the crop transplanted in June gives the highest yield. The land is laid into ridges and furrows three feet apart and seedlings are transplanted three feet apart in each row on the sides of ridges.

Two seedlings are planted together. Irrigation is given immediately after transplanting and at an interval of eight or ten days when there is no rain. Top-dressing with groundnut cake or ammonium sulphate is beneficial. Earthing up is done just before flowering. The crop gets ready in about three months. Fruits changing from green to reddish tinge are harvested. Harvesting continues for about two months. The average yield of the crop varies from 6,000 to 10,000 pounds per acre. The tomato fruit is used as a vegetable as also in the preparation of juice or sauce.

Ratale.

Ratale (sweet potato) occupied 388 acres in 1958-59 of which Karjat and Pen talukas shared more than sixty per cent. The following table gives taluka-wise area under the crop, in the district in 1958-59 :—

TABLE No. 70

AREA UNDER *Ratale* (TALUKA-WISE) (1958-59).

Taluka or Peta	Area (in acres)
Alibag	17
Karjat	168
Khalapur	5
Mahad	4
Mangaon	44
Mhasla	6
Murud	23
Pen	76
Poladpur	35
Roha	3
Shriwardhan	1
Uran	6
Total ..	386

The crop can be taken in a variety of soils. It does not, however, thrive except on naturally drained land. The crop is grown during the cold season and under irrigation. The land is first thoroughly cleaned by repeated ploughings and harrowings. It is then made into ridges and furrows. Farm-yard manure is applied at a rate of from fifteen to twenty cart-loads per acre. Top-dressing of 240 pounds of manure is given to the crop. It is propagated by cuttings, which can be obtained from the nursery. The cuttings with three nodes are planted on the sides of the ridges two and a half feet apart. About a hundred vines are required per acre from which cuttings are made. The stems, which throw out roots at each node, are repeatedly lifted clear from the ground and turned over to prevent the formation of small tubers. The crop in supposed to be ripe, when leaves of the vine turn yellow and drop off. It matures in about five months. The crop can be left in the soil and harvested by hand-digging for a month after maturing. The average out-turn of the crop is about 8,000 pounds per acre. The produce is dried in the sun for a week before it is taken to market. The tubers of the crop are used as pods. They can be dried and made into chips and flour. The vines are fed to cattle.

CHAPTER 4.
Agriculture and Irrigation.
VEGETABLES.
Mula.

Mula (radish) occupied 27 acres in 1958-59, half of which was shared by the Shriwardhan taluka. The following table gives taluka-wise distribution of the crop in the district in 1958-59:—

TABLE No. 71

AREA UNDER *Mula* (TALUKA-WISE) (1958-59).

Taluka or Peta	Area (in acres)
Mahad..	2
Mangaon	2
Panvel	1
Pen	1
Roha	1
Shriwardhan	12
Uran	8
Total ..	27

It grows well in a fairly rich but loose soil and can be raised in any season. The land is ploughed, harrowed and loosened to a depth of six or seven inches and manure is applied at a rate of from ten to fifteen cart-loads of farm yard manure. It is grown as a single crop and seeds sown are broadcast in beds at the rate of three or four pounds per acre. As a mixed crop taken along with other vegetable crops, it is dibbled at a distance varying from eight to twelve inches on ridges or water channels. During the season, frequent irrigations at intervals of five or six days can be given to the crop. The roots get ready in four or five weeks for pulling out. They are pulled out early in the morning and, bundles made, of four or five roots with leaves intact. The yield of roots averages 3,000 pounds per acre. The common variety is one with long and white roots. The roots, leaves and pods are used as a vegetable.

Kobi.

Cabbage occupied 31 acres in 1958-59 of which Pen and Panvel talukas shared about sixty per cent. The following table gives taluka-wise area under cabbage in the district in 1958-59:—

TABLE No. 72

AREA UNDER *Kobi* (TALUKA-WISE) (1958-59).

Taluka or Peta	Area (in acres)
Alibag	3
Murud	1
Panvel	8
Pen	11
Roha	2
Shriwardhan	2
Uran	4
Total ..	31

Kobi.

It grows well in sandy loam or clay loam soils in cool winters. The field is left fallow in kharif season and ploughed in September to a depth of six or seven inches. Well-rotted farm-yard manure is applied at a rate of twenty to forty cart-loads per acre. Sowing is done in August and transplanting in September. The crop matures in about three months, during which period eight or nine waterings are required. Top-dressing of oil-cake and sulphate of ammonia is necessary up to one month since transplantation. When the ear-heads get ready, they are hand-picked. The yield from a well-manured field averages from 10,000 to 20,000 lbs. per acre. Leaves of the crop are fed to cattle, while its heads are used as a vegetable.

Kanda.

Kanda (onion) occupied 24 acres in 1958-59 of which Pen taluka shared 15 acres and, Panvel taluka, nine acres. The land is ploughed to a depth of six or seven inches. The clods are broken and pulverised and seedbeds made firm. The onion is also sown on ridges and furrows and farm-yard manure applied at a rate of twenty cart-loads per acre. The cultivation of the crop can be undertaken either for bulbs or for seeds, although the former assumes larger proportion. Seeds are sown on raised seedbeds in October-November. The seedlings get ready in four or five weeks. Irrigation is given prior to transplanting. Seedlings are transplanted at a distance of four or five inches in rows nine inches apart. In the ridges and furrows, they are transplanted on both sides of the ridges, half way upwards. There should be standing water in the plot at the time of transplanting. Irrigation after every twelve days is necessary and stirring must be done before irrigation. Top-dressing with oil-cake powder is done from four to six weeks after transplanting. The bulbs are ready to lift in about three months after transplanting. The seed is ready for harvest in about four to eight months after transplanting. The seed is well-dried in the sun and preserved. From 800 to 1,000 lbs. of seed or about 7,000 lbs. of bulbs are obtained per acre of cultivation.

Kharbuj.

Kharbuj (musk melon) occupied 78 acres in 1958-59. The following table shows taluka-wise area under the crop, in the district, in 1958-59 :—

TABLE No. 73

AREA UNDER *Kharbuj* (TALUKA-WISE)
(1958-59).

Taluka or Peta	Area (in acres)
Alibag	31
Murud	21
Roha	6
Shriwardhan	2
Uran	18
Total ..	78

CHAPTER 4.

Agriculture and Irrigation.

VEGETABLES.

Kharbuj.

The crop is cultivated, to a large extent, on sandy stretches in river-beds. As soon as the river recedes and the sand banks are exposed, small plots are fenced off. A plentiful stock of manure is then carried to the spot and put into the large holes dug at regular intervals throughout the plot. The melon seeds are sown over the manure in the holes. In some places, manuring is done after the plants are six weeks old. The fruit ripens in about three or four months since planting. Usually, the melon beds commence fruiting in April and continue to yield till June. The fruit is green or yellowish and generally used as dessert.

Other Vegetables. *Kalingad.*

Kalingad (water melon) is grown both in cold and hot seasons in moist sandy spots or in river-beds. The plants are manured, when they are six weeks old. The fruit is smooth and round. The flesh is pink or red in colour, very soft and watery and eaten raw.

Tondli.

Tondli (little gourd) is a common wild creeper growing on bushes and hedges. The land is ploughed to a depth of eleven or twelve inches. As the crop is to live for three or four years, the tilth must be thorough and good. This is done in February-March. Farm-yard manure at the rate of thirty to thirty-five cart-loads is added and basins of 8′ × 8′ each are made. Three cuttings each from eight to twelve inches long and from one-half to three-fourths of an inch thick are planted in each basin. Cuttings are taken from two-year old vines, and in planting, two buds go into the soil, and the remaining two remain above the surface. The distance kept between two cuttings is about nine inches. Water is given immediately after planting and then on the third and the ninth days. Sprouting starts two weeks after planting. Pandal (*mandap*) is erected for trailing the branches. Flowering starts after about ten weeks. Young tender fruits are harvested in July and February. There are fifty or sixty pickings in a year at an interval of from three to six days. From 500 to 1,500 lbs. of fruit per acre are collected at each picking. There are two common varieties of *tondli*, one being plump, short, smooth and without markings on the skin and the other being long and slender with vertical markings on the skin. The *tondli* fruit is used as a vegetable.

Suran.

Suran (elephant's foot) is grown as a rain-fed crop and supplemented with a well irrigation in the district. The land is ploughed eight to ten times and laid into beds or into broad ridges by opening furrows five feet apart, thereby making ridges about three feet wide at the top. The ridges are approximately eight inches high. Well-rotted farm-yard manure is applied. The corms are allowed to sprout slightly and then planted in April-May. The crop takes three or four years to attain full growth. In the first year, planting is done at a distance of 1′ × 1′; in the second year, 1½′ × 1½′; in the third year, 3′ × 2′; and, in the fourth year, 4′ × 3′. Irrigation is given at the time of planting and then as required till the commencement of the rains.

Bhendi.

Bhendi (lady's finger) can be cultivated all around the year but it thrives well in *kharif* season. The land is ploughed to a depth of six or seven inches and the soil manured. The seed is either drilled or dibbled at a distance of twelve to fifteen inches in a row.

Sowing is done either in July or in February. Irrigation is given at intervals of from six to eight days in the hot season. Harvesting is done of tender fruits six to eight weeks after sowing. The fruit is used as a vegetable and its leaves are good as fodder.

Dudhya Bhopla.

Dudhya Bhopla (bottle gourd) grows well in a medium to light soil. Land is ploughed or harrowed and small basins of about two and a half feet diameter are prepared. The distance between two basins is approximately ten feet. Manuring of farm-yard manure and burnt rubbish is given to the crop. From six to eight seeds are dibbled in each basin in May or September. The creepers are allowed to trail on the ground; but pandals (*mandaps*) are also prepared for trailing. Irrigation is given, if required The crop is ready in about two months and a half and well-developed fruits are harvested. The fruit is used as a vegetable.

Padval.

Padval (snake gourd) is raised as a rain-fed crop in the district. The plants soon begin to trail on the pandal. The male flowers appear after a month and a half and female flowers a week later. Fruit formation is noticed within a week since flowering. Fruits are picked at intervals of two days and a total of fifty or sixty pickings can be taken. The fruit is used as a vegetable.

Karle.

Karle (bitter gourd) is usually raised as a rain-fed crop. Fruits begin to appear after two months. Nearly fifteen pickings at intervals of four days can be taken. The fruit is used as a vegetable.

Kohala.

Kohala (ash gourd) begins to bear in three or four months. The fruit is about the size of a red pumpkin (*tambda bhopla*). Its flesh is white. The fruit is used as a vegetable as also in preparing *halva,* a sweet dish.

Kakdi.

Kakdi (cucumber) can be raised both as a rain-fed and as an irrigated crop. In the former, it is a large fruit with a green skin; while in the latter, it is a smaller egg-shaped fruit having smooth white skin. The plant begins to bear in about two months from planting. The fruit is extensively used both in the raw and cooked state as a vegetable.

Shevga.

Shevga (drum-stick) is found in all parts of the district. It does not require special care and is usually grown in the vicinity of used-up water. It flowers and fruits at various times of the year. Both flowers and leaves are eaten and the young unripe pods are a favourite ingredient in curries.

Tambada Bhopala.

Tambada Bhopla (red pumpkin) is grown in any season of the year. The creepers are allowed to trail on the ground or on roof tops. The fruit gets ready in about three or four months. It is harvested, when fully ripe. The ripe fruit is used as a vegetable.

Ghosale.

Ghosale (smooth gourd) is cultivated as a rain-fed crop but may often be seen trailing over bushes or roofs of small huts. The creeper trails on the ground or on a specially prepared pandal (*mandap*). The fruit gets ready in August-September. It is used as a vegetable.

CHAPTER 4.

Agriculture and Irrigation.

VEGETABLES.

Leafy vegetables.

Besides roots and tubers and green pod and fruit vegetables mentioned above, the district has a number of leafy vegetables.

Alu.

Alu grows well under heavy sewage irrigation. After four months from planting, the leaves and stalks are gathered every three or four days. They are cut off close to the ground whilst young and tender. It takes ten months for the corm to reach maturity. The corm contains starch and is an important item of the diet. The leaves are used as a vegetable.

Ambadi.

Ambadi is grown at any time of the year. Six weeks after planting, tender leaves generate in abundance. These are plucked and used as a vegetable. The sepals and petals of the flowers are made into pickles.

Chakvat.

Chakvat is raised in early grown fields. It is cut after a month from sowing and used as a vegetable.

Chandanbatva.

Chandanbatva, chavli, chuka, methi, math, palak, pokla and *tandulja* are grown on garden lands at any time of the year. The *chandanbatva* plant stands from twelve to eighteen inches high and has red leaves at the apical portion. The crop is ready to be cut in six weeks' time. The leaves and tender stems are used as a vegetable.

Chavli.

Chavli seldom grows more than six inches in height and the leaves and stem are uniformly green. The leaves are used as a vegetable.

Chuka

Chuka is ready for use in about a month's time from sowing. The leaves and tender stems are used as a vegetable.

Methi.

Methi (fenugreek) is ready in four or five weeks. The leaves and tender shoots are used as a vegetable.

Math.

Math is fit for use after five or six weeks from sowing. The red variety stands three to five feet high with thick stems having red tinge and red leaves. The green variety is shorter than the red one. The shoots and leaves are used as a vegetable.

Palak.

Palak is ready when six weeks old. Its leaves and stems are used as a vegetable.

Pokla.

Pokla grows one or two feet in height and is ready for use in about five or six weeks from sowing. The two varieties, green and red are used as vegetables.

Tandulja.

Tandulja grows from ten to twelve inches in height and the stem is red near the root. The leaves and top shoots are used as a vegetable.

Kothimbir.

Kothimbir (coriander). when green, is removed from the field and used as a vegetable in curries and *chutnees*.

Miscellaneous.

In addition to the vegetables specified above, there are a number of wild vegetables in common use in the district. Forest labour mostly belonging to the *Kathodi* or *Katkari* community collects them in the jungles especially at the beginning of and throughout the rainy season and brings the same for sale in the nearby market.

CHAPTER 4.

Agriculture and Irrigation.

FODDER.

Fodder occupies an important place in non-food crops grown in the district. In 1958-59, it accounted for over ninety per cent of the total area under non-food crops in it. Khalapur, Alibag and Pen sub-divisions make up nearly two-thirds of the total area under the crop in the district. The following table gives the distribution of area under fodder in the district, in 1958-59:—

TABLE No. 74

AREA UNDER FODDER IN KOLABA DISTRICT (1958-59)

Taluka or Peta	Area (in acres)
Alibag	18,509
Khalapur	27,019
Mahad..	967
Mhasla	3,658
Murud	5,413
Panvel	15,087
Pen	5,467
Roha	8,602
Shriwardhan	6,460
Sudhagad	5,064
Uran	3,070
Total	99,316

AGRICULTURAL OPERATIONS.

Agricultural operations vary according to such factors as crops, rainfall and soil obtaining in a particular region. Broadly speaking, they represent a succession of operations and have to be performed one after another in proper time. They consist of opening up of the land by digging or ploughing, further pulverisation of the soil, cleaning the fields, spreading the manure and mixing it with the soil, sowing the seed by broadcasting or transplanting seedlings, inter-culturing, weeding, applying effective manures as top dressing, spraying or dusting insecticides, protecting the crop from stray cattle and wild animals and, at a final stage, right from harvesting and threshing of the crop to its storing and making arrangements for sending it to the market. But besides these, there are a number of occasional operations performed for effecting a permanent improvement of the soil which include bunding, levelling and reclaiming the land. Bund repairs form a specially important operation in salt lands. In fact, all paddy lands in the district are conveniently divided into plots with bunds on all the four sides, which cut open on one side in order to drain out accumulated water.

Rabbing.

In March or April, a plot is chosen for seed-bed either in the rice field itself or on a higher ground close to the field and ploughed once and levelled. Six gunthas are enough for raising sufficient seedlings for one acre of land. Except in the southern part of the district comprising Mahad, Goregaon, Birvadi, Latvan, Kate and Poladpur among other places, where *rabi* crops such as *tur*, gram and other pulses are taken in November, lands generally remain fallow in the winter. During this period, patches in the fields are

CHAPTER 4.

Agriculture and Irrigation.

AGRICULTURAL OPERATIONS.

Rabbing.

covered with a *rab*, which consists of a thin layer of brush-wood, tree-toppings, cow-dung and grass. Usually, the first layer made of cow-dung, grass and leaves is spread on the ground, a second layer consisting of twigs, dry leaves and brush-wood added and covered with grass, and finally, fine earth is sprinkled on the two layers. Subsequently, *rab* is set fire to for burning the seed-beds, the entire process being known as *rabbing*. This is usually done at the end of the summer and the rabbed area, which amounts to a tenth part of one occupied for cultivation is used for raising seedlings. In *rabbed* lands, seedlings are vigorous and land becomes free of weeds. If instead, ammonium sulphate is applied to seed-beds, seedlings are said to grow vigorously, but at the same time, to help seed-beds resume the growth of weeds. Farmers in the district prefer to *rab* their fields, since collecting leaves, stems, etc., in the nearby jungles is an inexpensive task. Thus, most of their time is spent in collecting *rab* and more particularly, forest-toppings, which make up the major portion of *rab*.

But it is of special importance to note that the old method of *rabbing* the soil is giving way to the new method of paddy cultivation, called "Japanese method". The latter is in fact nothing novel except a little renovation over old culturable practices of paddy cultivation, which involve a colossal wastage of agricultural resources such as cow-dung, tree-toppings, etc.

Ploughing.

Ploughing is done by wooden or iron ploughs in order to strike at a multipurpose target. Thus, it digs out deep-rooted weeds or stubbles, opens up the land, aerates the soil, and finally, helps trap and store water for the crop. Land is ploughed, if possible, immediately after the first showers which fall in the beginning of June, as it is not possible to plough it at the end of the harvest season. The land sets very hard on drying, as soon as rains are over on account of an intensive puddling done to it in the process of paddy cultivation. So, the first ploughing is done in June, whereafter water is allowed to accumulate in small paddy compartments but not beyond three and a half feet deep and the field is left alone for two or three weeks, so as to enable a smooth raising of paddy seedlings. In case the stock of water is superfluous, the same can be drained out by providing suitable outlets to bunds. By the end of June or by the beginning of July, land is puddled by ploughing it thoroughly under stagnant water conditions usually three or four times or till a particular muddy physical condition of the soil tilth suitable to paddy growth is obtained. The general idea of puddling is to make the soil so sticky as to prevent water percolation to take place below the surface. On an average, a plough opens up from ten to fifteen gunthas a day and the total cost of ploughing one acre of land varies from Rs. 15 to Rs. 20 per ploughing.

Pulverisation.

Pulverisation of the soil is done either by the clod-crusher (*maind* or *alwat* or *gutephali*) or by the wooden plank (*phali*), as the case may be. The former is worked by a driver with a pair of bullocks or by two drivers with two pairs of bullocks and covers two or three acres a day, while the latter is worked by a driver with a

pair of bullocks for pulverising soft and small clods and covers equal acreage a day. In *rabi* season, however, manual labour is employed to break the clods by means of a small wooden hammer.

AGRICULTURAL OPERATIONS.
Cleaning the Field.

Cleaning the field is an operation undertaken mostly by female labour and includes picking up remnants of the previous crop such as shrubs, stubbles, etc., which hinder effective sowing and inter-culturing and give room for hibernation of insects. A well-rotten farm-yard manure or compost from pits is applied to manuring fields where it is transported usually in bullock-carts. In many parts of the district, it is the practice of farmers to quarter cattle or sheep at one place in the field and, after sufficient refuse is ready, to remove the animals to the next place in the field, and so forth till the entire field receives refuse in adequate quantities. Generally, one thousand animals quartered in an acre over a night give manure equal to five or six cart-loads. The compost manure is heaped and then evenly spread over the field. One person usually spreads four or five cart-loads (of half a ton each) of farm-yard manure, and a harrow worked by a man with a pair of bullocks can mix it over an area of two or three acres a day. Due to the availability of organic manure in sufficient quantities in the nearby jungles, however, farmers are reluctant to make use of fertilisers, with the result that manuring is done to fields by a small number of farmers only, who are conscious of the utility of manuring to the vigorous growth of a crop. The Japanese method of paddy cultivation, however, prescribes liberal manuring to fields and recommends five cart-loads of farm-yard manure together with certain other fertilisers.

Sowing.

In most of the crops, seeds are sown for starting the crop ; but in some crops, where seeds cannot be produced easily, parts of plants are planted either after irrigation or after rains. In the case of paddy, however, as seeds are small and as young plants require special care, seedlings are first raised in a specially prepared seed-bed and then transplanted. The seed-bed area is covered by *rab* about three inches deep and set fire to in April-May. After a little working with hand-tools in the fields, seeds are sown in early June, either in anticipation of rains or immediately after rains. The sowing operation is found to continue till mid-June. After few showers, plants begin to shoot and are allowed to grow for about three weeks or a month. By this time, fields are ploughed twice or thrice so as to allow the mud to get softened as best as possible. When the soil is thoroughly softened, plants are pulled, tied in bunches of fifty seedlings called *muth* and then transplanted. Six or even eight seedlings are kept apart in the field at a distance of eight or ten inches from one another. This is locally known as *chikhlan* as seedlings are simply pressed in the mud (*chikhal*) under standing water conditions. Transplanting is done by unskilled labour and from eight to twelve persons can transplant in a day one acre of land. In salt lands, early coarse varieties are generally sown by broadcasting the seeds. When the soil gets soaked with rain water, sprouted seeds, two or three days old, are broadcast into the mud. The method of broadcasting the seeds is also practised in other lands, if the field after ploughing remains

CHAPTER 4. — Agriculture and Irrigation. AGRICULTURAL OPERATIONS. Sowing.

inaccessible for sowing due to incessant rains or is too poor to allow expenses involved in transplantation. In the ageold method of cultivation of paddy, about 40 lbs., in the Japanese method 12 lbs. and, in salt lands, 80 lbs. of seeds are required per acre. The sowing operations in the district coincide roughly with the outbreak of the monsoons. The following statement shows the sowing time of some important crops in the district:—

Crop	Sowing or planting time
Rice (kharif)	May-June.
Rice (rabi)	November-December.
Ragi	June-July.
Vari	June-July.
Kodra	June-July.
Val	November-December.
Tur	July-August.
Black gram (udid)	November-December.

Inter-culturing.

Inter-culturing means culturing or tilling or stirring the soil in-between the lines of a crop. It is done by an implement called hoe (*kolape*). Among the objects of the operation can be mentioned the removal of weeds that take away large quantities of moisture and plant food, aeration of the soil, preparation of a mulch, the conservation of soil moisture, pruning roots so as to encourage a deep root system and, finally, the destruction of harmful insects hibernating in the soil. The operation is rarely in vogue in the district except in the Japanese method of paddy cultivation where it assumes great significance. Naturally, as the new method of cultivation has been introduced in the district only in recent years and as its pace of progress appears to be slow. the operation has remained, as yet, unfamiliar to farmers.

Weeding.

The weeds that are in line with the crop cannot be weeded out except with the help of a weeding hook (*khurpi*). From six to eight persons are required to weed an acre of land, although the same depends on the kind and extent of weed growth. Usually, two or three weedings are sufficient for most of the crops in the district.

Top-dressing.

By top-dressing is meant applying effective manures evenly on the surface of the soil. Usually, this is done in the case of garden crops in the district and rarely practised in the cultivation of paddy by the indigenous method. Where, however, Japanese method is pursued, top-dressing is done to enhance effectively the yield of the paddy crop. It is also given where, it is apprehended, that the crop may not come up to the mark, if fertilisers are not applied to the soil.

Crop protection.

Broadly speaking, the object of this operation is to preserve the crop from damage. The farmer has to adopt protective as well as curative measures to save the crop from destructive agents. Spraying or dusting special insecticides or fungicides is a common method for destroying insects and controlling diseases that may appear in a crop. But this is not enough. For, when the crop is

Crop protection.

full, birds and other animals have an eye on it and in the absence of a proper watch being kept on the crop, they may eat away or destroy the grain frightfully. A very common thing is to place a scare-crow at the centre of a field to serve as a bug-bear to these animals. But this proves to be too superfluous and futile a measure. Naturally, some of them have to be scared away by shouts or by stone-slinging. Some have to be kept off by providing fences or trenches while others require to be shot and hunted. Not infrequently do the stray cattle provide nuisance to the crop and have to be impounded in the cattle-pound. Similarly, when the crop is ready, it has to be guarded against theft. This is done by hiring out for the necessary period services of a watchman, who keeps an overnight guard in the fields under his charge and is usually paid for this act collectively by cultivators of the fields thus served.

Herversting.

One of the most important agricultural operations, next only to ploughing and sowing is the reaping or harvesting of the standing crops. The process is commonly known as *kadhani* or *kapani* and operated only when the grains are ripe. The time of this operation hence varies in response to the time of the ripening of a crop. The following statement gives the harvesting time for some of the important crops:—

Crop	Harvesting time
Rice (*kharif*)	September—November.
Rice (*rabi*)	March-April.
Nachani (ragi)	October-November.
Vari	October-November.
Harik (Kodra)	October-November.
Val	February-March
Tur	February-March.
Udid (black gram)	October-November.

Food grain crops such as rice, ragi, *vari* and kodra are harvested by cutting the plants close to the ground by a sickle (*vila*). The cut plants are then put into swaths and earheads removed by cutting or breaking and carted to the threshing-yard (*khala*). The stems or stalks are dried, bundled and stocked as fodder. Pulsse are mostly cut as whole plants and removed directly to the threshing-floor. Where a second crop such as *val* or gram is taken, the farmer only sows the seed and ploughs the land and has no operation to undertake except harvesting. Vegetables are picked by hand except leafy ones which have to be uprooted. Root crops like potatoes, sweet potatoes, ginger and turmeric are harvested with the help of a spade (*phavada*).

Threshing and preparing for market.

The crop is allowed to dry for two or three days, whereafter it is tied into bundles and thatched in a heap called *udvi*. About a month later, it is threshed by beating the sheaves against well-cleaned threshing-yard (*khala*). The grain is separated from the chaff by winnowing against the breeze. Some of the root vegetables are dug out, cleaned well by rubbing out the soil after drying or washing and sold in the market. Some crops like ginger and turmeric are dried and specially cured.

CHAPTER 4.

Agriculture and Irrigation.

AGRICULTURAL OPERATIONS.

Storing.

Grains are stored either for purposes of seed or for consumption. When they are meant for purposes of seed, the quantity is usually small, especially when an individual farmer preserves his own seed. On the other hand, when it is meant for future use, the quantity stored is considerably large. Grains are preserved in cylindrical bins called *kangees* made of bamboo and well-plastered on all sides with cow-dung and mud, so as to keep off insects from attacking the grains from outside. A special care has to be exercised, when grains are preserved as seeds. When, however, grains are stored for use at a much later date in future, the same are stored in underground pits or in cellars provided in residential houses.

AGRICULTURAL IMPLEMENTS.

The field tools and implements are largely of old and indigenous types and improved contrivances have hardly made any progress in the district. The implements in active use in the district can be broadly classified as:—

(1) Soil preparation implements:—

(i) Plough (*nangar*).

(ii) Clod-crusher (*maind* or *alwat* or *gutephali*).

(iii) Peg tooth harrow (*datal*).

(iv) Leveller (*petari*).

(2) Hand tools:—

(i) Narrow spade (*khanti*).

(ii) Flat spade (*phavada*).

(iii) Pick-axe (*tikav*).

(iv) Axe (*kurhad*).

(v) Rake (*ale* or *mangere*).

(vi) Fork (*baila or suli*).

(vii) Water splasher (*shimpi*).

(viii) Wood-cutting big knife (*pal* or *pankatre* or *koyta*).

(ix) Sickle (*vila*).

(x) Weeding hook (*khurpi*).

(xi) Crow-bar (*pahar*).

As no drills are used for the purpose of sowing paddy, no interculturing implements are generally used in the district. With the implementation of the Japanese method of paddy cultivation, however, the hoe is found to be useful in removing weeds, loosening the soil, conserving the moisture and in aerating the soil in some parts of the district, till such time as the crop attains a height of twelve to fifteen inches. Similarly, except the sickle (*vila*), the scoop (*soop*), the basket, wooden or iron, and similar other hand-tools, there are no special harvesting, threshing and winnowing implements in use in the district.

Plough.

Of all the implements, the plough is perhaps the most important. It is constructed typically with the body and the handle manufactured in two separate pieces. The beam is mortised into the body.

AGRICULTURAL IMPLEMENTS.

Plough.

The end of the share working in the soil is held in position with the shoe by a round or oval iron ring and the other end is held in position by insertion of a wooden peg into the scoothed end of the share. The other end of the peg is mortised into the angular position between the body and the shoe. In some cases, the device of a peg fastener is substituted by allowing the other end of the share to be hooked rectangularly and hammered on the shoe. The body and the shoe form one integral unit. The entire implement is made of *sag, bhendi, ain, khair, chinch, shivan, kinjal, fanas* and similar other species of wood available in the district. It has a furrow from two to four inches deep and from four to five inches wide. It is remarkably light, its weight varying from 25 to 40 lbs. only, due to the fact that it is made of light wood and of smaller sections. Its lightness makes it perhaps the best designed implement for bullocks of a low pulling capacity. As the plough is worked under relatively wet conditions of land, it lasts for three to four years.

Clod-crusher.

The clod-crusher is a wooden plank from six to eight feet long and 9″ x 2″ in section. It is made of the same material as the plough. A beam is fixed either in the centre of the plank or a bifurcated beam is used and hitched on the yoke. Like the earlier implement, it is light, its weight varying from 25 to 35 lbs. and lasts for four to six years. But not infrequently are the farmers found to use wooden hammers to break clods and the clod-crusher in the puddling operation.

Tooth Harrow.

Peg tooth harrow is an implement used for levelling the land and collecting weeds after puddling throughout the district and, in some parts of it, after the sowing operation in order to have more or less, uniform sowing, when paddy is broadcast. As it has been provided with pegs, it removes the bunches of crowded and sprouted seeds. It consists of a wooden headpiece about six feet in length and 6″ x 3″ in section. The wooden pegs each with a length varying from four to five inches and a diameter of about an inch are fixed on to one side of the headpiece so as to leave space of two or three inches between any two pegs. The bifurcated ends of the beam are fixed into the headpiece. The implement has the same lightness as the plough and the clod-crusher, as it weighs from 30 to 40 lbs., but lasts much longer than these, from ten to fifteen years, if used carefully.

Leveller.

Leveller (*petari*) is used for levelling the field. The soil is collected by holding its frame vertical and it may fall out as soon as the latter is fitted down after the desired place is reached. The implement consists of a wooden frame which is fitted with bamboo strips. The top of the frame carries a handle. On the lower and outer sides of the frame, the bifurcated ends of the beam are loosely fitted with pegs. The implement is used only by a few farmers in the district.

Hand Tools.

Besides the soil preparation implements worked with the help of bullocks and a driver, there are a few other tools which are used in the various agricultural operations and worked by hand. Of these, the rake (*ale*), the fork (*baila*) and the water splasher

CHAPTER 4.

Agriculture and Irrigation.

AGRICULTURAL IMPLEMENTS.

Hand Tools.

(*shimpi*) are in common use. The rake is used for collecting dry leaves and grass for *rab* and threshed material on the yard. In garden lands, it is used for even distribution of sown seeds. It is from eighteen to twenty-four inches long with a section head-piece of 3″ x 2″, in which wooden teeth are fixed. Each tooth is five or six feet long and one and a half or two inches in diameter. Iron nails are sometimes fixed in place of wooden teeth. The fork is used for lifting and carrying a bundle of thorny branches collected for fencing. The tapered end is pierced into the bundle. The pole is held vertical in the hand close to the shoulder and the inter-woven portion of the fork rests on the head. The implement consists of a wooden pole from six to eight feet long with a diameter of two or three inches and tapered at the top. A forked branch is secured, about three and half feet from the top, to the pole in-between two horizontal pegs mortised into the pole. The space within the arms of the fork is interwoven with coir strings. The water splasher is a kind of wood hopper with a concave cavity in the centre of about six inches circular curvature and used for watering the seed-beds by splashing water from nearby water channels.

The narrow spade and the flat spade are useful in repairing and making bunds and water channels and in filling the fields with soil and manures. The pick-axe is used for digging out and harvesting various root crops. The wood-cutting big knife and the axe are important implements meant for cutting and chopping trees and wood. The sickle and the weeding hook are so common in use that every working member of the cultivator's family owns a set of these tools. The crow-bar, either wooden or iron-toothed, is usually worked for collecting and removing waste materials from the fields, lifting clods or stones, digging holes and other allied operations. Threshing is usually done by bullocks unaided by appliances. For winnowing, the bamboo scoop (*soop*) is used. The worker takes a position on a higher plain and gradually drops the grains from the scoop and the husk blows away. The sieve (*chalan*) is used for separating the grain from dust, sand and pebbles or from big straw pieces.

Water Lifts.

In the coastal strip of the district, many wells are dug with plenty of sub-soil fresh water. These wells are used for irrigating garden crops. The persian wheel (*rahat*) is a common device for lifting water from the wells. The *mot* is not a common use in the district due to low animal power. Another water-lifting device is the *okti*, whereby a vertical pole is fixed on the top of the well and a horizontal pole hinged at the height of about ten feet at the bifurcated end of the vertical pole. The horizontal pole is from twenty to thirty feet long, counterbalanced by tying heavy stones at one end and the bucket at the other, through the rope or the pole. The man stands on the edge of the well, lowers down the bucket and works it by emptying it in the water channel. The device can be operated especially in shallow wells having from ten to fifteen feet water level from the ground.

Agriculture and Irrigation.
AGRICULTURAL IMPLEMENTS.
Water Lifts.

Thus, of all the implements, those utilised for the preparation of the soil are the most important. Some renovations are also taking place in the province of agricultural implements. Wooden ploughs are being replaced by iron ones, although the rate of replacement is very slow. Pumps worked by electric motors and oil-engines are also coming into use in some parts of the district. An account of agricultural implements given above should be adequate, as they represent implements of special importance. Besides these, there may be a number of other less important implements. The following table gives the number of agricultural implements in use in the district, in 1956 :—

TABLE No. 75

NUMBER OF AGRICULTURAL IMPLEMENTS

Kinds of Implements		Number of Implements
Carts		18,965
Ploughs—		
Wooden	87,850	88,016
Iron	166	
Sugar cane crushers worked by—		
Power	14	57
Bullocks	43	
Oil engines with irrigation pumps		261
Electric pumps for irrigation		10
Tractors—		
Government	1	6
Private	5	
Ghanis—		
Five seers and over	50	109
Less than five seers	59	

LIVE-STOCK.

The importance of live-stock in the agricultural economy need not be emphasised. It is a valuable asset to the farmer, perhaps as alike to anybody else in the rural parts of the district, which gives it an indispensable place in the rural economy of the district. The live-stock can be broadly classified into bovine, ovine and poultry population. Bovine includes cattle and buffaloes, ovine covers sheep and goats and poultry is comprised of ducks and fowls. Horses, mules and asses form another important class constituting agricultural live-stock of the district. A farmer usually keeps a pair of bullocks, a few cows and a small poultry. A little better class of farmers is found to keep buffaloes. The particular communities such as the *beldars* and the *vadaris* are seen to have horses and mules but more commonly the asses. In fact, a *beldar* or a *vadari* without an ass is an uncommon sight Similarly, it is familiar to see a small poultry with most non-vegetarian inhabitants in the district. Thus, live-stock has been a part and parcel of rural life. Yet, people in the district do not seem to have inculcated in them anything beyond a work-a-day attitude. They keep with them agricultural wealth, not because they desire to profit by doing so, but because they cannot dispense with it. They keep cows and she-buffaloes as milch animals. bullocks and he-buffaloes as draught or as breeding animals and poultry for flesh and eggs.

CHAPTER 4.

Agriculture and Irrigation.

LIVE-STOCK.

The live-stock of the district numbers over eleven lakhs of animals according to the live-stock census of 1955-56:—

TABLE No. 76

LIVE-STOCK, KOLABA (1955-56)

Classification of live-stock	Number of animals
Cattle—	
Bullocks over three years—	
Breeding	1,660
Working	147,177
Others	2,578
Total ..	151,415
Cows over three years—	
In milk	47,413
Dry	60,214
Not calved	11,817
For work	110
Others	420
Total ..	119,974
Young stock—	
Under one year—	
Males	24,297
Females	26,248
Total ..	50,545
Between one and three years—	
Males	30,638
Females	28,454
Total ..	59,092
Cattle—Total ..	381,026
Buffaloes—	
Buffalo-bulls over three years—	
Breeding	666
Working	42,994
Others	660
Total ..	44,320
She-buffaloes over three years—	
In milk	18,633
Dry	15,373
Not calved	3,447
For work	72
Others	172
Total ..	37,697
Young stock—	
Under one year—	
Males	6,219
Females	6,899
Total ..	13,118

TABLE No. 76—*contd.*

LIVE-STOCK, KOLABA (1955-56)

Classification of live-stock	Number of animals
Between one and three years—	
Males	5,331
Females	7,308
Total ..	12,639
Buffaloes—Total ..	107,774
Bovines—Total ..	488,880
Sheep—	
Up to and over one year—	
Males	1,985
Females	
Goats—	
Up to and over one year—	
Males	53,582
Females	
Ovines—Total ..	55,567
Poultry—	
Hens	209,705
Cocks	64,129
Chickens	328,098
Ducks	1,011
Total ..	602,943
Other animals—	
Horses and ponies	979
Mules	6
Donkeys	480
Camels	1
Pigs	405
Total ..	1,871
Grand Total ..	11,49,181

Bovines.

Bullocks and he-buffaloes are mainly used for the heavier agricultural operations on the farm, while cows and she-buffaloes are kept mainly for milk production. Bullocks are the common animals in use for farm work and their large number is only an indication of their relative importance in carrying out agricultural operations and rural transportation. Yet, many farmers do not have their own draft animals and have hence to hire them out from big landlords (*savkars*) in return for a few maunds of paddy or the like. Similarly, the farmer is also found to accept young ones of cows and she-buffaloes from the *savkar* on the terms that the former will be allowed to retain milk production after first calving for his own use provided that he would maintain the animal, feed it with proper care and return it back with its second progeny to the *savkar*. The animal is thus said to have been

CHAPTER 4.

Agriculture and Irrigation.

LIVE-STOCK.

Bovines.

given on "posan" meaning thereby that its maintenance is entrusted to the other party on specific conditions. The farmer is also found to borrow draught animals, more especially the bullocks, from the *savkar*, on the condition that he will use the animal at agricultural operations and return it back to the owner as soon as the agricultural season is over. In return for this, the borrower is usually asked to pay a few maunds of paddy to the *savkar*. The animal thus lent is said to have been given on "vafa" meaning thereby that its maintenance has been entrusted to the borrower during a certain period in which he is authorised to use the animal at agricultural operations. Yet, it may be said in general that there is an acute dearth of a professional outlook and what guides the people here in keeping the agricultural wealth in gigantic numbers is perhaps a sentimental bearing towards the problem. A majority of the population of the district is comprised of the Hindus. A few farmers may seem to be averse to castrating the bullocks, while many others may disapprove the use of cows for draught purposes but one and all will unanimously resent the bare idea of despatching them to slaughter-houses. Thus, economic considerations seem to be flouted by religious ones. But apart from this, what special efforts do the farmers take in keeping the cattle ? Probably, the answer is in the negative. For, more often than not, especially in the summer time when the farmer's fodder resources are all depleted, the cattle are left to pick the scrub. Usually, the farmers are found to look after milch and draught animals with a special care as regards their feed, while dry, old and worthless animals are kept, till they die a natural death. This affects adversely the health of the animals with the result that the progeny becomes weak. The milch capacity of female animals and the draught power of male animals have gone down in the past few years. Thus, the problem is two-fold. On the one hand exists a large number of dry animals and on the other, remains a small number of the existing milch animals with a poor milking capacity.

The cattle belong chiefly to imported varieties, the most important among them being the *Dangi* and the *Khillar* besides some local non-descript varieties. Among the buffaloes, the *Surati* and the *Delhi* varieties are the most commonly found in the district. The cost of a pair of *Khillar* animals ranges from Rs. 800 to Rs. 1,000, while a Dangi pair costs from Rs. 300 to Rs. 400. Delhi buffaloes can be purchased at a price varying between Rs. 600 and Rs. 800, while local non-descript milch buffalo can be had for about half that price.

Ovines.

In addition to bovines, the district has a large number of ovines usually kept for wool, hair, skins and flesh. It has been the usual practice of the farmers to keep a few sheep and goats along with the cattle on the farm for the purpose of refuse which serves as a good compost for any crop. In the district, goats obtain in a larger number than sheep, probably because the latter do not acclimatize this region. Excepting the persons belonging to the *dhangar* community, people generally do not prefer to keep sheep with them. In many villages, the milk of a she-goat is used for

Ovines.

domestic consumption, while it is also apprised as a tonic for health. The milking capacity of the animal is by nature poor. Yet, a good she-goat is often said to give as much or even more milk than a poor cow in the district. Besides, the animal fetches a good price for its flesh in the market. Like the cattle, a she-goat is hired out on a "Posan" basis, whereby the owner of the animal hands it over to the herdsman who undertakes to maintain it on certain terms as may be agreed upon.

Horses, mules and asses are not used for agricultural operations, although they are found to be very useful in drawing transport vehicles and as pack animals. Naturally, the farmers are rarely seen to keep these animals. Asses are a great asset to the persons belonging to the *beldar* and *vadari* communities who, being engaged in the stone-cutting and other like operations which are usually worked in the hot sun, find the animals the best suited for the purpose. They do not require to be looked after with special care as tne cattle can withstand heat perhaps much better than other animals. The use of asses is so much familiar with these people, that it would not be exaggerating to say that their habitations are almost found to co-exist with these animals.

Poultry.

Poultry consists of fowls and ducks, which are valued for their flesh and eggs. Both the products have a good demand in the market. With the increasing consumption of eggs either as food or as medicine, the importance of poultry is growing in the course of time. Poultry-farming has been an important cottage industry in rural areas, but here also the farmer seems to possess a work-a-day and traditional attitude. Perhaps, people maintain poultry, not because they want it to provide them with a subsidiary source of livelihood, but because they need not have to pay for their own requirements. Furthermore, poultry does not require to be attended to with special care, since the birds can be let loose to pick their food on a backyard or on a dung-hill and in the night time caught in wooden baskets and cupboards (*khurade*) often specially prepared for the purpose. Government desire that the development of poultry, if pursued on scientific lines, should aim at providing a subsidiary means of livelihood to the people whose principal occupation fails to assure them a subsistence. The Government supply cocks and hatching eggs, grant loans and subsidies, open up poultry training classes, poultry shows and rallies, establish poultry farms and finally, render technical advice in respect of poultry management, feeding and sanitation, etc. Yet, the people do not seem to have responded to these schemes up to the expectation of the Government, since very few poultry farms, which can supply quality birds, seem to have been opened up by private individuals.

Sources of supply

The district imports pure cattle like *Khillar, Dangi* bulls and *Surati, Pandharpuri* and *Murrah* buffaloes from the neighbouring districts like Nasik and Poona. Generally, cultivators attend the fairs held at these places and buy the animals they require for milk or for draught purposes.

CHAPTER 4.

Agriculture and Irrigation.

LIVE-STOCK.

There are thirteen veterinary dispensaries in the district located at Alibag, Panvel, Karjat, Khalapur, Roha, Mahad, Mangaon, Mhasla, Matheran, Pen, Uran, Shriwardhan and Poladpur. Live-stock from the surrounding villages is brought to the respective centres for medical treatment.

Breeding.

The Government have introduced a number of cattle improvement schemes in the district. Thus, according to the premium bull scheme, five pure-bred *Dangi* bulls, three at Kanjarwadi and two at Salve in the Karjat taluka, have been located in the intensive cattle breeding zones in order to help upgrading of the village cattle. Similarly, under the supplementary cattle breeding centre scheme, the farmers are encouraged to maintain pure-bred cows and buffaloes. The scheme applies to a group of villages having a cattle population of a thousand heads. It can be granted fifty pure-bred cows and five pure-bred bulls on a subsidy basis. Besides, the Government have also opened up one supplementary cattle breeding centre at Vaijanath in Karjat taluka. Under the *Goshala* development scheme, private *Goshalas* and *Panjarpoles* are given help by the Government in the form of pure-bred stock. The Panjarpole Gorakshan Sanstha, Panvel, has been selected for the purpose and granted ten cows and one bull of *Dangi* breed. Besides, there is one artificial insemination centre at Karjat. However, cultivators have shown a poor response to the insemination and breeding facilities offered by the Government. For, the animals are rarely tied during the year and allowed to graze and find feed for themselves. The cattle in the district get fodder which consists of rice straw known as "pendha" and grass. The animals are also exposed to the heavy precipitation of showers during the rainy season. Furthermore, on account of the poor economic condition, the farmers can hardly afford to maintain the animals with justice. All these factors have held up the progress of the various schemes which are being introduced by the Government from time to time and the accomplishment of the ultimate target of upgrading the quality of village cattle seems yet to be far off. The Government have also put poultry development schemes in operation. Thus, pure-bred cocks of improved Leghorn and Rhode Island Red kinds are supplied for grading rural poultry so as to help increase the production and better the quality of eggs. In 1958-59, 47 cocks were supplied at concessional rates. The demand for birds is chiefly met from the poultry breeding station, Kirkee. However, people do not seem to exploit these schemes to the fullest advantage.

Products.

The live-stock owes its importance in the agricultural economy to the fact that it contributes products of great utility. Female cattle and buffaloes as well as goats are valued for the production of milk, although the capacity to yield milk, of the various animals, differs widely. It is common knowledge that a she-buffalo gives milk more than a cow. Yet, a she-buffalo has not gained popularity among the people despite its higher milking capacity due to the fact that its maintenance involves an expenditure which very few can afford. A cow yields on an average 225

pounds and a she-buffalo 375 pounds of milk per annum. The annual output of milk for the entire district, if assessed at this rate, works out to nearly 1,500 tons worth forty-two lakhs of rupees. The birds such as hens and ducks are valued for their eggs. The yield of eggs per bird averages sixty units and calculated at this rate, the production of eggs can be assessed at roundabout 126 lakhs units worth approximately sixteen lakhs rupees annually. Wool is extracted from sheep, although its production is negligible and may be said to be worth not more than two thousand rupees per annum. All the live-stock except birds gives refuse which is an esteemed manure for all crops. The rate of manure usually obtains at five cart-loads in the case of a bovine head, a horse and an ass, one-fifth cart-load per sheep and one-tenth cart-load each in the case of a goat and a donkey. The total production of manure can be estimated at about 25 lakhs of cart-loads worth fifty lakhs rupees per annum, most of which is used for *rabbing* purpose. Besides, hides, skins, horns, bones, etc., can also be had from dead animals which command a good price in the market. Thus, the total value of live-stock products in the entire district can be estimated at a little more than one crore rupees per annum.

Prices.

Prices of live-stock vary in accordance with the condition of the supply of the animals in the market, although variations obtain within certain limits. The live-stock products, too, show a similar change in their selling rates from time to time. Thus, eggs are sold at a higher price in the winter than in the other two seasons. Furthermore, products such as eggs, milk, etc., which are used for domestic consumption are largely perishable and have to be disposed of without delay. Due to the absence of good transport or storing facilities, the live-stock products cannot be despatched to any distant market where they can fetch a better price. This places a number of villages in a disadvantageous position and almost shuts them out from distant towns owing to transport bottlenecks. The following table gives the price of live-stock and live-stock products in 1955-56:—

TABLE No. 77

PRICE OF LIVE-STOCK, KOLABA (1955-56)

Specification of live-stock or live-stock products (1)	Variety (2)	Unit (3)	Value in rupees (4)
Cow	Local	One pair	200 to 250
Bullock	Dangi	One pair ..	300 to 400
	Delhi	One pair ..	600 to 800
	Khillar	One pair ..	800 to 1,000
Buffalo	..	One	140 to 190
Buffalo-bull	..	One	100 to 120
Heifer	..	One	50 to 65
Goat and sheep ..	For meat ..	Each	30 to 70
Poultry	For meat ..	One	3 to 5
Milk	..	Ton	400 0 0
Eggs	Country	Eight	1 0 0
	Improved ..	Dozen	2 4 0
Manure	..	Cart-load ..	2 0 0

CHAPTER 4.

Agriculture and Irrigation.

IRRIGATION.

Out of the total gross cropped area of 538,500 acres, only 5,200 acres were under irrigation in 1955-56 of which food crops occupied 3,100 acres and non-food crops accounted for 2,100 acres. Of the total area under irrigated food-crops, almost one-fourth was occupied by chillies and sugar crops. The chilli crop accounted for 600 acres and the sugarcane crop for 100 acres. The remaining 2,400 acres under irrigation were occupied by the remaining food-crops. The irrigated area under coconut classified as a non-food crop during the same year, was 1,500 acres, while that under other non-food crops was 600 acres. The chief source of irrigation was the well which helped to bring under irrigation 4,000 acres or 77 per cent of the total irrigated area in 1955-56. Reservoirs brought 1,100 acres and canals 100 acres under irrigation, during the same year. The following table gives the number of the various sources of water-supply in 1958-59:—

TABLE No. 78

NUMBER OF SOURCES OF WATER-SUPPLY (1958-59)

Source of water-supply		Number of units	
Canals—			
Government	3		3
Private	..		
Wells—			
Used for irrigation purposes only—			
Masonry—			
Government	1,926	3,715	13,467
Private	..		
Non-masonry—			
Government	1,789		
Private	..		
Used for domestic purpose only	..	9,320	
Not in use	..	432	
Reservoirs	..	..	186
Tanks—			
With ayacut hundred acres or more	..	..	402
With ayacut less than hundred acres	..	402	

Canals.

There were no major or minor irrigation canals twenty years back. The waste or tail water of the three hydro-electric power houses at Bhivpuri, Khopoli and Bhira is released in the Ulhas, Patalganga and Kundalika rivers, respectively, each receiving about six hundred cusecs of water. However, it was only after 1947 that the tail water was put to use for irrigation purposes. Despite good rainfall, the district suffers from scarcity of drinking water at a number of places due to the presence of trap rock throughout. Irrigation facilities are restricted to the area in the vicinity of the three rivers. The cultivators at Khopoli, Pen, Panvel and Khalapur are found to take seasonal vegetables over an area of about 800 acres.

CHAPTER 4.

Agriculture and Irrigation.

IRRIGATION.

Wells.

The wells used for irrigation are generally circular, eight to ten feet in diameter and twenty to fifty feet deep. The wells are sometimes pitched with brick or stone and mortar, more usually lined with dry cut stones on which the water lift or *mot* is worked. The water is lifted by a *mot*. The leather *mot* may be either ten feet from mouth to mouth and worked in shallow wells. It is more common and prepared usually by the village cobbler. A *mot* worked by a pair of bullocks can be used for irrigating two or three acres of land. Recently, pumps for lifting water by means of oil engines are being used increasingly. The following table shows the distribution of oil engines in the district, in 1958-59:—

TABLE No. 79

NUMBER OF OIL ENGINES IN KOLABA (1958-59).

Taluka or Peta	Number of oil engines
Alibag	54
Karjat	10
Khalapur	5
Mahad	1
Murud	68
Panvel	34
Roha	3
Shriwardhan	80
Uran	6
Total ..	261

Bandharas.

Another source of irrigation in the district is the *bandharas* which are small weirs built across streams in order that the level of water flowing in the stream may be raised sufficiently to command the lands to be irrigated. The water is taken to the fields by gravitational flow and, when the water in the dam falls below the level of the channel, the water has to be lifted either by pumps or by wooden shovels hung by a rope from a tripod of sticks. The *bandharas* are maintained by the Revenue Department and water rates are charged according to the quantity of water supplied. The following table gives the location of the *bandharas* and the area irrigated by them in 1959-60:—

TABLE No. 80

AREA IRRIGATED BY BANDHARAS (1959-60)

Location	Taluka or Peta	Area irrigated (in acres)
Mutholi	Roha	193
Vasrang	Khalapur ..	162
Kalundra ..	Panvel ..	100
	Total ..	455

CHAPTER 4.

Agriculture and Irrigation.

IRRIGATION.

Bandharas.

Mutholi Bandhara.

The Mutholi *bandhara* is situated on the Mahisdara nallah, a branch of the Kundalika river near Mutholi village in Roha taluka. The tail race water of the Bhira Power House let down in the Kundalika river enters the Mahisdara nallah near Puri village and, after flowing along the nallah, joins the Kundalika river again near Palshad village. The site is accessible in the fair weather by a kaccha road which takes off from the Bombay-Konkan-Goa road near Pugaon village. The *bandhara* is of stone masonry, 187 feet long with eighteen openings. It has two canals and one distributary. Of the former, one is situated on the right bank with a distributary and the other is situated on the left bank. The right bank canal is 19,200 feet long with a capacity of 23 cusecs. The distributary which is only a take off from the right bank canal is 8,900 feet long with a capacity of 12.5 cusecs. The left bank canal is 5,750 feet long with a capacity of two cusecs. The *bandhara* serves a part of Roha taluka comprising the villages like Gove, Muthavali, Shiravali, Talavali, Nudavali, Chilhe, Devakane and Dhanakane. The construction of the *bandhara* was taken in hand in 1950 and completed in 1955 at a total cost of Rs. 2,31,610. It commands an area of 750 acres. Paddy and vegetables are the two main crops irrigated in summer and rates charged for the same are four rupees for paddy and five rupees for vegetables per acre of cultivation.

Vasrang Bandhara.

The Vasrang *bandhara* is situated on the Patalganga river near Vasrang village in Khalapur Peta on a tail race water of the Khopoli Power House. The site is accessible by a road which takes off about six furlongs from the Bombay-Poona Road. The *bandhara* is 270 feet long with one opening of 3′ × 1/4′. It is built of stone masonry with two walls. The irrigation wall runs on the right bank to a length of 16,800 feet before it meets the parent river. The *bandhara* has a capacity of seven cusecs and commands an area of 350 acres. It serves a part of Khalapur Peta comprising places such as Avas, Mulgaon, Chinchavali, Shekin Shedvali and Hal Budruk among others. Its bed is three feet wide at the beginning and one and a half feet deep. The construction of the *bandhara* was taken in hand in 1948 and completed in 1951 at a total cost of Rs. 87,640. Paddy and vegetables are the two main crops irrigated in the summer and the rates charged for the same are four rupees for paddy and five rupees for vegetables per acre of cultivation.

Kalundra Bandhara.

The Kalundra *bandhara* is situated on the Gareshwari river near the Panvel town just behind the Inspection Bungalow of the Public Works Department. It has its site at the Bhingari village in Panvel taluka. It is 530 feet long and built of a masonry with a top width of four feet and fifteen openings of 3′ × 4½′ each. The *bandhara* was completed and has been handed over to the Block Development Officer, Panvel, in April 1960. It commanded an area of 340 acres and only vegetables are irrigated in the summer by lift irrigation.

The following table gives relevant details of minor irrigation works in the district, in 1959-60:—

TABLE No. 81

CHAPTER 4.

Agriculture and Irrigation.

IRRIGATION.

Bandharas.

TABLE

DETAILS OF MAJOR, MEDIUM AND MINOR IRRIGATION WORKS

Name of the bandhara scheme	Name of the bandhara	Location of the bandhara	Taluka or Peta
(1)	(2)	(3)	(4)
16. Diversion weir.	Kalad	Five miles from Bombay-Konkan-Goa Road from Nigade Bridge in mile No. 73.	Pen
17. Do.	Kokban	Near Kokban village on Chanera-Salav D. L. B. Road.	Roha
18. Do.	Mapgaon	Five miles from Alibag on Rewas-Alibag Road.	Alibag
19. Do.	Khire Kd.	Two miles from Chanera village	Roha
20. Do.	Mushet	Five miles from Alibag on Alibag-Rewas Road.	Alibag
21. Lift irrigation, diversion weir.	Kalundra	Panvel town on Bombay-Poona Road.	Panvel
22. Diversion weir	Karlebibi-khind.	Alibag-Khopoli Road in mile No. 6 on Rewas-Karlebibi-khind Road Junction.	Alibag
23. Do.	Dur s h e t Kharoshi	Two miles inside from Bombay-Konkan-Goa Road in mile No. 54.	Pen
24. Do.	Unhere	Two miles from Pali on Vakan-Pali Road.	Alibag
25. Do	Shigare	Five miles from Murud town	Murud Mahal.
26. Do.	K h a r-khardi.	One furlong from Kokban Bandhara site.	Roha
27. Do.	Humegaon	Near Raja Nallah	Karjat

No. 81—*contd.*

(BANDHARAS) COMPLETED OR IN PROGRESS IN KOLABA DIVISION (1959-60)

Year of commencement	Description					Area under command or potential capacity (in acres)	Area irrigated (in acres)	Cost (in rupees)
	Height	Length	Bottom	Top-width	Type of masonry			
(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1953	..	..	..	..	Stone	50	34	3,492
1953	..	53′	..	..	Stone	150	150	4,838
1948	..	159′	..	..	Stone	70	70	5,118
1959	9′	170′	..	4′	Stone	140	100	6,190
1955	..	123′	..	..	Stone	105	105	4,572
1957	..	830′	..	4′	..	340	100	22,786
1958	13′	84′	..	4′	Stone	225	100	15,961
1953	..	..	..	..	Stone	140	17	4,335
1953	..	..	..	..	Stone	100	100	3,023
1953	..	..	..	..	..	150	144	3,765
1954	..	..	..	..	..	100	100	6,190
1950	..	..	..	..	..	150	50	2 115

CHAPTER 4.

Agriculture and Irrigation.

SEED-SUPPLY.

The progressive cultivators are usually found to pick up selected earheads from healthy and vigorous plants at the time of harvesting and preserve them for seed till the next sowing season. With other cultivators, the common practice is to obtain seed either from local merchants or from big cultivators, who have surplus seed to sell after meeting their own requirements. Tenant-farmers of limited means borrow seed from their landlords and make repayment in kind after harvest at a rate of from one and a quarter to one and a half times the quantity borrowed. The merchants and big cultivators procure their stock from various localities renowned for quality seed.

Vegetable seeds are secured by the merchants from progressive cultivators locally and sold to small vegetable growers. Besides, progressive cultivators are also found to sell the seed directly to those who need it. Very often vegetable growers are seen exchanging the seeds of different vegetables, while a number of persons taking vegetables as a *kharif* crop set aside good seed of one season to be utilised for sowing purpose in the succeeding season. Fruit trees are generally propagated by grafts and seedlings which are obtained from local gardens and nurseries.

The Agriculture Department has been actively engaged in the work of propagating improved strains of paddy. The three Government research institutions, namely, Karjat Agricultural Research Station, Khopoli Agricultural Research Station and Panvel Salt and Paddy Station are engaged in supplying nuclear seed of a high quality to the cultivators. The seed obtained from Government farms is multiplied on the farms of registered seed growers from whom it is purchased by the department at a premium of eight annas per Bengali maund over the current local price. It is again multiplied on a larger area. The following statement gives the total quantity of improved seeds distributed in 1959-60:—

TABLE No. 82

Quantity of Paddy Seed Distributed by the Department of Agriculture in Kolaba District (1959-60)

Taluka or Peta	Procurement of seed in Bengali maunds			Total seed pro-cured in Bengali maunds	Quantity of seed distributed in Bengali maunds		Mid-late varieties		Late varieties		Total	
	Early varieties	Mid-late varieties	Late varieties		Md. Srs.	Acreage covered	Md. Srs.	Acreage covered	Md. Srs.	Acreage covered	Md. Srs.	Acreage
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Alibag	225	338	564	1,127	5 30	11	32 20	65 00	85 10	185	123 20	26
Karjat	280	418	698	1,396	3 10	6	..	..	32 10	64	35 20	71
Khalapur	194	291	435	920	7 00	14	10 20	21 00	30 00	64	47 20	90
Mahad	287	430	716	1,433	..	..	68 00	156 00	47 10	127	115 10	289
Mangaon	385	577	962	1,924	..	..	20 00	20 00	40 00	80	60 00	103
Mhasla	83	125	208	416	6 00	6	20 00	17 28	17 28	17	43 28	40
Murud	81	121	201	403	5 00	10	10 00	68 00	23 00	117	38 00	102
Panvel	323	486	807	1,616	9 10	19	47 20	95 00	234 00	469	290 30	585
Pen	134	201	335	670	2 00	4	9 10	12 00	35 00	70	46 10	83
Poladpur	84	126	210	420	..	..	7 00	10 00	5 10	8	12 10	16
Roha	270	404	574	1,248	8 00	16	40 00	80 00	75 00	150	123 00	248
Shriwardhan	81	122	203	406	6 00	12	28 00	56 00	20 00	40	54 00	106
Sudhagad	124	166	310	600	18 00	29	..	..	10 00	19	28 00	48
Uran	96	144	240	480	4 20	9	7 00	14 00	10 00	20	21 20	48 3
Total	2,647	3,949	6,463	13,059	74 30	136	299 30	614 28	664 28	1,430	1,039 08	2,092

CHAPTER 4.

Agriculture and Irrigation.

MANURES.

The common practice in the district is to manure the fields with cattle-dung, dung of sheep and goats, farm refuse and stable litter. The farmers have since long realised the utility of manuring the fields but have, all the same, been unable to act on it due to the scarcity of indigenous manures on the one hand and the relatively prohibitive cost of chemical fertilisers on the other. Furthermore, lack of education and general apathy of farmers to adjust to a change are no less important factors in point. Cattle-dung is usually used by those who have stall-fed cattle or by those who are in a position to purchase cattle-dung. However, as cakes of cattle-dung are very commonly used as fuel in rural areas, there is a dearth of cattle-dung for manurial purposes. The dung and the urine of sheep and goats are valuable manures and owners, usually the *dhangars*, of flocks of these animals move from village to village and are paid in cash to halt the animals in fields continuously for two or three nights. Moreover, organic manures flow from the forest to the fields which are thus enriched.

Compost manure.

Of late, the conversion of town and farm refuse into compost manure is becoming more common, particularly after the inauguration of the "Grow More Food Campaign", in 1945-46. Pits are dug and filled with farm refuse, cattle-dung, stable litter, etc., and the contents are allowed to decompose. The pits are opened after a year and the farm-yard manures thus produced become available for distribution among farmers. The present production of farm-yard manures is estimated at around 34,000 tons per annum. The manure contains 0.5 per cent of nitrogen. The Agriculture Department has been propagating better methods of manure composting and if these methods are adopted, it may be possible for the Department to increase not only the total out-turn of farm-yard manure but also the nitrogen contents from 0.5 to 1.0 per cent. Till recently, the Department used to subsidise the farmers to the extent of two rupees per pit, 10′ x 6′ x 3′ by size with a view to inducing them to adopt improved methods of compost making. Town refuse is also utilised for preparing compost manures by a few municipalities in the district and the production thereof amounts to 2,000 tons per annum.

The Agriculture Department also distributes groundnut cakes, manure mixtures and fertilisers, as and when required by the farmers. The application of groundnut cakes to food crops gives an increase of about thirty per cent in the yield. The Agriculture Department distributed 800 tons of groundnut cake, 5,000 tons of manure mixture, 2,000 tons of ammonium sulphate and 50 tons of super-phosphate in 1955-56. Formerly, the distribution of the material used to be done at a concessional rate so as to facilitate the farmer to give frequent top-dressings to the fields. However, these facilities are gradually being withdrawn.

No crop rotation is practised, as paddy is the only main crop taken in the district. However, *val*, gram, a few other pulses and sann hemp are often taken as a second crop after paddy in the low-lying areas of the district.

CHAPTER 4.

Agriculture and Irrigation.

PESTS.

There are various pests of crops. A brief account of these is given in the following paragraphs. The damage caused by different pests cannot be estimated accurately, as its magnitude depends upon severity of infestation in a particular year. The remedial measures mentioned against the different pests described below are such as may be adopted by cultivators at the minimum cost.

Of Cereals and Pulses.

Lashkari Alya, the swarming caterpillars (*Spodoptera Mauritia*) occasionally make a serious depredation on paddy in the *kharif* season. Full-grown caterpillars are dark-greenish with a slight yellow tinge. When paddy appears in the field, larvae feed on green foliage and destroy plants. Immediately after hatching, the caterpillars feed on grasses mostly at night. They are in the habit of migrating and can ravish field after field in a short time. The pest becomes rampant, when there is a long break in rains after an initial good start and is active from July to October. Healthy seed beds are protected by digging narrow, steep side-trenches to prevent their migration. If the attack is localised, caterpillars may be hand-picked and destroyed. They hide during the day time under clods. Hence, trapping them under planks or small bunches of dry grass may be tried. Poison bait spread in the evenings also helps in checking the pest. The pest can be successfully controlled by dusting five per cent Benzene hexachloride (BHC) at a rate of 20 to 30 lbs. per acre. Dusting, if done in the evening, gives better results. As a preventive measure, ploughing may be done after the harvest of the crop so as to expose the pupae.

Weet or nibe blungere, Blue Beetles (*Leptispa Pygmoea*) generally attack the young paddy crop and feed on green shoots and leaves with the result that the plants turn white and dry up. The beetles are slightly rectangular, small, smooth and dark greenish-blue. The pest is active from August to October. It is supposed to hibernate in wild grasses during the off season probably as an adult. Beetles are collected in the seed bed itself by means of hand-nets and destroyed. The pest can be easily checked by dusting five per cent Benzene hexachloride at a rate of 15 to 20 lbs. per acre or by spraying 2 per cent Benzene hexachloride spray obtained by mixing 4 lbs. of 50 per cent BHC water dispersible powder in hundred gallons of water. Additional precautions to be taken include clipping off the tips of seedlings before transplanting so as to remove majority of eggs and dipping the seedlings in 0.2 per cent DDT water suspension.

Bhatache Khodatil Keed, Stem-borer (*Schoenobius Bipunctifer*) is pale, yellowish-white and smooth with orange-yellow coloured head. The caterpillars bore into the stems of paddy plant causing the death of central shoots. This results in the production of empty earheads. The damage caused can be recognised by the whitish appearance of growing shoots, then called dead hearts. The active period of the pest extends from July to October. Since the pest hibernates in stubbles, preventive measures alone are practicable. Thus, stubbles are collected and destroyed after

CHAPTER 4.

Agriculture and Irrigation.

PESTS.

Of Cereals and Pulses.

the harvest of the crop; affected plants showing whitish shoots of dead hearts are removed and destroyed along with caterpillars and egg clusters which frequent at the tips of the leaves of seedlings in the seed bed are clipped during the process of transplanting.

Bhatavareel Tol, Paddy Grass—happers (*Hieroglyphus Banian*) eat the foliage and feed on the developing earheads. Hoppers emerge in the beginning of the rains from egg masses laid in the soil, feed on grasses and then migrate to the paddy crop. The adults are medium-sized with the hind tibia, coloured blue. The nymphs turn greenish, as they grow in size and age. After the paddy crop is harvested, scrapping of bunds, digging out the low-lying areas, etc., may help control the pest. If the pest occurs annually, it is advisable to plough a field and crush egg-masses by clod crushing with a heavy plank during April and May. Five per cent Benzene hexachloride may be spread at a rate of 20 to 30 lbs. per acre. If migration from the adjoining field occurs, two or three dustings may be found necessary. Bagging the hoppers in the early stages of attack, when the hoppers are fairly big, is also useful.

Khekade, Rice Crabs (*Paraelphusa Guerini*) are a great nuisance to the paddy crop in the district. When the adult female of the various species of crabs come up from their resting burrows, they bring with them young ones in their abdominal folds and liberate them in the shallow water in fields. The active period of crabs extends from July to October. The young and the adults cut paddy plants at the soil level and feed on them both before and after transplanting. They also cause breaches in the field embankments by burrowing. Fumigation of the burrows may be done with the help of cynogas 'A' dust in the evenings. Closing the burrows immediately may also be tried. To treat a hundred burrows, half a pound of dust is required. Poison baits for killing the crabs may also prove to be useful. Baits are prepared from two grams of boiled rice together with one-tenth gram of paris green. Baits are used in June, when crabs come out apparently hungry after a period of prolonged starvation. They should preferably be applied in the evenings.

DISEASES.

Besides damage caused by pests, crops suffer from various diseases. The important diseases of various crops in the district together with measures to combat them are given below:—

Of Cereals.

The crops of paddy, *rala* and *nagli* are subject to many diseases, the important ones being *Karpa* (*Piricularia Oryzae*), *Udbatti* (*Ephelis Oryzae*), *Kani* (*Sphecelothica Sp.*) and *Kevda* (*Xanthomonas Sp.*). These diseases cause extensive damage to crops.

Karpa, the blast of rice (*Piricularia Oryzae*) is the most destructive of these. Damage on account of this disease is approximately estimated to be in the neighbourhood of 15 to 20 per cent of the crop. No permanent method of control has been devised so far. Seed treatment and spraying of the crop with bordeaux mixture 3:3:50 has been recommended as a temporary measure of control and the work of evolving blast-resistant varieties as a permanent method of control is in progress.

DISEASES.

Of Cereals.

Kani or Smut of *rala* (*Sphecelothica Sp.*) at times causes a heavy damage varying between 20 and 30 per cent of the crop. The disease can be totally prevented by steeping the seed in two per cent copper sulphate solution for ten minutes. However, now-a-days treating the seed with 200-300 mesh-fine sulphur at a rate of four ounces per 60 lbs. of seed, is more in vogue.

Kani (*Sphecelothica Sp.*) and *Karpa* (*Piricularia Oryzae*) of *nagli* are the other two diseases prevalent in the district. Of these, *kani* causes appreciable damage which can be easily prevented by treating the seed with sulphur before sowing it.

Of Pulses.

Mar, the Wilt disease of gram (*Fusarium Oxysporium*) causes extensive damage and has not been amenable to any direct control measures so far. Plants all over the field dry up generally at the flowering stage or a little later. Resistant varieties such as Nagpur 352 and Dohad are being evolved. The only remedy for the disease is to uproot affected plants and burn them.

Of Vegetables.

Bhuri, the Powdery Mildew (*Erysiphe*) on cucurbit is universal. It can be easily controlled by dusting sulphur.

Kevda, the Yellow Vein Mosaic of *bhendi* is a virus disease and both *rabi* and *kharif* crops suffer from it. It is a highly infectious disease transmitted by white flies and may damage the crop to the extent of forty to cent per cent. To avoid mosaic, affected plants are removed and burnt for checking virus. It is recommended that *bhendi* should not be sown in March and April. Breeding the disease-resistant types of *bhendi* is the only reliable method of controlling this disease and the work in this direction is already in progress.

Mar (*Verticillium dahliae*) and *Tikka* (*Cercospora Sp.*) are common diseases of brinjal. *Tikka* can be controlled by spraying bordeaux mixture in the proportion of 3:3:50, whereas *mar* cannot be controlled by any direct measure. Hence growers take resistant varieties of the crop.

Pan Valne, leaf curl of tomato (virus) is a very serious virus disease transmitted by white flies. No control methods have been devised as yet.

Of Fruits.

Areca-nut.

Koleroga of areca-nut (*Phytophthora Arecae*) is a very serious disease victimising areca-nut produced all along the coastal line of the district. Immature nuts begin to drop down in large numbers in June. The disease attacks the ripening nuts in bunches and causes shedding after the fallen nuts rot. The overall damage is estimated to vary between 15 and 25 per cent.

The Agriculture Department advises that the following steps may be taken to bring the disease under control; firstly, removal and destruction of dead and dying tree tops and a clean cultivation; secondly, application of bordeaux mixture in the proportion of 5:5:50 to bunches before the onset of the monsoon with particular emphasis on trees located in the vicinity of dead and dying trees of the previous season; thirdly, tying up of bunches with grass hoods previously soaked in bordeaux mixture, immediately

CHAPTER 4.

Agriculture and Irrigation.

DISEASES.

Of Fruits.

after they are sprayed; and finally, vigilance over the garden and immediate spraying of bunches which may show dropping towards the end of August or September. Trees surrounding these foci of infection should also receive spraying.

Band disease of areca-nut is attributed to physiological causes. The estimated damage ranges between 35 and 40 per cent of the crop. No control measures have so far been recommended.

Mool-kunjne or *Anaberoga*, the foot-rot of areca-nut (*Ganoderma Lucidum*) is of late reported to be operating on a wide scale in the district. Death of affected plants occurs within one or two weeks since the onset of the disease; for thereafter the recovery is almost impossible. Preventive measures such as cutting down affected plants and burning down the remains should form an important part of measures to control the disease.

Of Mango.

Bhuri, the Powdery Mildew of mango (*Oidium Magniterde*) occurs on blossoms and resuls in poor setting of fruits. When young fruits are attacked, they wither and drop down. *Bhuri* is usually accompanied by jassid hoppers, an insect pest. Both cause serious damage to the crop. However, they can be effectively controlled by dusting the blossoms with a mixture of 200 mesh-fine sulphur and five per cent DDT dust in the proportion of 1:1 or 1:2, depending upon severity of jassid attack. Dusting should be given first, when blossom is complete and followed by second application after a fortnight. Nirmally, two dustings should suffice, but sometimes a third one may also be found necessary. The cost of dusting works out to about two rupees per tree.

Bandgul or *Loranthus* of mango is a flowering parasite which attacks branches of mango trees by sending haustoria inside the tissues to derive nutrition. Affected branches do not thrive well and their yield is poor. This parasite spreads from tree to tree through seeds. Fruits which are red and have sweet sticky seeds are eaten by birds and, if by chance these are deposited on branches, the seed germinates and a new plant of *Loranthus* comes up. The only means of effective control is to cut down the parasite below the point of attachment along with the mango branch.

Of Coconut.

Shenda Kujne, the Bud-Rot disease of coconut (*Phytophthora*) is prevalent in the district and causes extensive damage to the coconut cultivation. In this case, leaves begin to drop off. The terminal bud rots and ultimately the plant is killed. The only remedy is to cut down the affected plants and burn them. If only outer sheaths are affected, these may be removed and the crown sprayed with one per cent bordeaux mixture. If the disease is far advanced and the recovery impossible, the entire crown may be cut down and burnt. As a measure to guard against the spread of disease, trees surrounding those affected should also be sprayed with one per cent bordeaux mixture.

Cheek Vahane, the Stem-Bleeding disease of coconut is very common in the district, the extent of damage depending upon the age of the palm and conditions under which it is grown. It kills young palms, though such cases are a rare phenomenon. The Agriculture Department advises, as control measures, that infected tissues should be chiselled out and the cut surface should then be painted with coal, tar or bordeaux paste.

Mar, the Panama disease of banana is fierce and the *son* variety is highly susceptible to it. Thus, growers take the *basarai* variety more commonly, as it is resistant to the disease. *Kevada*, Chlorosis of banana, (*Virus*) is caused by a virus. The affected plants show a somewhat bushy appearance and have a stunted growth. Severely diseased plants hardly yield fruits, while even in other cases, the yield is of a poor quality. The disease is transmitted by a specie of aphids. Among the disease control measures can be included burning all affected plants in the garden, preventing export of diseased suckers to other places and planting disease-free suckers obtained from a healthy garden.

Khaira, the Guava Canker affects fruits, which remain small and stunted. The marketable value of guavas is lowered because of the poor appearance of cankers. Spraying with bordeaux mixture 3:3:50, when fruits are young, affords good protection.

Kevada, the Mosaic of *Papaya* (*Virus*) is caused by a virus. The Papaya Mosaic is transmitted by five different species of aphids and causes damage at such an alarming rate that its cultivation is almost threatened with extermination. The only possible method to control the disease is to observe a closed season by avoiding to grow the crop for a year so as to make the locality virus-free. In order to ensure success, it is essential that this is done on a community basis. Besides, infected plants should be destroyed as soon as they begin to appear.

Mool Kujne, the Foot-Rot of papaya (*Pythium Aphanidermatium*) is operative mostly during the rainy season and affects such gardens as are liable to be water-logged or ill-drained. The disease is caused by a fungus parasite. Control measures consist of such preventive practices as avoiding water-logging and preventing the destruction of affected plants.

Khaira, the Canker of *Kagdi Lemon* (*Xanthomonas Citri*) is a bacterical disease of common occurrence. Generally, all parts above the ground are affected and fruits become disfigured. This adversely affects their marketable value. There are no measures to control this disease completely. However, it can, to some extent, be mitigated by cutting down and burning affected stems, twigs and leaves generally in May and by thoroughly spraying a bordeaux mixture in the proportion of 3:3:50.

TENURES.

In the Kolaba district, the most prevalent form of tenure is the rayatwari tenure. No holder is exempted from paying land revenue except under tenures of contract or agreement under the terms of any Act of the legislature. In the rayatwari tenure, land revenue is fixed not upon an estate as a whole or on a village as a whole, but on individual survey numbers or on sub-divisions thereof. Under the *inam* tenure, land is held on a reduced assessment which is not liable to revision and, in some cases, it is altogether free of assessment. Land revenue assessment is fixed under the provisions of the Land Revenue Code as amended in 1939. It is based not only on advantages arising from rainfall or the kind of crop sown, etc. but also on those arising from soil, water resources and location. Agricultural lands are hence divided into three main classes such as dry crop, rice and garden lands,

CHAPTER 4.

Agriculture and Irrigation.

TENURES.

the classification value of soils of different grades of productivity being fixed in terms of *annas*. Land revenue settlements are made ordinarily after every thirty years for a taluka. Lands used for agricultural purposes are divided into groups on consideration of physical features and other factors mentioned in section 117-G of the Land Revenue Code. Assessment is fixed on survey numbers and sub-divisions of survey numbers are fixed on the basis of the standard rate fixed for the group as a result of a settlement or of revision settlement made in accordance with the rules as laid down in the Land Revenue Code. In the case of an original settlement, the standard rate fixed for the group should not exceed thirty-five per cent of the average of the rental values of all occupied lands in the group for a period of five years preceding immediately the year in which the settlement is directed. In the case of a revision settlement, the existing aggregate assessment should not be increased, by more than twenty-five per cent, in the case of a taluka or a group or, by more than fifty per cent, in the case of a survey number or sub-division thereof. These limits can be relaxed under special circumstances as in highly irrigated areas. Government may declare, after a settlement is effected that assessment has been fixed with reference to the specified prices of the specified classes of agricultural produce. After such a declaration has been made, the State Government may reduce or enhance the assessment in the area concerned by granting a rebate or by prescribing a surcharge on the assessment by a reference to the alteration of the prices of the classes of agricultural produce as may have been specified in the declaration. The assessment fixed under the settlement is not collected in full in all years. In years of distress, suspension of half or full land revenue is given on the basis of the condition of crops. The annual land revenue demand is then fixed on the basis of *annewari*, which means an estimate of the yield of crops in a particular year relative to the standard normal yield which is equated to sixteen *annas*. The land revenue thus suspended for one year becomes due for recovery in the next or subsequent years, provided that the crop position is satisfactory. In case there is a succession of bad seasons, the suspensions for the preceding three years are turned into remissions. The occupant holds his land direct from the Government and acquires a right to hold it in perpetuity so long as he pays land revenue to the Government as may be fixed at the time of settlement. He has full powers to sell, mortgage, sub-let or dispose it of in the manner he thinks fit. Till 1946, the occupant of a land could lease a portion or whole of his holding on annual tenancy at a rent agreed upon with the tenant. But this right has been restricted by an amendment to the Bombay Tenancy Act, 1939, under which all tenancies are given a duration for a minimum of ten years. A modified form of the *rayatwari* tenure called the "new tenure" was introduced. It applies to new occupancies only. Under this tenure, land is granted at concessional rates of occupancy price only, to *bona fide* cultivators belonging to backward classes and, that too, on condition that the land shall not be transferred except with the permission of the Collector. Land is of course, subject to the usual land revenue. After the abolition of the various *inams* under the provision of the Land

Revenue Abolition Acts, the resumed lands have been re-granted to original holders on similar conditions.

Inam Tenure.

The word *inam*, in its primary sense, means a gift and, in its secondary sense, it means a grant. The land under this tenure is technically called "alienated" land which means transferred in so far as the rights of the Government to payment of rent or land revenue are concerned wholly or partially to the ownership of any person as defined in the Land Revenue Code. The main feature of this tenure consists in the fact that land is held on a reduced assessment not liable to revision and, in some cases, held free of assessment. *Inam* lands have now been settled on their present holders under the Survey Settlement Act of 1863 and, including both land and case allowances, can be broadly classified into two kinds; firstly, those held on the condition of performing some office or services or discharging some obligation of trust, the duty of trust to be fulfilled being, in some cases, one of a charitable or religious nature and; secondly, those encumbered by any such burden, condition or liability. *Saranjams* or other political tenures (*Inams* class I), religious endowments (*Inams* class III). Service *inams* (*Inams* class IV, V and VI) fall under the first category, while personal *inams* (*Inams* class II) fall under the second category.

Political Inams.

Political *inams*, including *saranjams* and *Jahagirs* generally mean grants by the State for performance of civil or military duty or for the maintenance of the personal dignity of nobles and high officials. Some of them were guaranteed by a special treaty between the Moghals and the British Government, while others were settled by the *Inam* Commission. In the former case, the tenure is hereditary and lasts in perpetuity, while in the latter case, it may last for a short or long period as fixed by the Commission. Ordinarily, these *inams* are impartible and inalienable. There are instances in which a *jahagir* has been held to be partible and alienable, but generally devolution of such *inams* takes place by the rule of lineal primogeniture, younger members being entitled to the claim of maintenance. According to the provisions of the Bombay *Saranjams, Jahagirs* and other *Inams* of Political Nature Resumption Rules, 1952, the *inams* of political nature consisting of land revenue have been abolished from August 1953, provided that the amount of such exemption exceeds five thousand rupees and, from August 1955, in all other cases.

Personal Inams.

Personal or *Jat inams* (*Inams* class II) are gifts conferred on individuals, some of them being in the nature of compensations. These are heritable and transferable properties of holders or of their lawful successors and are subject to the payment of fixed dues to the Government. By the Bombay Personal Inams Abolition Act (XLII of 1953), which came into effect in June 1953, all personal *inams* have been extinguished, with effect from August 1953, in the case of those granted exemption from the payment of land revenue only either wholly or partly, the amount of such exemption being equal to or more than five thousand rupees and, with effect from August 1955, in all other cases.

CHAPTER 4.

Agriculture and Irrigation.
TENURES.
Inam Tenures.
Devasthan Inams.

Devasthan inams (*Inams* class III) are lands granted to religious bodies for the maintenance of temples, mosques or similar institutions. The grant is made in perpetuity and the amount of land revenue fixed is not liable to revision. *Devasthan inams* are ordinarily inalienable and impartible. Succession thereto is regulated by customs and usages of the endowment. The holders for the time being manage the *inams* in the capacity of trustees for the benefit of the endowment.

Watan.

All Kulkarni Watans were abolished along with the right of services by the Bombay Pargana and Kulkarni Watans Abolition Act, 1950, with effect from May 1951. Under the provisions of section IV (1) of the Act, the holder is allowed to credit occupancy price for the re-grant of land on or before 30th April 1956. The resumed lands for which ex-holders failed to pay occupancy price are vested in the government on 1st May 1956 and the Watan land not re-granted to the holder of the Watan is to be granted to persons in actual possession on payment of occupancy price equal to the proper market value which is to be fixed on the basis of statistics of sales of similar lands in the locality.

Service Inams.

Service *inams* are holdings of lands or rights to receive cash payment or to levy customary fees or perquisites for the performance of certain services to the community or to the Government. The Bombay Service Inams—The holders of such *inams* or *watans* are divided into two classes; firstly, district officers like the *desais, deshmukhs or deshpandes* who were the chief instrument for the collection of revenue under the *peshvas*; and secondly, village officers useful to the Government like the *patil* or the *kulkarni* who were given an adequate remuneration in the shape of land or cash and village servants useful to the community such as the *hajam*, the *kumbhar,* the *lohar,* the *sutar* and the *mochi* among others. The Abolition Act, 1953 abolishes all *inams* assigned for the performance of services useful to the community with effect from 1st April 1954. The resumed lands of which the holder has not paid occupancy price before 31st March 1959 vest in the Government on 1st May 1956. These lands are to be re-granted to persons on payment of occupancy price equal to twenty-six times the assessment, if the holder of the service *inams* is in their actual possession. However, in the case of a holder, who is not a holder of the service *inam* but is in its actual possession and has acquired permanent tenancy rights, an occupancy price equal to six times the rent is to be charged. In all other cases, an occupancy price to be charged is equal to the proper market value of the land. The Bombay Interior Village Watans Abolition Act, 1958 puts an end to the *inams* assigned for the performance of services such as those given to the mahars, ramoshis, etc.

TENANCY.

Cultivation of land by tenants is found to prevail in *inam* as well as in *rayatwari* lands. The lease of land to tenants occurs mainly on account of the landowners leaving villages for employment in the nearby towns and cities. The transfer of lands to non-cultivating creditors has also tended to produce the same effect. The growing pressure on land due to a disproportionate increase

in agricultural population, the absence of other means of subsistence, an appalling poverty accompanying the increasing magnitude of indebtedness are the factors that have impelled the cultivators to take to the tillage of land on whatever terms the landlords might choose to impose. Furthermore, the lack of fixed tenure as well as of protection against rack-renting seem to have led to the lack of incentive for the proper cultivation of land. For, land instead of being utilised for greater production very often became more of a speculative commodity and passed into the hands of non-agriculturists. This created a problem of absentee landlordism and reduced the productivity of the soil still further. The landlord-tenant relationship was regulated by the provisions of the Bombay Land Revenue Code, 1879 and other legislations applicable to local areas. These provisions, however, did not ensure an equal status to the lessee who enjoyed only an inferior position in matters of contract or agreement *vis-a-vis* the lessor. The class of tenants was not guaranteed any permanency and continued to be tenants-at-will and hence deprived of their rights of tenancy at the mercy of the landlord. Besides doing farm operations for the landlords in lieu of rent, the tenant was in most parts of the district compelled by local usages and customs to pay unregulated rent or to offer unremunerated labour to the landlord. Thus, very frequently, the tenant remained subservient to the landlord.

In this State, there was no special law regulating the landlord tenant relations. These were governed by local customs and usages. The provisions of section LXXXIII of the Bombay Land Revenue Code, 1879 constituted the tenancy law of the State. The Khoti Settlement Act, 1880 regulated the relations of *khots dharekaris*, quasi-*dharekaris* and permanent tenants. No steps were taken for giving protection to the tiller of the soil, till 1937 when the then congress Government announced its intention of enacting legislation aimed at protection of tenants by vesting the control of land in the actual tiller of the soil. Hence, the Government of Bombay passed the Bombay Tenancy Act of 1939 with a view to ameliorating the condition of tenants without injuring the legitimate interests of landlords. Those tenants who had held land for a period of not less than six years immediately preceding 1st January 1938 were declared "protected tenants". Such tenants could not be evicted, unless they ceased to cultivate the land personally. The other provisions of the Act were those relating to; firstly, tenancies and their duration; secondly, fixation of maximum rent; thirdly, abolition of any cess rate, *vero*, *huk*, etc.; fourthly, determination of reasonable rents; fifthly, commutation of crop-share rent into cash; sixthly, prohibition of receiving rent in terms of service or labour; and finally, retention. The Act was first applied to a few selected areas as an experimental measure and then to this district with effect from 11th April 1946. The Act was subsequently amended on 8th November 1946 with a view to removing certain difficulties envisaged in the implementation of a variety of tenures and of a number of usages and customs prevailing in different parts of the State. But after Independence, in order to ensure firstly, an increase in agricultural output;

CHAPTER 4.

Agriculture and Irrigation.

TENANCY.

secondly, the maintenance of agrarian efficiency; and finally, the preservation of tenants' interest in the land, steps were taken to hasten agrarian reforms. To bring about successful implementation of the policy, the Government felt it necessary; firstly, to assume management of estates held by landowners as well as of fallow lands; secondly, to impose restrictions on transfer of agricultural lands to prevent uneconomic cultivation; and lastly, to create, foster and encourage the peasant proprietorship in respect of holdings of a suitable size. Taking all these factors into consideration, the Act was amended on 28th December 1948, and was entitled "The Bombay Tenancy and Agricultural Lands Act, 1948". The new enactment retains the important provisions of the earlier legislation with an addition of certain peculiar features of its own. It is devoted to the management of the estates of landlords in case of dispute or of fallow lands and their acquisition too, where necessary, imposition of restrictions on transfer of agricultural lands and, finally, to the exclusion of the jurisdiction of the civil court over tenancy matters. The landlord tenant relations are sought to be settled by giving the tenants fixity as to tenure, trees, rental and house-sites, providing commutation of crop share into cash, abolishing various *veros*, *huks*, cesses, etc. of an obnoxious nature levied under custom or usage and by allowing suspension and remission of rent under certain circumstances. The efficient cultivation of land is sought to be settled by prohibiting sub-letting and sub-division, encouraging joining of co-operative societies, assuming management by Government of land-holders' estates in the case of disputes between landlords and tenants or for ensuring fuller utilisation of land, prohibiting transfer of agricultural lands to non-agriculturists and determining priorities in the matter of transfer of lands enabling a protected tenant to purchase land of a landholder at a reasonable price payable in instalments, assuming management of land lying uncultivated for any two cultivating seasons, acquiring any estates or land under management and, finally, by restricting resumption by a landholder of land held by a protected tenant for personal cultivation or non-agricultural use. The three categories of tenants reorganised under the Act cover permanent tenants, protected tenants and ordinary tenants for ten years. The number of cultivators in the district as on 1st August 1956 is given below:—

Permanent Tenants	431
Sub-tenants	244
Other tenants	2,43,934
Owner cultivators	96,623
Total	3,41,232

The Act has statutorily fixed the maximum rate of rent at one-third and one-fourth of the total produce in case of non-irrigated and irrigated lands, respectively. It empowers the Government to fix rent at a rate lower than the maximum. The right of a landlord to terminate the tenancy of a protected tenant for the purpose of taking over the land for his personal cultivation is limited by the Act. He cannot terminate the tenancy, if he is already cultivating other land, fifty acres or more in area. However, if he

cultivates less than fifty acres, the right is limited to such area as will be sufficient to make up the area for his personal cultivation to the extent of fifty acres. The protected tenant is also given the right of purchasing his holding from the landlord at a reasonable price provided that thereby his own holding is not increased to more than fifty acres or that the landlord's holding is not reduced to less than fifty acres. The onus of continuing a protected tenancy to the heirs of a deceased protected tenant is shifted on to the landlord. Other provisions of the Act authorize the Government to assume management of the estate of a landholder for the purpose of improving, the social and economic conditions of the peasants or for ensuring full and efficient use of the land for agriculture. A provision is made for the payment to the lawful holders of the net surplus in respect of estates taken over by management after deductions of the appropriate cost incurred by the Government, and of the amount, if any, required for the liquidation of debts and liabilities. The Act prohibits transfer of agricultural lands to non-agriculturists, but the Collector may permit such transfers in exceptional cases. The landlord has to transfer his agricultural lands to persons in the set priority, the same being laid down as; firstly, the tenant in the actual possession of land; secondly, the individual or individuals personally cultivating any land adjacent to the land to be sold; thirdly, a co-operative farming society; fourthly, any other agriculturist; and lastly, any person who has obtained from the Collector a certificate to the effect that the person concerned intends to take to the agricultural pursuit. The Bombay Tenancy and Agricultural Lands Act, 1948, was subsequently amended by the Bombay Tenancy and Agricultural Lands Act (Amendment), 1952 which came into effect on 12th January 1953. The Act effected important amendments to sections V, XIV, XXV, XXXII, XXXIV and LXXXVIII. Section XXXII of the Act provides for purchasing the land by a tenant on instalment basis. Similarly, section XXXIV maintains that the landlord cannot eject the tenant even on the ground of personal cultivation, unless such cultivation is the main source of maintenance for the landlord and subject to the fulfilment of certain conditions imposed as per section XXXIV-2-A. The Government objective behind all these enactments was obviously to remove gradually all intermediaries and to make the tiller of the soil the owner of the land. However, in the course of time, certain defects and deficiencies were disclosed, since it was impracticable to translate into practice the ideas of ceiling areas and economic holdings. It was hence necessary to solve satisfactorily these key problems of agrarian reforms. The Amending Tenancy Act, 1955, defines these, fixes the maximum and minimum limits of rent, provides for a compulsory purchase of land by tenants, stipulates prices at which lands are generally to be sold to a tenant and urges the need for maintaining land as a security. Restrictions on the tenant in respect of the purchase of land in excess of the ceiling area and those on the landlord in respect of evicting a tenant from a holding below an economic size have also been imposed. However, certain provisions of the Act are not made applicable to industrial areas or commercial

CHAPTER 4.

Agriculture and Irrigation.

TENANCY.

undertakings as well as to areas growing sugar-cane and fruits. Similarly, the municipal or cantonment areas have been excluded from the orbit of the Act. It is thus felt that the amending Tenancy Act, 1955, will succeed in establishing a stable rural economy by bringing the tenants into direct relation with the State, thereby putting an end to the landlord-tenant nexus. The Act is expected to enable the Government to take decisive steps to direct the re-distribution of land in excess of ceiling area so as to afford equal opportunities to landless labourers. Further, the Government issued the Bombay Ordinance III of 1957 and the Bombay Act XV of 1957 in order to remove all doubts and practical difficulties which may crop up in the execution of the Act. But this was not enough, since there still remained some difficulties which could not be overcome without amending certain provisions of the Act. Hence, the Bombay Act, XXVIII of 1957 and the Bombay Act LXIII of 1958 was enacted. The Government also undertook various other measures in the form of supplementary legislation for implementing the policy of agrarian reforms in other directions. Among these can be included the Bombay Agricultural Debtors' Relief Act, 1939, the Bombay Khoti Abolition Act, 1950, the Bombay Prevention of Fragmentation and Consolidation of Holdings Act, 1947, and the various enactments abolishing special watans, tenures, *inams* and *jahagirs*. To sum up, all these legislations contribute substantially towards the fulfilment of the two-fold objective of the Planning Commission which consists in the full economic exploitation of land to bring about the maximum net produce therefrom and in the attainment of social justice by securing to the tiller permanent rights of the land as a fair reward for his labour.

The Bombay Pargana and Kulkarni Watans Abolition Act, 1950.

The Act applies to the pargana and kulkarni watans, whether commuted or uncommuted. All watan lands are made subject to the payment of land revenue under the Bombay Land Revenue Code, 1879. After resumption of the watan lands, the Government can dispose of the land in accordance with general orders for disposal of unalienated waste lands. However, in view of the sentimental attachment created by the long standing possession of the lands by the watandars, the Government have decided to regrant the land to watandars on payment of occupancy price equal to six times, in the case of pargana watans and, twelve times in the case of kulkarni watans assigned for services of the assessment of land. The Act gives the watandars the primary right to acquire occupancy rights on payment of occupancy price. The Act had a varying effect in different parts of the district. Thus, in Alibag taluka, there are no pargana and kulkarni watans with the result that the provisions of section IV (1) of the Act do not apply to it. However, there are twenty-nine cash allowance holders all of whom have applied for compensation. Of these, all but one have been decided and a payment to the tune of ten thousand rupees has been sanctioned to them payable partly in cash and partly in bonds. In Panvel taluka, six villages with an assessment of approximately Rs. 145 and an area of almost twenty acres distributed among twenty-five holders have been covered under the Act. There are no kulkarni watans in Roha taluka.

TENANCY.

The Bombay Pargana and Kulkarni Watans Abolition Act, 1950.

Similarly, there are no lands under the pargana watans. The taluka has, however, a total of eighty-three cash allowance holders. The compensation has been estimated to the tune of twenty-four thousand rupees payable partly in cash and partly in bonds. In Mahad taluka, the Act brings under its fold thirteen villages with a total area of a little more than two thousand acres. In Karjat taluka, the Act applies to the village Hedawali for an area of 1,376 acres approximately. The entire area is regranted to the inamdars on payment of occupancy price. The Act affects three villages with an assessment of roundabout Rs. 150 and covers an area of approximately eighteen acres in charge of seventeen holders. In Mangaon taluka, the village Chinchavali falls within the purview of the Act which affects twenty-eight cash allowance holders. The total amount of compensation works out to about ten thousand rupees.

Bombay Personal Inams Abolition Act, 1952.

The Act extends to the *inams* excepting those in merged territories. Its objective is to eliminate the unnecessary intermediary, the *inamdar,* from the village administration. Since *talathis* of the adjacent villages have been placed in charge of the *inam* villages and land, the rayats have been brought into direct contact with the Government. The Act applies to two villages, Kurkundi-koltembi and Kolghar in addition to scattered lands situated in forty-nine villages. There are 160 tenure holders having a total area of 1,764 acres. Out of twenty-nine applications made for grant of compensation which is estimated to be nearly three hundred rupees. In Panvel taluka, the Act affects seven rayatwari and twenty-seven non-rayatwari villages with a total area of about 4,400 acres and an assessment of twenty thousand rupees approximately. The holders to whom provisions of the Act apply number in the neighbourhood of 150. In Roha taluka, there are eleven entire *inam* villages besides scattered lands situated at ten villages of the taluka. Of these, Wali, Chinchavali and Mumbsoli are unsurveyed villages. In Mahad taluka, five entire villages are affected by the Act, whereas pocket-*inams* exist in fifty-nine other villages. In Mhasla peta, the Act applies to the Sanderi village with an assessment of about Rs. 550 in scattered lands which extend over an area of 207 acres approximately and affect seven tenure holders. The Act also applies to five villages in Sudhagad peta, four villages in Uran peta and seven villages in Karjat taluka. Besides, it covers six villages in Khalapur peta having an assessment of a little more than eleven thousand rupees and a total area of 3,697 acres and affects a dozen holders. In Pen taluka, the Act covers six villages.

The Bombay Kauli and Katuban Tenures (Abolition) Act, 1953.

The Bombay Kauli and Katuban Tenures (Abolition) Act, 1953, extinguishes the right of kauldars to the exemption from payment of land revenue. The expression "kaul" means an agreement or a document granted by a Collector, proprietor or receiver of revenue to a subordinate payer of revenue. The expression "katuban" means fixed rent or assessment not liable to fluctuation. The kauli tenure was found in thirty-three villages of Alibag, Pen, Khalapur, Roha, Mangaon and Mahad sub-divisions of the district. Besides, it existed in 162 villages of the former Murud-Janjira State now merged in the district. The kaulis were

CHAPTER 4.

Agriculture and Irrigation.

TENANCY.

The Bombay Kauli and Katuban Tenures (Abolition) Act, 1953.

generally in cash except in the case of Dasgaon in the Mahad taluka where the kauli assessment was fixed in kind. In the Janjira State, the kauli lands were of two kinds, *viz.*, cash kauli and *ainjinnas* kauli (in kind). The cash kauli assessment varied from two to five rupees per bigha and the assessment in kind was five maunds of paddy per bigha. The Janjira State treated the kauldars as occupants of the lands, but they could not sell, mortgage or otherwise alienate lands without the permission of the Nawab. The necessary permission to alienate these lands could, however, be given on payment of *nazrana* and full survey assessment to Government. After the sale of the lands, the kauli tenure was converted into the *dhara* or rayatwari tenure. The legislation cancels all kaul and katuban leases and the incidents associated therewith are extinguished. For this purpose, a kaul-holder is defined as a person holding land under a kaul or katuban and a permanent holder as a holder of kauli or katuban land to whom such land may have been lawfully transferred as a purchaser or who lawfully holds such land as *dhara* land on payment of fixed rent or assessment. All these lands are made liable to payment of full survey assessment under the provisions of the Land Revenue Code and rules thereunder. In Alibag taluka, there is no instance of an entire village being affected by the Act, which applies, however, to scattered lands in Pedhambe, Bhal, Velhavali, Kavir and Akshi extending to a total area of 67 acres approximately. The Act affects one person holding eight acres of land with an assessment of about Rs. 73 and situated in one rayatwari village in Panvel taluka. Two entire kauli villages, namely, Mahadeokhar *tarf* Birwadi and Mahadeokhar *tarf* Ghosale were covered by the Act in Roha taluka where there were also some kauli numbers scattered at Talaghar and Khamb. The total area covered by the Act amounts to a little more than five thousand acres. In Mahad taluka, a total area measuring 170 acres scattered in eleven villages is covered by the Act.

In Murud peta, there were thirty-five villages with a total area of approximately 345 acres to which the Act was made applicable. In Mhasla peta, the Act affected fifty-eight villages with a total area of 495 acres and assessment of about Rs. 1,000. The Act affected two holders in a village in Khalapur peta and the land thus covered measured six acres. In Sudhagad peta, the Act applied to five villages. However, in Mangaon taluka, kauli lands approximated to an area of 109 acres variedly distributed at lands at Tokarde, Purar, Mudre, Manjarawane, Wadghar, Sheelim, Kondthare, Malathe, Mandad and Sai.

The Bombay Shilotri Rights Abolition Act.

The Bombay Shilotri Rights Abolition Act affected scattered lands in two villages making a total area of 736 acres in the district headquarters. No occupancy price is to be recovered nor does any land vest in the Government as per provisions of the Act.

The Bombay Service Inams Useful to Community Abolition Act, 1953.

The Bombay Service Inams (Useful to Community) Abolition Act, 1953, provides for the abolition of service *inams* with all their incidents and rights to hold office and any liability to render service. The Act affected three holders and applied to three villages in Panvel taluka. The area covered amounted to 29 acres

with an assessment of about Rs. 160. In Alibag taluka, land measuring forty acres was covered by the Act. Seventeen holders were affected under it in Khalapur peta. The land thus covered measured 17 acres with an assessment of Rs. 144.

The Bombay Personal Inams Abolition Act, 1952.

The Bombay Personal Inams Abolition Act, 1952, extends to the *inams* in the State excluding the merged territories. It extinguishes, from the appointed day, all personal *inams* and the rights legally subsisting in regard to them. However, exemption has been made in respect of grants which consist of exemption from the payment of land revenue either wholly or partially.

The Bombay Khoti Abolition Act, 1949.

The Bombay Khoti Abolition Act, 1949, abolishes the Khoti tenure that obtains in Kolaba and Ratnagiri districts. It came into effect on 3rd April 1950, and was subsequently amended by Bombay XVIII of 1950, Bombay III of 1952, Bombay XXXVIII of 1953, Bombay LXV of 1953 and Bombay XCIII of 1958 Acts. The lands are primarily divided into dhara, kauli, khoti, sarkari, etc. The khots are of two kinds, namely, *isfati* and ordinary. The former are revenue farmers for a certain fixed period. The total land covered under the Act in Roha taluka measured 88,487 acres scattered in 93 khoti villages and distributed among 328 persons. The khots have been declared as occupants of their khoti, khasgi lands and, tenants in actual possession (legally entitled) as occupants of the khot *nisbat* lands subject to the payment of occupancy price in six multiples of the assessment of the lands. The Act applied to 108 villages in Mahad taluka and covered 1,42,280 acres of which nearly 40,000 acres were resumed by the Government. Land measuring 18,104 acres has been re-granted to the holders on payment of occupancy price, whereas that measuring 21,552 acres has still to be granted to the holders, as they have not paid occupancy price estimated at Rs. 11,900. In Mhasla peta, the Act affected thirty-four holders in a village at Sanderi. The commuted value thereof is estimated at a little over a thousand rupees to be recovered from the tenants. In Khalapur peta, the Act affected only one village with an area of 775 acres distributed among seven holders. It was applicable to two villages in Sudhagad peta and eighteen villages in Pen taluka. However, in Mangaon taluka, 180 villages were affected as a result of the Khoti Abolition Act, covering 4,744 acres. The total occupancy price is estimated at Rs. 79,000 of which a sum of Rs. 60,000 has so far been recovered.

The Bombay Merged Territories and Areas Acts.

The Bombay Merged Territories (Janjira and Bhor) Khoti Tenure Abolition Act, 1953, abolishes khoti tenure with all its incidents. It applies to 26 villages in Murud-Janjira peta over an area of a little over 3,000 acres of which land measuring approximately 230 acres is re-granted to the khots and 152 acres to the tenants on payment of the occupancy price and 521 persons are entitled to a claim as occupants of the khoti lands. No compensation is payable to the khots under section XIV of the Act. In Mhasla peta, the Act covered 51 villages over an area measuring approximately 11,700 acres with an assessment of nearly Rs. 12,000 and affected 616 tenure holders. The Act applied to 31 villages

CHAPTER 4.

Agriculture and Irrigation.

TENANCY.

The Bombay Merged Territories and Areas Acts.

in Sudhagad peta. The Bombay Merged Territories and Areas (Jagir Abolition) Act, 1953, abolishes jagirs in the merged territories and merged areas in the State. It affected eight non-proprietary and two proprietary villages in Murud peta. The total area covered thereunder worked out to almost ten thousand acres of which land measuring 1,413 acres and known as *gharkhed* is regranted to the permanent holders under section V-2-(b) of the Act. About 775 acres have to be granted to the tenants on payment of occupancy price payable at a rate obtaining at six times the assessment. In Mhasla peta, the Act affected twenty-six tenure holders scattered in five non-proprietary villages including Mendadi, Gondaghar, Kharsai, Chikhalap and Salavinde. The total area covered thereunder amounted to more than 6,400 acres as distributed below:—

Name of the village	Area (in acres)	Assessment (in rupees)
Chikhalap	1,243	2,881
Mendadi	1,798	2,427
Gondaghar	792	1,810
Salavinde	1,318	1,641
Kharsai	1,300	4,671
Total ..	6,451	13,430

The Act applied to Wavaloli, Tadgaon, Khanranjghar, Mahagaon, Wandrosi, Chandargaon, Hemeri, Dahigaon, Bharje, Pali, Dapode and Nanose in Sudhagad peta. Furthermore, the Bombay Merged Territories (Miscellaneous Alienation) Abolition Act, 1955, affected the Sudhagad peta only, and as a result suspended payments of cash allowance holders excepting those holding *devasthans*.

To sum up, the various enactments were made to ensure sufficient justice to the parties actually involved in the cultivation of land. A number of cases were filed under the Bombay Tenancy and Agricultural Lands Act, 1948, a majority of which were disposed of till 1st August 1956, as can be seen from the following figures:—

Cases filed—	
Under section XXXI of the Act	26,561
Under section XIV of the Act ..	2,431
Total ..	28,992
Cases disposed of—	
Under section XXXI of the Act	26,351
Under section XIV of the Act ..	2,325
Total ..	28,676
Cases pending—	
Under section XXXI of the Act	210
Under section XIV of the Act ..	106
Total ..	316

The following table gives the talukawise statistics in respect of cases filed, disposed of, etc., during the last ten years:—

TABLE No. 83

STATISTICS OF APPLICATIONS FILED, DISPOSED OF, ETC., UNDER THE BOMBAY TENANCY AND AGRICULTURAL LANDS ACT, 1948.

Taluka or Peta	1948-49						1949-50					
	Number of cases filed under the Tenancy Act	Number of cases dis-posed of	Number of cases pending	Number of cases decided in favour of tenants	Number of cases decided in favour of land-lords	Rest of the cases	Number of cases filed under the Tenancy Act	Number of cases dis-posed of	Number of cases pending	Number of cases decided in favour of tenants	Number of cases decided in favour of land-lords	Rest of the cases
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Alibag	386	386	..	119	176	91	1,251	1,251	..	576	646	29
Karjat	297	280	17	30	250	..	970	823	147	48	775	..
Khalapur	43	43	..	..	..	..	60	60	..	1	59	..
Mahad	1,201	988	213	111	877	..	988	1,093	108	236	1,057	..
Mangaon	Information not available.											
Mhasla	..	..	..	..	..	..	..	..	..	..	..	..
Murud	34	34	..	3	31	..	200	200	..	36	164	..
Panvel	228	228	..	92	136	..	420	420	..	11	409	..
Pen	810	810	..	300	510	..	725	725	..	325	400	..
Poladpur	..	..	..	..	..	..	200	200	..	34	166	..
Roha	396	396	..	18	378	..	1,058	1,058	..	352	706	..
Shriwardhan	34	34	..	4	30	..	..	..	..	..	..	..
Sudhagad	203	167	36	7	138	22	155	155	..	14	140	1
Uran	69	69	..	40	29	..	59	59	..	31	28	..

CHAPTER 4.

Agriculture and Irrigation.
TENANCY.
The Bombay Merged Territories and Areas Acts.

TABLE No. 83—*contd.*

Taluka or Peta	1950-51: Number of cases filed under the Tenancy Act	Number of cases dis-posed of	Number of cases pending	Number of cases decided in favour of tenants	Number of cases decided in favour of land-lords	Rest of the cases	1951-52: Number of cases filed under the Tenancy Act	Number of cases dis-posed of	Number of cases pending	Number of cases decided in favour of tenants	Number of cases decided in favour of land-lords	Rest of the cases
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Alibag	317	317	..	81	236	..	652	652	..	255	354	43
Karjat	482	369	113	37	332	..	247	212	33	29	183	..
Khalapur	924	435	489	72	281	82	561	488	73	128	285	75
Mahad	1,791	1,284	615	228	1,056	..	481	737	359	160	577	..
Mangaon	Information not available.											
Mhasla	..	..	..	..	..	..	..	..	..	..	..	..
Murud	400	400	..	149	251	..	140	140	..	51	59	..
Panvel	202	202	..	6	196	..	1,279	1,279	..	471	808	..
Pen	316	316	..	225	91	..	300	300	..	155	145	..
Poladpur	150	150	..	22	128	..	41	41	..	11	30	..
Roha	1,099	1,099	.	20	1,079	..	289	289	..	3	286	..
Shriwardhan	..	.	..	..	..	..	172	172	..	36	119	17
Sudhagad	265	264	1	19	202	43	279	279	..	22	226	31
Uran	51	51	..	32	19	..	45	45	..	34	11	..

CHAPTER 4.

Agriculture and Irrigation.

TENANCY.

The Bombay Merged Territories and Areas Acts.

Taluka or Peta	1952-53						1953-54					
	Number of cases filed under the Tenancy Act	Number of cases dis-posed of	Number of cases pending	Number of cases decided in favour of tenants	Number of cases decided in favour of land-lords	Rest of the cases	Number of cases filed under the Tenancy Act	Number of cases dis-posed of	Number of cases pending	Number of cases decided in favour of tenants	Number of cases decided in favour of land-lords	Rest of the cases
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Alibag	823	823	..	322	500	1	538	538	..	216	289	33
Karjat	235	185	50	33	152	..	225	200	25	47	162	..
Khalapur	273	242	31	34	183	25	184	113	71	82	24	7
Mahad	456	612	203	138	474	..	274	396	81	108	288	..
Mangaon	Information not available.											
Mhasla	..	..	..	..	..	..	..	..	..	..	..	..
Murud	104	104	..	41	63	..	111	111	..	27	84	..
Panvel	539	539	..	154	385	..	223	165	..	62	103	..
Pen	398	398	..	170	228	..	443	443	..	130	313	..
Poladpur	84	84	..	8	76	..	88	88	..	14	74	..
Roha	360	360	..	51	309	..	161	161	..	48	113	..
Shriwardhan	..	..	..	..	..	..	223	223	..	35	105	83
Sudhagad	189	187	2	15	115	57	216	216	..	23	171	22
Uran	62	62	..	10	52	..	72	52	20	11	41	..

CHAPTER 4

Agriculture and Irrigation.

TENANCY.

The Bombay Merged Territories and Areas Acts.

TABLE No. 83—*contd.*

Taluka or Peta	1954-55						1955-56					
	Number of cases filed under the Tenancy Act	Number of cases disposed of	Number of cases pending	Number of cases decided in favour of tenants	Number of cases decided in favour of landlords	Rest of the cases	Number of cases filed under the Tenancy Act	Number of cases disposed of	Number of cases pending	Number of cases decided in favour of tenants	Number of cases decided in favour of landlords	Rest of the cases
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Alibag	607	607	..	171	402	34	438	438	..	113	227	98
Karjat	244	204	40	25	179	..	284	220	64	61	159	..
Khalapur	260	198	62	22	172	4	230	126	104	32	36	58
Mahad	324	250	156	37	213	..	149	287	17	109	178	..
Mangaon	368	194	174	290	78	..	523	355	168	262	87	..
Mhasla	..	..	..	..	..	..	..	..	..	..	..	..
Murud	165	165	..	36	129	..	120	120	..	26	94	..
Panvel	387	343	44	94	245	..	293	251	42	55	196	..
Pen	144	144	..	20	124	..	..	..	..	..	..	..
Poladpur	36	36	..	4	32	..	43	36	7	24	12	..
Roha	254	254	..	75	179	..	154	154	..	37	117	..
Shriwardhan	..	..	..	..	..	..	404	404	..	174	154	76
Sudhagad	207	207	..	25	137	45	208	208	..	8	168	32
Uran	122	122	..	18	104	..	81	81	..	17	64	..

CHAPTER 4.

Agriculture and Irrigation.
TENANCY.
The Bombay Merged Territories and Areas Acts.

Taluka or Peta	1956-57						1957-58					
	Number of cases filed under the Tenancy Act	Number of cases dis-posed of	Number of cases pending	Number of cases decided in favour of tenants	Number of cases decided in favour of land-lords	Rest of the cases	Number of cases filed under the Tenancy Act	Number of cases dis-posed of	Number of cases pending	Number of cases decided in favour of tenants	Number of cases decided in favour of land-lords	Rest of the cases
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Alibag	5,408	3,193	2,215	76	282	297	..	..	..	..	..	..
Karjat	1,962	446	1,516	27	419	..	..	..	..	..	..	..
Khalapur	1,497	157	1,340	9	148	..	..	..	..	..	..	..
Mahad	130	130	..	84	46	..	3,630	244	3,403	8	236	..
Mangaon	488	399	89	273	47	..	4,237	3,407	830	200	3,207	..
Mhasla	..	..	..	..	..	..	..	..	..	..	..	..
Murud	103	103	..	23	80	..	1,494	1,414	75	106	75	..
Panvel	3,187	390	2,797	105	285	..	2,980	2,744	236	51	2,693	..
Pen	1,467	1,467	..	42	1,425	..	..	..	..	..	..	..
Poladpur	56	50	6	26	24	..	348	21	327	12	9	..
Roha	1,846	1,846	..	142	1,704	..	..	..	..	..	..	..
Shriwardhan	1,002	1,002	..	909	72	21	1,936	1,934	2	580	826	528
Sudhagad	192	192	..	16	130	46	229	229	..	10	182	37
Uran	699	619	80	17	602	..	101	101	..	6	95	..

CHAPTER 4.

Agriculture and Irrigation.

RURAL WAGES.

The agricultural operations in the district involve manual labour. The use of tractors in the tillage of land is hardly noticed either because of the high expenditure it implies or because of the limitations placed upon its use by the nature of the tract. Whatever be the reasons which have hitherto kept this tract away from mechanisation, it is true that the importance of manual labour in all the operations has so far been unrivalled. Petty landlords are found to take assistance of casual labourers at the various stages of agricultural operations to facilitate their timely performance. All the same, it is not unusual for big landlords too, to engage casual labour at times when it is physically impossible for them to carry out field operations exclusively with the help of the annual servants (*saldars*). Men, women and children can be employed for manual work, as they are useful at different stages of agricultural operations. Most of the heavy work is done by men, while lighter work is entrusted to women and children. Ploughing is carried out by male labour, whereas operations such as weeding, transplanting, threshing and the like are usually done by female and child labour. Although, however, children are employed on the farm, landlords seem to show a definite preference for male and female labour. There is no dearth of labour supply in this district, where very few cultivators have a piece of land that can assure them a subsistence. Thus, some people possess a small piece of land while others are totally landless. The problem of sub-normal economic holdings obtaining in the district is further aggravated by the poor productivity of the soil. As the operations extend over a small part of the year, the casual labour is compelled to accept household work on petty terms during rest of the time. When, however, the agricultural operations are in full swing and create a rush of work at the farm, they make a pressing demand on casual labour so that it is often difficult for the employers to secure it. Casual labour is paid mostly on cash terms, although the mode of payment partly in cash and partly in kind or wholly in kind is also in vogue in this tract. It is paid in most cases on a daily-wage basis. The emoluments to be offered to casual labour depend upon a number of factors. In fact, casual labour is engaged in the work which is by its very nature temporary and must be done in proper time. In consequence, terms offered to casual labour are found to differ widely from one part to another within the district in response to the other avenues of employment open to casual labour. In such parts of the district where new industries are being opened up or where some projects—Government or otherwise—are in progress or in places in the vicinity of railway station or equipped with other facilities of communication, casual labour is dear, as it derives alternative openings perhaps more lucrative than casual field operations. For instance, at Karjat, labourers secure work at the railway station, at other principal towns of the district, at motor stands, while at places adjacent to Panvel, Khopoli, Pen, etc., they can be absorbed in factories as unskilled labourers. The average wage rate of a male labourer varies from a rupee to a rupee and a quarter, of a female labourer, from eight annas to a rupee and a quarter and, of a child labourer, from four

CHAPTER 4.

Agriculture and Irrigation.

RURAL WAGES.

annas to a rupee per head per day. Similarly, a female hand is paid less than a male hand except at Karjat and Poladpur, while a child is usually paid at half the rate offered to a male hand. The following table gives the wages of casual labourers in 1948-49 :—

TABLE No. 84.

DAILY WAGES OF CASUAL LABOURERS IN KOLABA (1948-49)

Taluka or Peta	Male	Female	Child
	Rs. a. p.	Rs. a. p.	Rs. a. p.
Alibag	1 4 0	0 14 0	0 10 0
Karjat	2 0 0	2 0 0	1 0 0
Khalapur		Not available.	
Mahad	1 0 0	0 12 0	0 8 0
Mangaon	1 4 0	1 0 0	0 12 0
Mhasla	1 4 0	0 8 0	0 4 0
Murud	1 0 0	0 10 0	0 6 0
Panvel	1 8 0	1 8 0	0 12 0
Pen	1 8 0	1 0 0	0 12 0
Poladpur	1 4 0	1 4 0	0 10 0
Roha	1 4 0	0 12 0	0 10 0
Shriwardhan	1 0 0	0 8 0	0 6 0
Sudhagad	1 0 0	0 8 0	Not available
Uran	1 0 0	0 10 0	0 8 0

Wages According to Operations.

Wages are found to vary in accordance with the kind of agricultural operations. Usually, payments are made on a daily-wage basis at a rate which is higher for such operations as involve heavy manual work. The following table gives the account of wages paid on the basis of agricultural operations, in the district, in 1938-39, 1948-49 and 1959-60 :—

TABLE No. 85.

DAILY WAGES OF CASUAL LABOURERS ACCORDING TO OPERATIONS IN KOLABA.

Kind of operation	1938-39	1948-49	1959-60
Operating implements :— (Ploughing, harrowing, sowing, casting, etc.)—	Rs. a. p.	Rs. a. p.	Rs. a. p.
Male	0 6 0	1 4 0	1 8 0
Female	0 6 0	1 0 0	1 4 0
Child	N.A.	N.A.	1 0 0
Harvesting—			
Male	0 6 0	1 4 0	1 8 0
Female	0 6 0	1 0 0	1 4 0
Child	N.A.	N.A.	1 0 0
Transplanting—			
Male	0 6 0	1 4 0	1 8 0
Female	0 6 0	1 0 0	1 4 0
Child	N.A.	N.A.	1 0 0
Threshing—			
Male	0 6 0	1 4 0	1 8 0
Female	0 6 0	1 0 0	1 4 0
Child	N.A.	N.A.	1 0 0

Annual Servants.

Annual servants (*saldars*) are employed in the district by those cultivators whose holdings can provide continuous and regular employment throughout the year. A *saldar* is usually bound to do all types of farm work and should be available all day and night. Generally, the period of contract with a *saldar* extends over a period of one year and may be renewed on expiry of the

CHAPTER 4. Agriculture and Irrigation. RURAL WAGES.

period, if so desired by the parties concerned. Not infrequently do the *saldars* borrow large sums of money from their employers in which case accounts are settled at the end of the year. If, however, the *saldar* is a debtor, he has either to continue to work with his employer till the debt is paid up or to refund the outstanding debt to the employer. The mode of payment to *saldars* is on cash basis in addition to other amenities like food, clothing and accommodation. Children and women are rarely employed as *saldars*. Wages are usually paid in instalments, although in many cases a sum equivalent to an annual wage is advanced to the employees.

Balutedars.

Some artisans of the village are actively connected with the agriculturist at various stages of the operations. These are the *balutedars* of the traditional village economy who have survived till to-day, although in a less recognised form. *Balutedars* are paid annually in kind for the services they render to the employers. They include carpenters (*sutar*), blacksmiths (*lohar*), cobblers (*chambhar*), barbers (*nhavi*), rope-makers (*mang*) and *ramoshi*. Of these, the first four artisans are found to be useful in agricultural operations. Thus, the carpenter (*sutar*) supplies and repairs carts and farm implements, the blacksmith (*lohar*) makes iron *mots*, supplies and repairs farm implements of iron or of steel, the cobbler (*chambhar*) repairs and supplies leather *mots*, shoes, chappals, etc., and the barber (*nhavi*) shaves the cattle. The system of *baluta* payments is gradually disappearing, since there is a marked tendency to make payment in cash rather than in kind so that any person other than the hereditary *balutedar* can be asked to perform the job. The system has totally vanished in Sudhagad and Murud, while in Pen, Panvel, Karjat, Mahad, Uran, Shriwardhan and Mangaon it seems to restrict itself to carpenters and smiths. The commodities given to *balutedars* by way of wages include food-grains, pulses and other cereals, bundles of paddy straw and the like items. Payment is made usually at the harvest time. The following table shows the emoluments paid to *balutedars*, in 1948-49* :—

TABLE No. 86

RATE OF ANNUAL WAGES PAID TO VILLAGE ARTISANS IN KOLABA (1948-49)

Taluka or peta	Carpenter	Blacksmith	Cubbler	Barber
Alibag	Rs. 3 ..	Rs. 3 ..	Rs. 3 ..	One maund of paddy.
Karjat	..	..	..	Do.
Mahad	Rs. 4 to 5 ..	Rs. 3 to 4 ..	..	..
Mangaon.. ..	Rs. 3 ..	Re. 1 ..	..	Rs. 3.
Mhasla	One maund of paddy.	One maund of paddy.	One maund of paddy.	One maund of paddy.
Panvel	..	..	..	One maund of paddy.
Pen	..	..	..	Do.
Poladpur ..	Three paylees of paddy.	Three paylees of paddy.	Three paylees of paddy.	Three paylees of paddy.
Roha	One maund of paddy.	One maund of paddy.	One maund of paddy.	One maund of paddy.
Shriwardhan ..	Rs. 4 to 5 ..	Rs. 4 to 5 ..	..	..
Uran	Rs. 3-8-0 ..	Rs. 3-8-0 ..	..	..

*Blanks indicate that the *baluta* system is not applicable.

The oldest scarcity of which local memory remains was the famine of 1803. The distress caused by want of rain and failure of crops was increased by the influx of starving people from the Deccan. Great numbers are said to have died and children are said to have been sold for food. The price of husked rice rose to about three and a half pounds per rupee (Rs. 400 a khandi), and of cleaned rice to two pounds per rupee (one rupee per seer). But a great fall in prices followed the timely import of Bengal rice into Bombay. To relieve the distress, entire remissions of rent during the periods varying from eight months to two years were granted, private doles of food were distributed, State granaries were opened, the export of rice was forbidden and payments were made for burning and burying the dead.

1817-18. In 1817-18, there was a great scarcity of food approaching to a famine. Rich natives distributed food and remissions to the extent of from one-sixth to one-tenth were granted. As the scarcity was not attended with loss of life and lasted only a year, no Government relief measures were resorted to.

1848. In 1848, in the old Sankshi division, part of the salt rice crop was damaged by unusually high spring tides. Remissions were granted to the amount of Rs. 37,750.

1852. In 1852, continued heavy rain from the 7th to the 12th of December damaged grain and other produce stacked in the fields.

1854. In 1854, an exceedingly good harvest was the outcome of a most favourable rainfall. But, on the 1st of November, a terrible hurricane completely destroyed every sort of field produce whether standing or stacked. In the garden lands of Underi and Revdanda, the cocoanut and betel-nut plantations suffered very severely. Many trees were either blown down or were so much injured as to be made valueless. Many water courses were damaged and the distress among the people was such that remissions of more than Rs. 12,000 were granted.

1855. In 1855, the rainfall was scanty all over the district and more than Rs. 10,000 of revenue had to be remitted.

1871. In 1871, there was a serious drought particularly in Mahad and Mangaon, the rainfall in Alibag being only forty inches. Private subscriptions were raised in the district and the Government gave money advances to poor husbandmen.

1875. In July 1875, floods on the banks of the Savitri did much damage in Mahad and early in October, in Roha, Mangaon and Mahad.

1876. In July 1876, floods did damage in Mahad, and in September-October, want of rain destroyed about half the upland crops in Mahad and injured those in Mangaon.

1878. In 1878-79, the cold weather crops were much damaged by locusts.

1951. Henceforward, the period till 1951 passed without a famine or scarcity conditions. In 1951, however, it re-appeared in a mild nature. The crop suffered long breaks in the monsoon as also from the damage by pest. The crop condition was eight annas in a rupee. Some famine works were opened up in the district.

CHAPTER 4.

Agriculture and Irrigation.

AGRICULTURAL RESEARCH, EDUCATION, ETC.

A permanent agricultural research station of the Government is located at Karjat where agronomic research and botanical work are undertaken in respect of the paddy crop. Besides, there exist two sub-stations, one at Khopoli and the other at Panvel. Both of them are engaged in paddy research. The research stations, besides conducting research on the paddy crop, produce nucleus seed and distribute the same to the registered seed growers so as to enable them to multiply it at their taluka seed farms. Similarly, the district has nine agricultural demonstration centres conducted under the supervision of the Department of Agriculture. These are worked on the fields of the cultivators and the owner cultivators are asked to adopt improved agricultural practices under expert guidance of the Government. This provides practical education to the cultivators in the area. Further, various "grow-more-food campaigns" are organised in order to increase food production and include:—

(a) scheme for subsidised distribution of sann seed.

(b) scheme for composting forest leaves,

(c) scheme for composting of town refuse,

(d) scheme for distribution of manures and fertilisers.

(e) scheme for the grant of financial assistance to *katkaris* for reclamation of Dalhi plots,

(f) pilot scheme for intensive cultivation of paddy,

(g) crop competitions,

(h) scheme for the development of horticultural crops.

Moreover, the district has one agricultural school situated on the Bombay-Konkan-Goa road about four miles away from Roha. The school was established in 1958-59. The school owns a farm with an area of seventy-five acres and grows paddy, gram and *val* in it. It can provide accommodation to fifty students every year, who are given a stipend of twenty rupees per month and provided with two sets of school uniforms free of cost. Thus, with the help of agricultural education and research, the district is trying to exploit land to the best economical advantage to its tillers.

CHAPTER 5 — INDUSTRIES

CHAPTER 5.
Industries.
INTRODUCTION.

INDUSTRIALLY KOLABA DISTRICT WAS BACKWARD AS FAR BACK AS 1914 when there were a few rice mills, three units of the Tatas generating electricity and one establishment manufacturing ayurvedic medicines. The increase in demand for rice during the days of the First World War and abundant supply of paddy and cheap power were the most important factors which helped to increase the number of rice mills and other factories in the post-war years. A cutlery workshop was opened at Pen in 1930. The paper and paper products manufacturing industry was started at Pen in the early forties. In the post-war period (1945) a unit manufacturing grinding wheels was established at Uran. In 1959 there were about 125 rice mills, four electricity generation power houses, one factory manufacturing chemicals, one ayurvedic pharmacy and one printing press in the district.

Among the cottage industries salt manufacturing, fishing, leather works, carpentry are important, and they employ more than 4,500 persons. The following tables show the number of persons employed in different industries in the district:—

TABLE No. I

NUMBER OF PERSONS ENGAGED IN DIFFERENT INDUSTRIES IN 1911, 1921, AND 1931 IN KOLABA DISTRICT.

Serial No.	Name of the Industry	1911	1921	1931
1	Fishing and Hunting	6,289	4,259	6,018
2	Exploitation of Minerals	1,311	354	688
3	Rock Sea and marsh salt	..	354	..
4	Preparation and supply of material substances.	25,986	35,020	18,484
5	Industry	13,626	12,804	9,346
6	Textiles	1,032	944	542
7	Cotton ginning, cleaning and pressing	16	21	19
8	Cotton spinning	..	496	..
9	Cotton sizing and weaving	677	159	163
10	Rope twine and string making ..	..	116	..
11	Wool carding and spinning.. ..	173	53	98
12	Silk spinning and weaving	4	23	54
13	Dyeing, bleaching, printing, preparing and sponging textiles ..	..	..	37
14	Lace, crape, embroideries, etc. ..	..	1	..
15	Hides, skins and hard materials from animal kingdom	29	295	..

TABLE No. 1.—*contd.*

NUMBER OF PERSONS ENGAGED IN DIFFERENT INDUSTRIES IN 1911, 1921 AND 1931 IN KOLABA DISTRICT.

Serial No.	Name of the Industry	1911	1921	1931
16	Wood	2,440	2,497	2,090
17	Sawyers	..	98	31
18	Carpenters, turners and joiners ..	1,599	1,642	1,507
19	Basket makers, other industries of wood material and builders working with bamboo, reed or similar material ..	841	757	552
20	Other workers in iron and makers of implements and tools of iron	452	727	..
21	Metals, other makers of iron and makers of implements and tools of iron.	..	412	595
22	Workers in brass, copper, etc. ..	269	270	113
23	Ceramics	1,538	1,584	1,046
24	Chemical products	378	294	64
25	Manufacture of matches and explosive materials	3	..	..
26	Manufacture and refining of vegetable oils ..	..	280	48
27	Rice pounders, huskers and flour grinders	2,192	1,082	72
28	Grain parchers	57	31	20
29	Manufacturers of tobacco, opium and ganja ..	190	76	94
30	Shoe, boot and sandal makers ..	717	485	483
31	Furniture industries..	73	..	29
32	Building industries	538	3,491	736
33	Construction of the means of transport	6	1	19
34	Miscellaneous and undefined industries	..	1,389	1,413
35	Bookbinders and stitchers	..	2	..
36	Workers in precious stones, metals, jewels, etc. ..	1,253	1,166	1,174
37	Transport	..	5,734	..
38	Transport by water	2,596	2,530	1,111
39	Transport by road	1,863	2,345	586
40	Transport by rail	609	667	799
41	Post office, telegraph and telephone service ..	249	714	298

TABLE No. 2

EMPLOYERS, EMPLOYEES AND INDEPENDENT WORKERS IN INDUSTRIES AND SERVICES IN KOLABA DISTRICT (1951)

Occupation	Total		Employers		Employees		Independent Workers	
	Males	Females	Males	Females	Males	Females	Males	Females
I. All Industries and Services	59,368	10,575	3,919	387	28,166	2,445	27,283	7,743
Primary industries not elsewhere specified	9,506	1,726	892	59	2,281	216	6,333	1,451
Stock-raising	486	30	154	6	147	5	185	19
Rearing of small animals and insects	..	..	..	..	..	..	..	1
Plantation industries	30	4	2	..	10	..	18	4
Forestry and collection of products not elsewhere specified.	2,182	340	39	7	608	69	1,535	264
Hunting (including trapping and game propagation)	7	6	..	..	..	..	7	6
Fishing	6,801	1,345	697	46	1,516	142	4,588	1,157
II. Mining and quarrying	1,968	92	68	5	1,488	28	419	64
Stone-quarrying, clay and sand pits	491	77	36	5	64	8	391	64
Salt, salt-petre and other saline substances	1,477	15	32	..	1,417	15	28	..
III. Processing and manufacture of Foodstuffs, Textiles, Leather and products thereof.	3,177	441	271	22	1,179	138	1,727	281
Food industries otherwise unclassified	131	11	23	..	18	4	90	7
Grains and pulses	457	87	74	4	327	29	26	54
Vegetable oil and dairy products	163	14	4	1	110	2	49	12
Sugar industries	6	..	1	..	3	..	2	..
Beverages	79	2	16	..	43	1	20	1
Tobacco	326	92	14	2	103	37	209	53
Cotton textiles	554	81	23	5	342	54	189	22
Wearing apparel (except footwear) and made-up textile goods.	789	89	65	9	123	1	601	79
Textile industries otherwise unclassified	140	57	5	1	30	11	99	45
Leather, leather products and footwear	532	8	46	..	74	..	412	8

TABLE No. 2—*contd.*

EMPLOYERS, EMPLOYEES AND INDEPENDENT WORKERS IN INDUSTRIES AND SERVICES IN KOLABA DISTRICT (1951)—*contd.*

Occupation	Total		Employers		Employees		Independent Workers	
	Males	Females	Males	Females	Males	Females	Males	Females
IV. Processing and manufacture of metals, chemicals and products thereof.	1,662	64	45	8	843	24	774	32
Manufacture of metal products otherwise unclassified..	797	40	28	6	109	5	660	29
Iron and steel (Basic manufacture)	15	..	2	..	11	..	2	..
Transport equipment	109	5	4	1	49	3	56	1
V. Processing and manufacture not elsewhere specified ..	3,349	494	151	13	655	95	2,543	386
Manufacturing industries otherwise unclassified ..	627	59	44	..	73	33	510	26
Bricks, tiles and other structural clay products ..	350	27	24	1	254	12	72	13
Cement, cement pipes and cement products	1	..	..	..	1	..	..	..
Non-metallic mineral products	253	144	17	2	18	2	218	140
Rubber products manufacture	4	2	..	1	4	1	..	..
Wood and wood products other than furniture and fixtures.	1,971	238	57	9	100	35	1,724	195
Furniture and fixtures manufacture	10	..	1	..	3	..	6	..
Paper and paper products manufacture	42	47	..	..	40	6	2	1
Printing and allied industries	91	17	8	..	72	5	11	12
VI. Construction and utilities	2,222	78	50	1	1,291	44	881	33
Construction and maintenance—building	766	46	47	1	188	12	531	33
Construction and maintenance—bridges, roads and other transport works.	394	6	2	..	46	6	346	..

Construction and maintenance operations—irrigation and other agricultural works.	6	..	..	..	5	..	..	..
Works and services—electric power and gas supply ..	997	4	..	..	993	4	4	..
Works and services-domestic and industrial water-supply	7	..	1	..	6	..	..	..
Sanitary works and services including scavengers ..	53	22	..	..	53	22	..	..
Transport and communications	4,385	128	280	13	3,085	85	1,020	30
Transport by road	1,599	33	124	3	875	10	600	20
Transport by water	1,885	66	156	10	1,310	47	419	9
Transport by air	..	1	..	..	..	..	..	1
Railway transport	639	22	..	..	639	22	..	..
Storage and warehousing	1	..	..	..	..	..	..	..
Postal services	237	..	..	..	237	..	..	..
Telegraph services	5	6	..	..	5	6	..	..
Telephone services	18	..	..	..	18	..	..	..
Wireless services	1	..	..	..	..	..	..	..
Health, education and public administration	6,333	637	46	3	6,163	577	124	57
Medical and other health services	390	108	45	2	239	79	106	27
Educational services and research	1,658	317	1	1	1,639	286	18	30
Police (other than village watchmen)	657	25	..	..	657	25	..	..
Village officers and servants including village watchmen	226	9	..	..	226	9	..	..
Employees of municipalities and local bodies.. ..	539	45	..	..	539	45	..	..
Employees of State Government	2,656	54	..	..	2 656	54	..	..
Employees of Union Government	207	79	..	..	207	79	..	..
Services not elsewhere specified	18,390	5,523	497	199	9,290	1,162	8,602	4,162
Services otherwise unclassified	8,481	3,865	60	137	2,470	468	5,951	3,260
Domestic services	5,621	1,452	17	33	5,278	652	326	767
Barbers and beauty shops	1,002	20	39	1	192	1	771	8
Laundries and laundry services	177	25	22	..	28	..	127	25
Hotels, restaurant and eating-houses	1,853	91	301	27	784	23	768	41
Recreation services	244	28	20	1	152	12	72	15
Legal and business services	352	2	26	..	227	1	99	1
Arts, letters and journalism	66	..	..	..	2	..	14	..
Religious, charitable and welfare services	644	40	12	..	157	5	475	35

CHAPTER 5.
Industries.
INTRODUCTION.

These tables are taken from the Census Reports of 1911, 1921, 1931 and 1951. The employment table for 1951 has been shown separately as the group headings adopted in this census are different from those adopted in the censuses of earlier years. Moreover, the tables for 1911, 1921 and 1931 give only the actual number of workers employed in an industry, while those of 1951 divide the employment into three categories, *viz.*, employers, employees and independent workers. The 1951 table includes figures of employment from the amalgamated talukas of Mhasla, Murud and Sudhagad which were merged in this district in 1949. These talukas previously formed parts of the former princely states of Janjira and Bhor.

These tables reveal that fishing, wood, carpentry, ceramics, rice-pounding and transport are the major industries of the district which employ more than 60 per cent of the total number of persons employed in industries. There was a general fall in employment in 1931 in all industries except fishing, which may be due to the operation of the Great Depression. But surprisingly the employment in fishing during 1921 and 1931 went up by 40 per cent. The employment during the same period in cotton textiles fell from 1,032 to 542. A similar fall in employment has been noticed in copper and brass utensils industry due to the increase in demand of machine-made utensils of brass and copper. The total employment in industries and services in 1951 was 69,943. Primary industries such as stock-raising, forestry, fishing, mining, quarrying, processing and manufacture of food-stuffs, textiles, leather products, metals and chemicals, etc., employed 31 per cent of the total employment in the industrial sector.

The Chapter is divided into three sections dealing with (1) large and small industries, (2) cottage industries and (3) labour organisation. In the first section are described large and small industries registered under the Factories Act. It gives the pattern of investment, employment and details about consumption of raw materials and production industrywise. The second section deals with the general description of major cottage industries and the third section traces the history of trade union organisation in the district.

I—LARGE AND SMALL INDUSTRIES

LARGE AND SMALL INDUSTRIES.
Manufacture of Grinding Wheels.

Manufacturing of grinding wheels is an important industry in this district. The Grindwell Company which was commissioned in 1940 at Mora (Uran) can be regarded as a pioneer concern in this field. During the last World War it was started under the guidance of two Czech technicians. During the critical years of war the technical equipment required could not be imported due to the existence of various sea danger zones or submarine menace. Such technical equipment was manufactured in India. In the post-war years the industry however could not stand the competition from foreign manufacturers of grinding wheels with the result that it was granted protection by the Government on the recommendation of the Tariff Commission. Consequently output of the concern increased from 1,200 tons in 1941 to 1,800 tons in 1953.

The basic raw materials required by the concern consist of synthetic aluminium oxide and silican carbide steel which are imported from the U. S. A. and West Germany. Ceramic and resinoid bonds which are used for bonding are partly imported and partly manufactured in India. The following table shows the figures of consumption of raw materials and its value during 1955—58.

TABLE No. 3

	1955	1956	1957	1958
Abrasive grains consumed (in lbs.).	21,63,001	26,31,942	25,38,738	19,71,691
Value of abrasive grains consumed (in Rs.).	14,83,964	18,20,378	18,31,377	14,51,642
Bonds and clays consumed (in lbs.).	4,25,666	4,92,373	5,14,299	4,83,654
Value of bonds and clays consumed (in Rs.).	1,91,163	2,23,269	2,33,618	2,04,944

The above table reveals that the consumption of abrasive grains which was 21,03,001 lbs. in 1955 rose by 25 per cent in 1956, but later on showed a decline by 25 per cent in 1958 over the consumption in 1956. This decline during these two years related to the general fall in the productivity due to shortage of steel. Similarly consumption of bonds and clays which went up by 21 per cent during 1956 and 1957 declined by 10 per cent in 1958.

The investment pattern of the concern in 1954 and in 1959 was as follows: —

	1954	1959
Fixed capital (in Rs.) ..	16,00,000	23,45,857
Working capital (in Rs.) ..	14,80,000	21,04,298
Total investment (in Rs.) ..	30,80,000	44,50,155

The table reveals that the investment in the concern rose by about 44 per cent during the period 1954—59 as gradual expansion was taking place in the productive activity of the concern during this period.

The total employment in the factory was 675 in 1953 and 400 in 1959. This fall in the employment by about 41 per cent can be explained in terms of the new schemes of rationalisation adopted by the concern. Both male and female workers are employed in the factory. The daily basic wage of a male worker varies from Rs. 1.16 to Rs. 3 and that of a female from Re. One to Rs. 1.44. Corresponding to the decrease in employment, the total wage bill of the concern also fell from Rs. 6.2 lakhs in 1953 to Rs. 3.45 lakhs in 1959.

CHAPTER 5.
Industries.
LARGE AND SMALL
Manufacture of Grinding Wheels.

The main products of the concern are bonds and abrasive products such as grinding wheels and abrasive paste. The following table shows the statistics of production of the concern during the period between 1955 and 1959.

	1955	1956	1957	1958	1959
Production (in tons) ..	638	882	966	783·3	674·5
Approximate value of production (in Rs.).	25,00,960	34,57,440	37,86,720	30,70,536	26,44,040

The table reveals that there was a 30 per cent decrease in the total production of the concern in 1959 over the production of 1957. The shortage of steel and the two months' strike of the workers were causes for the fall in production. The articles produced by the concern have a country-wide demand. The factory has employed its own agents throughout the country to canvass its sales in the market. The demand for its products is usually from steel plants and engineering industries.

The factory is equipped with machinery such as mixing machines, hydraulic presses, lathe machines, speed-testing machines, drilling machines, shaping machines, water pump, pug mill, air compressors and tools like drills, taps, dies, bench-fitting tools, die socket, tap wrench, turning and boring tools, gauges, etc. It consumed 72,000 gallons of light diesel oil and 84 barrels of lubricating oil during 1959.

Process of Production.

Abrasive grains are mixed together in a prescribed proportion along with some kind of bond. This mixture is pressed according to a certain specification and a raw wheel is thus made which is kept in a dry room to remove its moisture. The wheel so dried is "fired in kilns" and is "diessed" in order to give it a required size. It is then "inspected" to ascertain its balancing, speed, quality and is made ready for the market.

Electricity Generation.

The region of Western Ghats near Khopoli which gets heavy rain during the monsoons is quite suitable for erection of a plant generating electricity. For centuries the rain water in this region flowed eastward as its western course was barred by the natural barriers of the Ghats. The abrupt drop of water on the western side of the Ghats was suitable for a plant for generating electricity. A scheme was prepared by Jamshedji Tata and three companies were established between 1910 and 1920 for the generation of electricity. This power system is one of the largest in the South-East Asia. It serves an area of 1,000 square miles in the Bombay-Poona region and has a generating capacity of 2,74,000 kw. The three generating stations of this power system are located at Bhira, Bhivpuri and Khopoli in Kolaba district.

The total capital investment in the three stations was about Rs. 13.25 crores and the total employment about 740 in 1954. The total wage bill in the same year amounted to Rs. 8.3 lakhs. About 90 persons were employed as supervisors or technicians and were paid Rs. 4.5 lakhs as salary in 1954.

CHAPTER 5.

Industries.
LARGE AND SMALL.
Electricity Generation.

At Janjira there is one unit generating electricity, which was commissioned in 1934. Originally it was a private concern but was taken over by the State Electricity Board in 1954. It supplies direct current generated by three diesel engine sets of 18 kw., 23.5 kw. and 10 kw. each. The total generation of electricity by the concern was 58,000 units in 1955-56, 58,300 in 1956-57 and 59,600 in 1958-59. It employed 17 skilled and unskilled workers, each unskilled worker being paid Rs. 30 per month and skilled Rs. 55 per month in 1959. The supply of electric energy by the concern was limited to Janjira town only.

Rice Milling.

As paddy is the main crop of the district, rice milling forms one of its major industries. There were very few rice mills prior to the First World War when paddy was dehusked by the hand process. A number of rice mills were started thereafter in the period between the First World War and the Great Depression. The industry grew rapidly as there was abundant water-supply, cheap power, and vicinity of market. During the thirties of the century it received a setback due to the fall in prices in the days of the Great Depression. It thrived again during the Second World War when Government imposed restrictions upon the movement of rice. In 1960, there were about 125 rice mills in the district concentrated in centres like Pen, Panvel, Karjat, Mahad, Khopoli, Goregaon and Poynad. Panvel taluka alone accounted for about 35 rice and *poha* mills including five registered under the Factories Act. The total number of these mills registered under the Factories Act in the district was 16. These mills were engaged in milling *Kolamb, Jada* and *Rata* varieties of rice which were locally produced. A few of them were also engaged in making *pohas* (rice flakes). Most of these concerns had their own business of paddy-milling and a few of them did job-work at a fixed rate of milling which varied from Rs. 8 to Rs. 10 per *Khandi.*

The total investment in the industry was over Rs. 20 lakhs. About Rs. 11.10 lakhs including Rs. 5.4 lakhs as working capital were invested in 15 factories registered under the Factories Act in 1954.

It is a seasonal industry which works from November to May. The total employment in the industry was nearabout 425 persons in 1960. The daily wage of a temporary worker varied between Rs. 1.50 and Rs. 2.25 and that of a permanent one varied between Rs. 50 and Rs. 60 per month. The total annual wage bill of 106 workers who were employed in 15 registered factories was Rs. 53,000 and that of 26 technicians Rs. 30,000 in 1954. Most of the establishments dehusked paddy brought from outside in addition to paddy available locally. More than 45 lakhs of maunds of paddy was dehusked in the whole of the district in 1959. The total turnover of these establishments was 2.3 lakh Bengali maunds of rice worth Rs. 3.8 lakhs and 3,400 maunds of *poha* worth Rs. 86,000 in 1954. Rice was marketed to Bombay and Gujarat. The machinery used in these concerns consisted of paddy separators, hullers, polishers and *poha*-making machines.

CHAPTER 5. — Industries. LARGE AND SMALL Rice Milling.

The husked rice is first soaked in cold water for 48 hours and scalded and put in an open basket to drain. It is slightly parched before it is pounded in a stone mortar or in a *poha-making* machine in which the crushed pulp forms into flat lozenge-shaped pieces. The husk is separated by a separator.

Paper and Paper products.

The district has a distinct advantage for the development of paper and paper products industry. Abundant supply of water, electricity, raw material and cheap labour which are the prerequisites of this industry have helped to develop two such units, one at Khopoli and the other at Apta. manufacturing paper and paper boards. The units were started during the Second World War. But due to rising cost and irregular supply of waste paper in the post-war period the unit at Apta was amalgamated with the unit at Khopoli. In 1949, one more unit manufacturing paper and paper pulp was shifted from Bombay to Khopoli. In 1959 there were two units manufacturing paper and paper products in the district.

The total investment in the two units during 1953—57 was as follows:—

	1953	1954	1955	1956	1957
Fixed capital (in Rs.) .	28,70,941	34,26,941	33,99,784	29,82,385	31,73,860
Working capital (in Rs.).	3,39,733	5,16,664	4,37,206	9,56,863	12,21,706
Total investment (in Rs.)	32,10,674	39,43,605	38,36,990	39,39,248	43,95,566

The total employment in the industry went up from 197 in 1953 to 246 in 1957 and the wage bill from Rs. 89,768 to Rs. 2,20,356 during the same period.

Wood pulp, rags, waste paper, straw and hay constitute the main raw materials of the industry. Wood pulp was obtained from foreign countries like the U. S. A., Sweden and Norway; rags, waste paper and chemicals from Bombay, Hyderabad and Delhi. Hay and straw was locally available. The total consumption of raw materials and its value during 1953—57 was as follows:—

	1953	1954	1955	1956	1957
Wood pulp (in tons) ..	91	160	198	314	526·90
Value of wood pulp (in Rs.).	66,957	1,24,800	1,48,500	3,20,000	4,65,595
Waste paper (in tons) ..	878	1,365	3,027·65	3,749	3,671·95
Value of waste paper (in Rs.).	2,17,491	4,01,080	8,91,700	12,14,567	11,61,457
Quantity of rags (in tons)	111	130	155	33·25	13·55
Value of rags (in Rs.) ..	17,873	21,430	23,250	6,756	3,440
Straw (in tons)	..	..	85	8,044	..
Value of straw (in Rs.) ..	..	..	5,100	41,400	77,460

The above table shows that during the five years (1953—57) there was more than proportionate increase in the consumption of wood pulp and waste paper, the percentages being 480 and 318, respectively, and that there was a corresponding decrease in the consumption of rags from 111 tons to 13.55 tons. The value of fuel consumed also increased during that period.

The main products of the industry were printing and binding paper and paper boards. The following table shows the total production and its value during 1953—57.

	1953	1954	1955	1956	1957
Total production (in tons)	922	1,236	N.A.	N.A.	N.A.
Value of production (in Rs.).	7,08,234	11,98,630	13,41,844	..	23,50,125

The products of the industry had a demand all over the country. Board-manufacturing machines, cylinder, mould machines and presses formed the machinery used in the industry.

Chemicals and Pharmaceuticals.

There is one concern at Panvel manufacturing Ayurvedic medicines. It was a small establishment started in 1872 but was gradually expanded by the close of the last century. The increasing demand for its products in the later years and the complexity of processes necessitated a change in the technique of its production which was introduced in 1903. The next three decades witnessed great strides in its development programme which was intensified with the development of its botanical garden for carrying out research in Ayurvedic medicines in 1935. The concern which was a proprietary one till then was converted into a Private Limited Company in 1938.

The investment pattern in the unit during 1953—57 was as follows:—

	1953	1954	1955	1956	1957
Fixed capital (in Rs.)..	7,08,671	6,88,128	6,84,435	6,68,931	6,40,033
Working capital (in Rs.)	9,93,125	11,02,444	11,56,927	12,24,658	14,60,592
Total investment (in Rs.)	17,01,796	17,90,572	18,41,362	18,93,589	21,00,625

The employment in the industry during 1951 and 1960 was as follows:—

1951	341
1953	241
1957	283
1960	250

CHAPTER 5. — Industries. LARGE AND SMALL. Chemicals and Pharmaceuticals.

Raw materials used in the industry constituted sulphur, minerals, oils, acids, ammonium, calcium, sodium compounds, coal, glycerine, drugs, herbs and roots, pearls, gold, gur, honey, etc. Most of the material except roots and herbs were obtained from Bombay and other places. Roots and herbs were obtained from the local forest. The value of raw materials consumed by the factory was Rs. 6,11,649 in 1953 and Rs. 9,90,160 in 1957. It utilised fuel such as coal, wood and electric power worth Rs. 18,183 in 1953 and Rs. 27,409 in 1957.

The main products of the industry were *kadha, asava, churna, bhasma, gutika* (pills), etc. The total production of the concern during 1953—57 nearly doubled and its value increased from Rs. 11,19,307 to Rs. 23,50,125. The products were marketed all over the country through the agents appointed by the concern. The machines and appliances used were mortars of various sizes, filter machines, tablet-making and bottle-washing machines.

Pharmaceutical Manufacturing.

A pioneer concern manufacturing sodium salicylate, salicylic acid and aspirin was started at Khopoli in 1954. One of the main features of this factory was that it was developed by Indian technical personnel. The total investment in it in 1960 was Rs. 33,67,278 including Rs. 16,67,778 as working capital. Purified salicylic acid, acidic anhyderide phenol, etc., which are imported from foreign countries constitute its raw material. The concern consumed raw materials worth Rs. 15,00,000 in 1959. It uses coal and electricity as fuel. The consumption of coal was 130 tons and that of electricity 2,50,000 units per month in 1960.

It employs both skilled and unskilled workers in permanent as well as temporary cadres. The total employment in the concern was 210. The annual wage bill of the factory was about Rs. 1,50,000. It provides facilities such as canteen, sports club, etc.

The main pharmaceutical products are syrups, tablets, injections and chemicals such as sodium salicylate, salicylic acid (tech.), salicylic acid (B. P.). sodium phenate, aspirin, etc.

The production per month of each category in 1960 was as follows:—

Pharmaceuticals—

syrups—8,000 lbs.
tablets—1,00,000 tablets.
injections—1,25,000 c. c.

Fine chemicals—

sodium salicylate—50,000 lbs.
salicylic acid (tech.)—70,000 lbs.
salicylic acid (B. P.)—4.000 lbs.
sodium phenate—25,000 lbs.
aspirin—36,000 lbs.
salicylamide—5,000 lbs.
methyl salicylate—5,000 lbs.

The products are marketed all over the country and to the Middle East.

Machinery and equipment such as autoclaves, sublimers, centrigues, tableting, bottle filling and vial-capping machines, coating pans, ovens, evaporation pan and driers are used in the process.

Cotton Textiles.

There is a powerloom factory at Uran which was initially started in 1932. It was closed for about ten years from 1934 to 1944 due to financial difficulties. The total investment in it during 1947—1950 and 1954 was as follows:—

	1947	1948	1949	1950	1954
Fixed capital ..	16,127	14,820	15,545	14,657	20,000
Working capital ..	18,255	15,220	18,373	20,685	10,000
Total capital ..	35,382	30,040	33,918	35,342	30,000

The employment in the factory went down from 25 in 1947 to 15 in 1949 and to 14 in 1950. The following table shows the number of persons employed in it and wages paid to them during 1947—1950 and 1954:—

	1947	1948	1949	1950	1954
Number of workers	25	12	15	14	39
Wages paid (in Rs.)	19,013	N.A.	10,600	..	17,000

The factory had its own diesel engine of 18 H. P. for the generation of electric energy. Cotton yarn was imported from Bombay. The cost of fuel and cotton yarn during 1947—50 and 1954 was as follows:—

	1947	1948	1949	1950	1954
Value of fuel ..	1,772	1,013	1,305	1,366	N.A.
Quantity of yarn consumed (in lbs.).	37,337	8,007	15,100	18,535	36,000
Value of yarn ..	55,049	12,510	24,537	40,206	48,000

It produced mainly cloth of medium and coarse varieties like grey long cloth, coating and canvas. The quantity and value of products and by-products during 1947—50 was as follows:—

	1947	1948	1949	1950
Quantity of woven pieces (in lbs.) ..	34,223	7,849	12,174	17,994
Value of woven pieces	80,210	24,410	35,428	52,085
Quantity of by-products (in lbs.) ..	112	..	..	..
Value of by-products	32	..	..	..

CHAPTER 5.

Industries.

LARGE AND SMALL.

Cotton Textiles.

The above table shows that the factory was not working to its installed capacity during 1948 and 1949 when its production was only 7,849 and 12,174 pounds of cloth, respectively. In the years 1947 and 1950, it was 34,223 and 34,994 pounds, respectively. In 1954, it produced 2.4 lakh yards of cloth. Most of the cloth was marketed to Bombay.

The factory had 10 powerlooms, one warping machine, one beaming machine and a winding machine.

Engineering Industry.

There is a cutlery manufacturing concern at Pen which produces penknives, scissors and similar other articles. The concern which was established in 1930 underwent an expansion during the five years preceding the Second World War. Then its products were marketed to South Africa. In 1948, the factory was closed due to labour disputes and was reopened in 1952. The total investment in it which was Rs. 34,000 (including Rs 4,000 as working capital) in 1954 rose to Rs. 40,000 in 1959. The employment also increased from 14 to 20. The annual wage bill of the establishment during the same period rose from Rs. 4,500 to Rs. 7,000. The concern consumed raw materials like iron, steel, and wood worth Rs. 1,100 in 1954 and produced articles like penknives, table-knives and scissors worth Rs. 9,000 in 1954 and worth Rs. 10,000 in 1958. The machinery consisted of appliances like drop stamps, power presses, grinders, drilling machines and circular saws.

Coated Fabrics.

There is a small-scale unit manufacturing adhesive tapes at Khopoli. It was started in 1957. The factory is situated in the premises of the Alta Laboratories Private Ltd. Its capital structure was as follows in 1959-60—

		Rs.
Plant, machinery and buildings	..	1,15,000
Other assets	...	36,000
Working capital	...	60,000
	Total	2,11,000

Cloth, adhesive dopes and plastic solvents constitute its main raw materials. Cloth and solvents are obtained locally and plastics and chemicals are imported from foreign countries. The factory consumed raw materials worth Rs. 6 lakhs in 1959. The total employment was 40 in 1959-60. Temporary workers are recruited as and when they are needed. Nearby villages are the source of labour supply. The skilled worker gets about Rs. 2 per day and unskilled one Rs. 1.25 per day. The annual wage bill of the factory was Rs. 20,000 in 1959.

The products of the factory are adhesive tapes, varnish tape, pack tape, medical tape and water proof tape. In 1959-60, the factory produced 28,00,000 yards of tape of different varieties and 7,000 yards of cloth valued at Rs. 2.75 lakhs. The products are marketed all over the country.

Printing.

There are about ten printing presses in the district. Of them the press situated at Panvel was started in 1907. All others were small units. The total investment in the unit at Panvel was Rs. 48,000 including Rs. 9,000 as working capital in 1954. It employed 21 persons who were paid Rs. 19,400 as wages. The concern did mostly local job-work. The machinery used consisted of printing machines, treadles and hand presses, cutting machines and stitching and perforating machines. Accessories like paper, ink, type metal, stationery and binding materials were imported from Bombay. It consumed raw materials worth Rs. 31,700 and did work worth Rs. 71,000 in 1954.

Salt Making.

Salt making is an old industry of the district. Ever since the beginning, it is followed by *Agris*. During the last century salt was produced at Alibag, Pen and Rohâ. In 1874, all the salt-works in Alibag and Roha were closed and most of them in Alibag were turned into rice fields. There were as many as 34 salt-works near about Pen, each with an area varying from 5 to 125 acres. Washi, in Pen taluka, was one of the important salt producing villages. The salt-works at Pen were owned by 350 persons and included 4,614 pans covering an area of 1,572 acres. In 1880-81, 5,98,083 maunds or 22.151 tons of salt was produced at these pans which were let to *Agris* at different rates of rent varying from a half to a fourth of the net produce. The employment in the industry which was 745 in 1911 and 688 in 1931, rose to 1,492 in 1951. Salt is now extensively manufactured at Shewa, Karanja, Uran and Pen. The industry gives employment to 4,500 persons.

The tools and implements used in the industry consist of *datari, datara, phawada*, sieve, baskets, *tipni, pendsa, soop*, etc. *Datari* is a simple device consisting of a wooden plank having saw edge with vertical teeth and with a handle of bamboo stick used for raking salt bed to help formation of salt crystals.

Datara which costs about Rs. 25 is a similar instrument as *datari* but bigger in size. It is used for manufacture of a special variety of salt called *kurkutch*. *Phawada* is used for extraction of salt from pans.

Sieve is a wire gauge usually 4′×2′ used for grading of salt.

Tipni is a wooden implement with a flat round bottom used for solidifying earth.

Pendsa is a simple wooden blade for cutting mud earth for repairing embankments of salt pans.

Soop is an interesting device for lifting brine by manual labour from one compartment to the other.

It is a seasonal industry which works from January to May and employs about 4,500 workers, whose main occupation is salt making and subsidiary, agriculture. Salt pans at Pen and Shewa employ more than 60 per cent of the total number of persons employed in the industry. These workers are employed on piece rate basis. Each worker gets about Rs. 3 per brass of earth work done for repairing embankments and filling up the breaches to the

CHAPTER 5.

Industries.

LARGE AND SMALL.

Salt Making.

bunds. The wages of those who are engaged in salt manufacturing vary between Rs. 54 and Rs. 60 each per month. In Pen a worker engaged in repairing bund is paid Rs. 2 per brass of earth work and a person engaged in salt manufacturing about Rs. 1.50 per day. Three varieties of salt, *viz.*, *Kurkutch*, *Vajani* and *Kuppa* are produced. The total production of salt exceeds 40 lakhs of maunds valued at about Rs. 19,00,000 per year. The cost of producing a Bengali maund of salt varies from 22 nP. to 30 nP. at Shewa and Karanja and from 30 nP. to 35 nP. per Bengali maund at Uran.

Salt produced at these centres is marketed to Andhra, Mysore, Bihar and Bombay. All the purchase and sale operations in the industry are transacted through an agency of middlemen.

There was one salt producers co-operative society at Uran in 1958-59, which had 1,582 members, Rs. 16,105 as share capital and Rs. 1,589 as reserve fund. It produced 1,080 Bengali maunds of salt in the same year.

Process of Salt Making.

Salt is manufactured from sea brine. Mora, Karanja and Rewas creeks feed the necessary brine supply through their inlets to the numerous salt works. After the rainy season rain water collected in the salt pans is drained out and preliminary operations such as repairing bunds are undertaken. The workers make salt-pans or *kundis* by beating the earth with a flat plank until the ground gets hard. In the beginning of March sea water is admitted through inlets of the creek into the reservoirs of salt works through specially constructed sluices and stored there for further processing. The brine thus stored in the reservoirs is taken to condensers till the density reaches 23° Bc This highly concentrated brine is permitted to enter in specially prepared pans measuring 80'×25', where salt starts precipitating and when the brine reaches 29° Bc. the salt is scrapped and brought under storage. The residual brine is drained out completely after cultivation of each crop. The whole process takes ten to fifteen days.

II COTTAGE INDUSTRIES.

COTTAGE INDUSTRIES.

Charcoal Making.

Charcoal making is an old industry of the district in which particularly *Adivasis* and *Katkaris* have been engaged for years.

The district has a considerable area under forest. The main forest product is firewood from which charcoal is produced every year. The Government auctions coupes containing dried and fully grown trees to contractors who sell them to the *Katkaris*. The present policy of Government is to auction these coupes to forest labourers co-operative societies. The industry is located around Kolad, Panvel, Pen, Roha and Nagothana and employed about 1,100 workers in 1951.

These workers fell and cut the trees from the auctioned coupes and arrange the logs in a demishaped pile with a curvature reaching the centre of pile so as to facilitate the required action of the fire. The whole pile is then plastered with mud. The kiln is then ignited through the centre door passage. The size of such a kiln varies from place to place. Big kilns are more than 10 feet high and 5 to 6 feet wide. A kiln of 400 cubic feet yields about a ton of charcoal.

Charcoal Making.

The process of charcoal making does not require many tools except an axe to fell and cut the trees. The industry is seasonal lasting only in the fair season. The *Katkari* workers are paid on a piece basis at the rate of Rs. 2 per bag of charcoal. Necessary capital is advanced to them by merchant contractors.

In 1959-60, there were 25 forest labourers co-operative societies which had 1,362 members and Rs. 1,31,627 as share capital. Of these, 21 societies functioned as charcoal producing units.

Wool Weaving.

During the last century wool weaving was carried on at Mangaon, Malgaon, Alibag and Roha. About 100 families were engaged in it. Raw wool was obtained by artisans from their own flocks while a few others brought it from Lonand in Satara district and other places.

The demand for local woollen articles was definitely higher than the supply. As a consequence these products were imported from other places. In the years following 1920, the economic condition of these artisans, however, deteriorated considerably with the result that many wool weavers except those at Roha had to close their industry. The employment in it also fell from 173 in 1911 to 53 in 1951. The number of working looms also decreased.

There are now only ten looms working at Roha. Raw wool is supplied to them by *Dhangars*, who lead a nomadic life with flocks and supply wool during November and December, the months in which wool is sheared. Some weavers bring it from Lonand. The local wool has a short staple. The length of its fibre is hardly 2½ inches. An artisan requires about two pounds of wool for about two days. Wool obtained by a weaver is first sorted out, carded and spun.

Pit fly-shuttle looms which are locally manufactured are used by these artisans. The size of such loom is 42″ × 60″.

Tools such as *Vahi, Phani*, shuttle, etc., which are required in wool weaving are also locally manufactured. A complete set of such tools costs about Rs. 50 including the cost of a loom which is about Rs. 25.

Blankets varying in sizes from 100″ × 40″ to 108″ × 40″ are the main product. In this process an artisan weaves the blanket and his wife and children do preliminary processes like carding and spinning. The cost of producing a *kambli* or a blanket of 100″ × 40″ size is about Rs. 6 including cost of wool and labour charges. It is sold at about Rs. 8. The market for the product is generally local. The poverty of these artisans often forces them to sell their products at the prices which are sometimes below the cost of production.

The necessary capital in the industry is often raised through borrowing. Due to shortage of finance a wool weaver cannot stock wool in the season when prices are low. He often obtains it at market price which is usually higher. He takes to farm labour when his business is dull in the rainy season.

CHAPTER 5.

Industries.

COTTAGE INDUSTRIES.

There was one wool weavers co-operative society at Roha which had 23 members and Rs. 300 as share capital in 1959. The society was, however, defunct at the time of the survey.

Leather Working.

The leather working industry is prevalent all over the district. A few shoemakers are found in every village. In Goregaon there are more than 70 families of *Chambhars* who are known for making a special type of attractive chappals. Shoemaking is a hereditary occupation of the *Chambhars* who make shoes, sandals and chappals of various designs. Now-a-days persons other than *Chambhars* are also found to be taking to this industry. They make and sell a variety of leather articles. The employment in the industry fell from 717 in 1911 to 470 in 1921 but rose from 483 in 1931 to 536 in 1951.

The raw materials required in leather works constitute tanned leather for soles, chrome leather for uppers, nails and polishing materials. Tanned leather, chrome leather and all other materials are imported from Bombay, as no such material is produced in the district.

Ari, rapi, anvil, wooden blocks, etc., are the main tools used in the production of leather goods. These tools are purchased from Bombay. A set of such tools costs between Rs. 80 and Rs. 100.

Footwears, like chappals, shoes and sandles are the main products of the industry. Some artisans make suit-cases, money-bags and brief-cases. At Goregaon chappals of a special type are produced which are considered more durable. A good artisan with the help of an assistant makes a pair of shoes in a day. The cost of producing a pair of shoes is Rs. 14 including wages and cost of raw materials. Most of the products are sold locally. In urban areas there are establishments which employ two or three artisans. In rural areas artisans do not possess separate establishments nor do they employ outside labour. They work in their own houses and produce leather articles which are required locally.

An ordinary artisan requires Rs. 100 as an investment in the industry. Further expansion of the establishment depends upon the capital available. In urban areas sometimes more than Rs. 5,000 are invested in an establishment producing leather goods. In urban areas many artisans are employed on piece wages. They get Rs. 1.50 for making a pair of chappals and Rs. 4 for a pair of shoes.

These artisans are very poor. In the rainy season when their business is dull, they take to agriculture. There were five leather workers co-operative societies in 1959-60 in the district, having 179 members and Rs. 4,660 as share capital. They supplied raw materials to their members.

Blacksmithy

Blacksmithy which is an old industry of the district is to be found in almost all fairsized villages and towns. Each such village or town contains at least two or more *Lohar* families. A few *Lohars* maintain small permanent establishments and a few others lead a nomadic life and shift their establishments from place to place in search of work. The artisans in the industry

specialise in the making of flat pans, frying pans and agricultural implements like field tools, spades and sickles. The impact of industrial change has not affected its technique of production. The industry today continues to produce the same articles as were produced in the past. The tools and equipments used and the methods adopted are also the same. The employment in it varied during the last 50 years. It was 452 in 1911, 331 in 1931 and 376 in 1951. There were 37 blacksmiths establishments employing 74 persons in the district in 1951.

Iron sheets, iron bars, wood and charcoal are mainly required as raw materials. Wood is locally available and other articles are brought from Bombay. In most cases iron metal is supplied to them by the customers. The tools used are anvil, hammer, bellows, cutters, prongs, etc. The whole set costs about Rs. 75.

A *Lohar* makes two bullock-cart wheels in a month at the cost of Rs. 100 including the cost of wood, iron, charcoal and wages of a carpenter. He works throughout the day. His family members, who render him assistance such as blowing the bellows at the time of making iron articles. In the rainy season when the business is slack he takes to agriculture as a subsidiary means of livelihood.

Investment of Rs. 300 is sufficient to start the occupation. The required amount is usually borrowed by the artisan at high rate of interest from local money-lenders. These artisans are illiterate and do not favour any improvement in the technique of production. And even if they desire they do not possess the necessary financial ability to introduce the changes required in the technique.

Bamboo Working.

Buruds are found all over the district. Every place with a sizeable population contains a few families engaged in their hereditary occupation of making winnowing fans, baskets and other articles from bamboos. Bamboo working is their hereditary occupation. In the beginning of this century the number of persons engaged in the industry was about 841. In 1921, the employment in it fell from 841 to 757 and further to 552 and 488 in 1931 and 1951, respectively. It is difficult to assess the precise cause for the fall in employment in the industry during the last fifty years. It is possible that the gradual revolution in the social relationship brought about by the introduction of socio-economic reforms might have helped many a *Burud* to take to new occupations. Today, Goregaon, Indapur, Karjat, Mahad, Mangaon, Pezri and Man are a few centres where a large number of *Burud* families are found.

These *Buruds* make winnowing fans, *supa*, baskets, *kanagi* of 18" x 12" x 4", *tatta*, craddle, *hara*, etc. In a day two adult members of a family make five or six winnowing fans from one bamboo or a *kanagi* from two bamboos. Men usually take out bamboo strips and the womenfolk make these articles. The cost of producing six winnowing fans is about Rs. 1.87 including cost of raw materials and wages of labour. These winnowing fans are sold at about 37 nP. each.

CHAPTER 5.

Industries.

COTTAGE INDUSTRIES.

Bamboo Working.

Bamboos are locally available. Artisans with good means purchase a cart-load of bamboos. Others purchase them as and when required. A few artisans who follow the occupation as a permanent one stock the bamboo in advance for the rainy season. The business is dull during the rainy season.

Knives, chisels and cutters are the main tools required by an artisan in this occupation. The whole set costs about Rs. 15. Knives are used to take out strips from bamboos, which is a skilled job in the process of basket making. Cutters are used for cutting bamboos.

These artisans make about 200 winnowing fans or baskets per month in fair-weather. In the rainy season the production slackens when an average worker makes twenty to thirty baskets per month. Their average earning comes to about Rs. 60 or Rs. 70 each per month. Their output is sold locally sometimes in the nearby villages.

This occupation does not require much investment. An artisan who invests Rs. 200 in the industry can keep a stock of bamboos for future use. But the amount so invested is usually borrowed from merchant financiers at a considerably higher rate which he cannot afford.

There has not been any change in the technique of their production during the last fifty years. They use the same tools they used fifty years ago. They are also backward and comparatively illiterate. They live in the same huts as they were living before. Nor do they possess any landed property. If an artisan intends to expand his occupation he has to resort to the money-lender who grants him necessary capital at exorbitant rate. The industry does not yield him income sufficient to make his both ends meet.

There were two bamboo workers' co-operative societies, one at Panvel and the other at Chowk. They had 25 members.

Brass and Copper Working.

During the last century brass and copper works thrived in all market towns like Pen, Nagothana, Alibag, Roha, Ashtami, Thal and Nizampur. The industry which engaged about 200 *Kasars* was organised as a home industry. The main products were brass and copper utensils which were mostly demanded in the local market. The industry gradually deteriorated in the last sixty years, because of the competition it had to face from machine made wares. This deprived the artisans of their independent occupation. The employment in the industry fell from 269 in 1911 to 245 in 1951.

The industry is now located at Ashtami, Mahad, Roha, Nizampur and Revdanda. At Roha and Mahad about 80 *Kasar* families are still engaged in it. They make brass and copper utensils of different sizes and weights. *Kalashis* produced at Ashtami are well known throughout Maharashtra for their dainty appearance and fine workmanship. Copper and brass sheets are supplied to the artisans by merchants or by co-operative societies.

The other materials like charcoal, tamarind and borax are procured by artisans from the local market.

Different kinds of tools are used at different stages in the production of copper and brass wares. A blower (*pankha*) costing about Rs. 400 is used for fanning the fire in the furnace. *Kharvais* of three different sizes are used for making the upper part and middle or central part of a *handa* or *Kalashi*. The cost of this implement varies from Rs. 25 to Rs. 100.

The whole set of such tools including a compass, a cutter, a furnace, iron stands, etc., costs more than Rs. 1,000.

Orders for utensils are placed with these artisans by merchants who supply them the necessary copper and brass sheets. They are paid fixed wages which vary from Rs. 12 to Rs. 17 for producing utensils weighing 28 lbs.

The cost of producing a *handa* of copper weighing about 6 lbs is calculated in the following way:—

	Rs.
Copper 6 lbs. at Rs. 2·50 nP. per lb.	15·00
Charcoal and acid	0·75
Labour	3·75
Total ..	19·50

The total weight of the *handa* will be a little less than 6 lbs., as copper metal weighing about ¼th of a pound is lost in this process.

Most of the artisans are wage earners and the necessary capital is supplied to them by merchant financiers. An investment of about Rs. 5,000 is necessary to set afoot this smithy.

The utensils are marketed to Bombay and other places. In 1959-60, there was one co-operative society at Roha of these artisans. It had 43 members, Rs. 2,849 as share capital and Rs. 8,783 as reserve fund. The society supplied copper sheets to its members.

Carpentry.

This industry is found to be prevalent all over the district. Every big village is having a number of carpenters who make and repair agricultural implements and bullock-carts. In urban area they are engaged in furniture-making and construction of houses. Prior to 1930, there were 50 families of carpenters at Panvel specialising in making bullock-cart wheels. But with the expansion of the tire borne traffic the bullock-cart has lost its importance as a means of communication and this has indirectly affected the carpentry industry. In spite of this situation the employment in the industry has remained more or less constant throughout the last forty years. The industry has survived because the district is having agriculture as its main occupation. Khopoli, Pen, Mahad, Panvel, Roha, Nagothana, Alibag and Karjat are the main centres of this industry. The total number of persons employed in the industry was 1,519 in 1911, 1,507 in 1931 and 1,533 in 1951.

CHAPTER 5.

Industries.

COTTAGE INDUSTRIES.

Carpentry.

Teak wood and wood of local varieties, nails, screws and polishing materials constitute the main raw materials. Wood is locally available and other materials are brought from Bombay.

Generally each carpenter possesses a set of tools like plane, chisel, saw, hatchet, etc., costing about Rs. 150.

An artisan, with the assistance of an apprentice makes an armed chair in two days which costs him in terms of raw materials and his wages about Rs. 18.50. In rural areas a few artisans are *balutedars* who are paid in kind for the required work to be done. Petty furniture shopkeepers and contractors in towns engage carpenters on daily wages which vary from Rs. 3 to Rs. 5 per head. In rural areas he gets about Rs. 3 per day as wages. In rural areas they work throughout the day with a break for lunch. In urban areas their hours of working are fixed under the Shops and Establishments Act.

Almost all these artisans are wage earners who live from hand to mouth. In villages they do not get adequate remuneration. As a result they are attracted towards towns, where there is a keen competition for employment in their own industry.

No co-operative society of these artisans was found to exist till the year 1959.

Pottery and Brick Making.

Pottery and brickmaking is an hereditary industry of *Kumbhars*. During the last century about 500 *Kumbhar* families were dependent on it. These artisans produced different kinds of earthen wares, toys and bricks as required by local populace. All these articles were produced by hand process and the demand for them was brisk during the summer. The employment in the industry which was 1,538 in 1911 and 1,046 in 1931 fell down to 757 in 1951. Increase in use of brass and copper utensils and the entry of persons other than *Kumbhars* in brickmaking have reduced the employment in it. Now-a-days earthen wares and toys are not much used by the people as they were used before the introduction of copper and brass wares. They are mostly used by poor people who cannot afford to have brass and copper utensils.

Each village has one or two *Kumbhar* families who produce earthen wares and toys during festival days. Brickmaking is also found in important towns and villages such as Alibag, Goregaon, Karjat, Mahad, Panvel and Pen.

Clay, half burnt charcoal, charcoal dust and paddy husk constitute the raw materials. Clay, paddy husk and charcoal dust are locally available. Half burnt charcoal is brought from Bombay and other places. Various wooden moulds for making bricks, kilns of different sizes for baking bricks and earthen vessels, potters wheel for making and shaping vessels and minor tools such as *kudal* and *phawada* are used as implements in the industry. These artisans obtain clay from nearby ponds or from agricultural land on contract fixed between the owner of the plot and the potter. Paddy husk is purchased locally at about Rs. 3 per cart-load, and ashes at Rs. 2 or Rs. 3 per cart-load. Brick-kilns are varying in sizes. A small sized kiln bakes 1,000 bricks at a time and the

Pottery and Brick Making.

biggest about a lakh at a time. The construction of potters wheel is as follows:—

A flat piece of wood is first cut into a circular form of about eight inches in diameter and a small flat circular stone having a hollow in the middle is fixed in the centre of the piece of wood. Six thin sticks are inserted as spokes in the piece of wood which serves as the nave. Three hopps are then tied to the ends of the spokes with a thin rope and the circumference of the wheel is loaded with a mixture of clay and goat hair to make it heavy. A stout wooden peg about nine inches long is buried in the ground. A pit is filled with water, and the wheel is placed on the peg, which rests in the hollow of the stone fixed in the nave.

Clay, paddy dust and ashes are used in brickmaking. Usually the proportion of mixing ashes and paddy husk in clay is as follows:—

Five cart-loads of clay is mixed with one cart-load of ashes and one cart-load of paddy husk. The proportion of mixing horse dung with clay in pottery is not fixed and changes from place to place.

The main products of the industry are different earthen utensils, bricks of 9″ x 4½″ x 3″ size and tiles. Six persons make about 1,000 bricks in a day. They usually work from morning till evening. Potters do not usually engage outside labour, but those who follow brickmaking engage outside labour who are paid Rs. 1.36 each per day as wages. It is a seasonal industry which works only in fair weather.

The investment in the industry depends upon the size of the business. A brickmaking establishment requires a minimum amount of Rs. 10,000 as an investment and an ordinary potter who makes earthen vessels Rs. 700 to start the occupation. He borrows the necessary capital from a local money-lender.

The market for the products is generally local. Bricks are sometimes sent outside the district. There were two potters' co-operative societies, one at Panvel and the other at Pali.

The process of making earthen vessels is as follows:—

Process of making earthen pots.

Red earth is mixed with horse dung and soaked for a definite time with water for the preparation of earthen pots. The mixture is then kneaded properly and trodden on twice. It is then placed in the required quantities on the wooden nave of the potter's wheel which is turned with a stick fixed in a hole made for the purpose in the rim to get sufficient motion. The operator then gives the clay the required form with the help of a piece of wet cloth in his fingers. The pot is both enlarged and strengthened by continual handling, turning and applying fresh mud and a required shape is given to it. The pots are then dried and a solution of red and black earth is applied to them externally. They are then polished by rubbing with strings of smooth *kanjka* and sometimes with *kate bhorra* seeds, besmeared with oil. The pots are finally baked in a kiln in the following way. At the bottom of a kiln some paddy husk and cow dung are spread and the pots are kept in regular rows among the husk and cakes which are plentifully heaped over the pottery. The kiln is set fire to in the evening. The pots are taken out after the whole husk and cow dung cakes are burnt, by about the next morning.

CHAPTER 5.

Industries.

COTTAGE INDUSTRIES.

Handloom Weaving.

The district had never been famous for cotton weaving. During the last century a few handloom establishments producing rough cloth were situated at Mahad and Mangaon. In 1911. the industry provided employment to 677 persons. The number of persons employed in it fell from 655 in 1921 to 603 in 1951. The number of looms also decreased in the post-depression period due to the rise in import of mill-made cloth. There are very few looms in the district, and are situated at places like Goregaon, Kharvil, Murud and Shriwardhan. The main handloom products are rough saris and *khanalis.*

Raw materials such as cotton yarn of different counts and dyeing materials are imported from Bombay. Cotton yarn is supplied by co-operative societies to those who are their members. Others obtain it from local market. Fly-shuttle looms which are locally produced are commonly used by these artisans. The cost of such a loom with a dobby is about Rs. 80. Other implements such as dobby, reed and *vahi* are also locally manufactured.

Coarse saris of eight yards and *khans* are mostly produced. Usually cotton yarn of 20s or 40s is used in these products. The cost of producing two coarse saris of eight yards is about Rs. 14 including wages, cost of yarn and cost of dyeing. It is a practice in the district to keep 16 yards wharfs and 42" weft in the process of sari weaving. These products are sold locally. A weaver produces about 20 such saris in a month.

These artisans weave the cloth and members of their family help them in preliminary operations. The working hours in the industry are from morning till evening and holiday is observed on the *Amavasya,* the last day of the dark half. A weaver requires on an average about Rs. 250 per loom as an investment which is usually obtained from local money-lenders.

There were three handloom weavers co-operative societies in 1959. They had 120 members and Rs. 4.870 as share capital. They employed some artisans who were paid Rs. 3,425 as wages.

Miscellaneous Industries.

There are other minor industries like making brooms and mats, wooden toys. clay images and collection of medicinal herbs. Of these, toy making and clay works are important. Abundant supply of *kuda, hand* and *kalamb wood* from which toys can be produced has attracted a few persons to start toy manufacturing concerns at Pen and Wadkhal, a village near Dharamtar where chess pieces. different wooden toys, rolling pins, etc., are produced. These goods are marketed to Bombay and other places. Raw materials except wood are brought from Bombay.

There are clay works at some places. but most of them work seasonally. Only those that are situated at Pen work all the year round. These concerns make idols of God Ganapati. It is reported that about a lakh of rupees are invested in the industry. There are about 70 establishments employing about 200 persons which make these idols at Pen. Two concerns work throughout the year and others about six to eight months in a year. Clay required for making the idols is brought from Bhavanagar in Gujarat State. Most of these idols are sent to Bombay and other places.

There are four concerns at Pen which produce decorative images which could be hung on the walls and tiny busts and statues out of Kaolin and plaster of paris. Kaolin is available near Pen and plaster of paris is procured from Bombay.

As the district has a considerable area under forests, collection of medicinal herbs is done on an extensive scale. *Katkaris*, *Thakurs* and others who are acquainted with different kinds of herbs in the forests are engaged in their collection. These herbs are supplied to ayurvedic pharmacies in Bombay and elsewhere.

III—LABOUR ORGANISATION

LABOUR ORGANISATION.

The district is industrially backward and a few industries which have come up were started during the post-war period, that is, between 1920 and 1935. The industries which developed were all small-scale units and the labour force they employed was so small that it hardly gave any incentive to organise industrial labour. During the Second World War many industries like rice milling and other mechanised industries were started. They expanded during the subsequent period creating additional employment. As a result a need arose to organise industrial labour. The first such union to be organised was the Konkan Motor Workers Union which was registered in 1946 under the Trade Unions Act of 1926. But its registration was cancelled in 1948 due to its failure to submit the accounts as required by the Registrar of Trade Unions. The second union to be organised was the Uran Peta Mithagar Kamgar Union which was registered in 1947. This union was a salt worker's union which had 1,023 members in 1954. The third registered union was the Grindwell Kamgar Union. Two more unions, the Bharat Tiles Kamgar Union and the Mahad Power House Kamgar Union were registered under the Trade Unions Act thereafter in 1952 and 1953, respectively. The registration of the Bharat Tiles Kamgar Union was cancelled in 1954 as the factory was shifted to Bombay.

The following table shows the number of registered trade unions, their membership, income, expenditure, assets and liabilities during the years from 1954-55 to 1958-59 in Kolaba district.

TABLE No. 4

	1954-55	1955-56	1956-57	1957-58	1958-59
No. of Unions	3	3	3	3	6
Membership—					
Males	1,723*	1,286	773	343*	47*
Females	151*	148	122	120*	1*
Total ..	1,874	1,434	895	463	48
Total Income ..	14,242*	2,299	1,781	1,448*	13,053*
Total Expenditure ..	11,351	5,350	4,962	1,484	3,669†
Total Assets ..	..	90*	8,839†	2,521*	8,960*
Total Liabilities ..	..	90*	11,225*	..	8,646†

*This figure pertains to two unions. †Information pertaining to a union.

CHAPTER 5.

Industries.

Labour Organisation.

With the passing of the Bombay Industrial Relations Act, 1946 (State Act), and the Industrial Disputes Act, 1947, which were brought into force by the then Bombay Government on 29th September 1947, and 1st April 1947, respectively, the relations between the industrial employees and employers have been precisely regulated. Both the laws provide for a machinery of settlement of industrial disputes either by conciliation and arbitration under the Bombay Industrial Relations Act or by conciliation and adjudication under the Industrial Disputes Act.

During 1950—54 no union from Kolaba district was registered as a representative union under the Bombay Industrial Relations Act. Similarly, no cases arising out of industrial disputes were referred to the Industrial Court nor to the Wage Boards during these four years. Only three applications were referred to the Industrial Tribunals and the same were disposed of during the period.

The Employees State Insurance Act, 1952, was not made applicable to any industry in the district during 1954. Only one factory employing 275 workers was covered by the Employees Provident Fund Act. There were no centres conducting labour welfare activities sponsored by the Labour Welfare Board in the district, during the same period. The Shops and Establishments Act was made applicable to Panvel, Mahad, Uran and Alibag municipalities.

CHAPTER 6—BANKING, TRADE AND COMMERCE

CHAPTER 6.

Banking, Trade and Commerce.

INTRODUCTION.

THIS CHAPTER IS DIVIDED INTO TWO SECTIONS. The first section, *viz.*, Banking and Finance, describes the banking and financial institutions in Kolaba district in their historical and structural aspects. As such, this section gives narration of indigenous banking, joint-stock banking, co-operative finance and the state of indebtedness in this district. The second section, *viz.*, Trade and Commerce, is devoted to the analysis of the historical and structural aspects of trade and commerce in the district. It also describes the extent and volume of import and export trade, wholesale trade, regulation of agricultural marketing, co-operative marketing and the various agencies engaged in trade and commerce.

SECTION I : BANKING AND FINANCE

BANKING AND FINANCE.

This section of the chapter describes the functional aspects of the various economic and credit institutions that form the economic system of the district. The latter include the money-lenders, the co-operative societies, the joint-stock banks and companies, the Life Insurance Corporation and many other agencies directly undertaken, controlled or regulated by the Government.

Since the publication of the old District Gazetteer of Kolaba and especially after the close of the Second World War, the economic system of our country underwent remarkable changes. This district, too, shared the far-reaching effects of these changes. The age-old institution of money-lenders, for example, which was once the only prominent source of credit to a large section of the agricultural population has gradually paled into insignificance. Instead, the modern organised banking system has come to the fore. Since Independence quite a large number of Governmental agencies have been put into operation to extend financial assistance to the different units in the agricultural and industrial spheres at the district. Co-operative movement which has also flung far and wide has touched almost all the economic activities of the people. The structural changes it is undergoing have made the co-operative movement set itself on a sounder footing and strengthen its organisation.

With Independence the Government began to take active interest in public affairs. New policies were chalked out, new laws were administered and new schemes were formulated all with a view to enhance public welfare. This sort of increasing intervention of the Government into public life resulted in a gradual expansion of the public sector and a simultaneous shrinkage of the private sector. These manifold changes, significant as they are, not only affected the size and structure of the credit institutions functioning in the district, but they also affected and regulated the conditions of their working.

No study of finance would be complete without the consideration of these crucial changes coming over the field of finance and exercising their impact on the economic system as a whole. The section also gives a brief account of some of the schemes recently introduced by the Government to augment its financial resources such as the Small Savings Movement and the establishment of the Life Insurance Corporation of India.

Money-lenders.

As far back as the fifties of the last century there were no banking establishments worth the name in Kolaba district. Monetary transactions were carried on by private money-lenders in towns and villages. [Prominent among the money-lenders were Gujarat Vanis, Marwari Vanis and Brahmins, Sonars, a few Marathi Vanis and Musalmans. A few Prabhus, Malis, Kolis, Kasars, Shenvis and Bene-Israels, and in the small villages Agris, also lent money.] Almost all the smaller usurers had some other calling such as shopkeeping or husbandry. In short, any one who had made some savings advanced them at interest to needy and reliable persons.

There was no regular system of book-keeping. The accounts were written either in Marathi, Gujarati or in Marwari script. Some kept a rough daybook, *kachha kharda*, in which all transactions were at once recorded in detail; some kept a proper daybook, *rojmel*, in which entries were made at intervals of a week or as it suited the account-keeper; some kept the *baithi khatavani* in which the borrower entered in his own hand the sums borrowed, if necessary, with a stamped-receipt fixed, the lender entering sums paid from time to time on the opposite side. Money-lenders were sufficiently protected by bonds and mortgage deeds or by pawned ornaments. Advances were made either in cash or in kind or both.

In 1854, according to the old Gazetteer of the district the yearly cash rates of interest to rich borrowers varied from 7 to 9 per cent against pawned articles, and from 12 to 15 per cent on personal credit: to middle class borrowers with small estates, the rates varied from 18 to 37 per cent; and to husbandmen and labourers from 46 to 200 per cent. In 1882, in rates of interest in small dealings when an article was pawned, varied from one per cent to 3¼ per cent a month; in petty agricultural advances both on personal security and/or on a lien on crops, from 1½ to 3¼ per cent a month; in large dealings, with a mortgage on immovable property, from three quarters in Nagothana to one per cent in Mahad; and to labourers, on their personal security and that of friends, from one and a half to two per cent a month. In dealings with the poorer husbandmen, especially when grain was advanced, interest was charged in kind and the crops made security, *manoli*, for the payment of interest.

Land mortgages were very common. Many Kunbis, Kolis, and Agris raised money to meet their marriage and other family expenses by mortgaging their lands. Cases where labour was mortgaged were not infrequent. About one-sixteenth of the cultivating and labouring classes were believed to mortgage their labour to money-lenders, obtaining in return money to be spent on occasions like marriages or other requirements.

In many cases where labour was mortgaged it never became personal. The debtors generally fulfilled their engagements and did not leave their masters' service for better paid employment. Besides land and labour, standing crop was pledged as security, as stated above. Thus, in Mahad and Mangaon nearly all, and, in the rest of the district, at least half of the husbandmen, who were registered occupants, had to borrow on the security of the growing crop.

This influence of money-lenders has been undermined by a number of economic developments during the inter-war period and after. With the emergence of modern banking organisations and the spread of the co-operative movement, the importance of money-lenders has diminished considerably. The scope of money-lenders' activities was further restricted when with a view to relieving the agriculturists from their ancestral debts and the harassments by money-lenders, the Government enacted laws bringing the money-lenders under their purview. Financial assistance to agriculturists by the Government was also responsible to a certain extent for the ebbing importance of money-lenders.

Despite the fact that the importance of money-lenders has been continuously on the decline since the Second World War, it cannot be denied that they still occupy a dominant position in the over-all credit structure of our country, especially in its rural parts. According to the "*Rural Credit Survey Report*" (published in 1954) of the Reserve Bank of India the private agencies taken together supplied about 93 per cent of the total credit requirements of the cultivators, of which money-lenders accounted for more than 70 per cent.

The money-lenders' class is different from that of indigenous bankers. The money-lender does not accept deposits from the public, is not particular about the purpose for which the loan is contracted and does not insist upon security unlike the indigenous banker. His methods of lending money are quite simple and flexible and more easily understood by the people.

Broadly, these money-lenders can be placed into two categories—the town money-lender and the village money-lender. The field of operation of the former is larger than that of the latter. His clients are mainly petty merchants, workers and salaried employees and occasionally small industrialists. The village money-lender, on the other hand, advances loans usually to agriculturists.

It is no doubt true that the money-lenders as a class are of immense use to the rural community in the sense that they meet with its credit needs. However, the methods they adopted in recovering their dues from their clients were harsh and coercive. The demands for advance interest from the clients, and for a present for doing business known as "girah kholai" (purse opening), deceiving the clients into giving thumb impressions on a blank paper with a view to inserting any arbitrary amount at any date if the debtor became irregular in the payment of interest, general

CHAPTER 6.

Banking, Trade and Commerce.

BANKING AND FINANCE.

Money-lenders.

Money-lenders Act of 1946.

manipulation of the account to the disadvantage of the debtor, insertion in written document of sums considerably in excess of money actually lent, and taking of conditional sale deeds in order to provide against possible evasion of payment, these and such other malpractices were extremely harassing to the clients.

In order to check such malpractices of money-lenders and to relieve the agriculturists from their clutches, the then Bombay State passed, on the 17th September 1947, an Act known as the Money-lenders Act of 1946.

Under the provisions of this Act the State Government is authorised to appoint Registrar General, Registrars and Assistant Registrars of Money-lenders for the purposes of the Act and to define areas of duties. Licensing and maintaining of cash-book and ledger in a prescribed form and manner was made compulsory for the money-lenders. The latter were further prohibited from molesting a debtor while recovering loans. Molestation, in fact, was treated as an offence and was to be penalised. Arrest and imprisonment of a debtor who personally cultivates land and whose debts do not exceed Rs. 15,000 were also prohibited.

This Act was subsequently amended, the important amendments being the introduction of forms 4-A and 5-A and Pass Book system, provision of calculating interest on "katmiti" system and facilities to certain classes of money-lenders permitting them to submit quarterly statements of loans to the Registrar of Money-lenders. Further amendment was effected in 1955 by which money-lending without licence was made a cognisable offence. In 1956, special measures were adopted for protecting Backward Class people. The Registrars and Assistant Registrars were instructed to take special care while checking up accounts of money-lenders in respect of their transactions with Backward Class people.

Steps were also taken to induce money-lenders to advance more sums or to call forth capital that was shy due to a number of Acts passed, restricting to a certain extent the activities of the money-lenders in favour of the debtors. The structure of interest rates, too, was raised and came into operation on 5th July 1952. Accordingly, the maximum rates of interest were raised from six per cent to nine per cent per annum on secured loans and from nine per cent to twelve per cent per annum on unsecured loans. In addition, money-lenders were allowed to charge a minimum interest of one rupee per debtor per year if the total amount of interest chargeable according to the prescribed rates in respect of loans advanced during the year amounted to less than a rupee.

Before the Money-lenders Act of 1946 came into operation there was no law nor executive effort on the part of Government to assess the amount of money advanced as loan by the creditors. It was only after the Act was passed that maintenance of accounts and registers became obligatory on the part of money-lenders. A systematic account of their advances is, therefore, available only since 1947.

CHAPTER 6.

Banking, Trade and Commerce.

BANKING AND FINANCE.

Money-lenders.

Money-lenders Act of 1946.

Although the structure of interest rates was raised in favour of money-lenders there is no substantial increase in the number of licensed money-lenders in the district. According to the *Annual Administration Report of the Bombay Money-lenders Act, 1955-56*, "Money-lenders as a class are naturally averse to being regimented into any system of maintaining accounts with the concomitant limitations of the lending rates of interest". During the year 1957-58, for example, there were only 159 money-lenders holding valid licences in the district. Mangaon taluka was having thirty-two, the highest number of money-lenders while Alibag and Khalapur followed with 23 and 21 money-lenders, respectively. The talukas of Murud, Sudhagad, Uran and Mhasla had comparatively a very small number of money-lenders.

During 1958-59 the total number of money-lenders increased only by two over that of the previous year. The loans to traders and non-traders during the same period amounted to Rs. 8,29,463 and Rs. 19,85,503 respectively. In the next year the corresponding figures were Rs. 11,83,317 and Rs. 12,88,904, respectively. During 1959-60 nine money-lenders discontinued their business.

It will be seen, however, that since the transfer of administration of the Bombay Money-lenders Act, 1946, to the Co-operative Department and due to the creation of the post of Inspector of Money-lenders for the District, the number of money-lenders holding licences under the Bombay Money-lenders Act has shown an increase every year.

The traditional tendency of the villagers is not to move up with the times and not to adapt themselves to the new methods of credit institutions. As the villagers are backward and illiterate they go to village Sahukars for their monetary needs. The village Sahukars are highly influential and, therefore, sometimes it is found very difficult to bring them to book when they do not obtain licences under the Bombay Money-lenders Act, 1946. Most of such business is transacted orally and as such it is difficult to set the law against them. Every effort is made to inquire thoroughly into the complaints of illicit money-lending and to see that the various provisions of the Bombay Money-lenders Act, 1946, are properly administered in the district in the best interest of the backward, and needy debtors.

Crop Finance.

The system of crop or seasonal finance was instituted by the Government when it was noticed that the financial assistance rendered through various agencies was not enough to meet the credit requirements of people in rural areas. The system was thus primarily intended to fill the vacuum in the credit facilities caused mainly by legislation relating to debt-relief, money-lending and land tenure passed during recent past.

The advances made by way of crop or seasonal finance are secured by the crops grown by the borrowers. These advances are essentially short-term in nature. Their main object is to finance agricultural operations intended for raising crops. Interest rates charged on these advances are very moderate.

CHAPTER 6.

Banking, Trade and Commerce.

BANKING AND FINANCE.

Crop Finance.

The principal agencies which were recognised for advancing crop or seasonal finance were the following:—

(1) Co-operative Societies.

(2) Tagai loans (by Revenue Department).

(3) Grain Depots.

(4) Persons authorised under section 54 of the Bombay Agricultural Debtors' Relief Act, 1947.

In the areas to which the Act was applied from time to time, arrangements for provision of crop finance through different agencies were worked out by the Assistant Registrars of Co-operative Societies and finalised in consultation with the collectors of the districts concerned. Usually such advances are made through co-operative societies to persons who are parties to the proceedings or awards under the Bombay Agricultural Debtors' Relief Act of 1947. In the Kolaba district, however, the work has been allotted to the Revenue Department owing to the paucity of co-operative organisations in that district.

The accompanying statement shows the arrangement for provision of crop or seasonal finance made in the Kolaba district.

STATEMENT SHOWING THE ARRANGEMENT FOR PROVISION OF CROP OR SEASONAL FINANCE MADE IN THE KOLABA DISTRICT.

Name of the Taluka	Total number of villages	Number of villages allotted to the agency of		
		Co-operative Societies	Revenue	Money-lenders
(1)	(2)	(3)	(4)	(5)
Alibag	204	..	204	..
Pen	156	..	156	..
Panvel	194	..	194	..
Karjat	184	..	184	..
Khalapur	182	..	182	..
Roha	185	..	185	..
Mahad	149	..	149	..
Uran	68	..	68	..
Poladpur	101	..	101	..
Sudhagad	90	..	90	..
Murud	81	..	81	..
Shriwardhan	84	..	84	..
Mhasla	85	..	85	..
Mangaon	231	..	231	..

Crop Finance.

Table No. 1 indicates advances on account of crop or seasonal finance through co-operative societies from 1946-47 onwards. It would be seen that during the initial period there was little response to the system of crop or seasonal finance. The number of applicants in 1946-47 was only 38. During the next two years, however, the demand for crop finance considerably went up and the number of applicants increased to 712 and 4,762 in 1947-48 and 1948-49, respectively. Throughout this period the Government favoured the applications for crop finance and squarely met the requirements of the agriculturists. In 1948-49, for example, the total amount applied for was Rs. 3,62,301 and the amount advanced by the Government was Rs. 3,60,051. During the following year, however, there was a fall both in the number of applications and the amount of advances.

The table further reveals that the recoveries were comparatively small. This might be due to the scarcity and famine conditions prevailing in the district. The unauthorised arrears especially were increased partly due to inadequate and untimely rains, failure of crops, and partly due to reduction in prices of agricultural produce. After 1950-51, Government completely stopped making any further advances.

TABLE No. 1

STATEMENT SHOWING ADVANCES OF CROP OR SEASONAL FINANCE THROUGH CO-OPERATIVE SOCIETIES, FROM 1946-47 TO 1949-50.

Year	Number of applications	Amount applied for	Amount advanced	Amount received
		Rs.	Rs.	Rs.
1946-47	38	5,140	5,140	5,264
1947-48	712	90,076	90,076	25,649
1948-49	4,762	3,62,301	3,60,051	79,790
1949-50	2,930	5,35,062	3,52,611	2,13,959

Year	Amount outstanding at the end of the year	Amount of overdues		Amount of Government guarantee
		Authorised	Unauthorised	
	Rs.	Rs.	Rs.	Rs.
1946-47	5,295	..	305	..
1947-48	74,499	..	6,921	..
1948-49	3,54,525	..	21,353	..
1949-50	2,59,685	550	52,087	..

Financial assistance was also made through Grain Depots and by way of Tagai loans. Table No. 2 shows these advances.

CHAPTER 6.
Banking, Trade and Commerce.
BANKING AND FINANCE.
Crop Finance.

TABLE No. 2

STATEMENT SHOWING THE AMOUNT OF ADVANCES FOR CROP OR SEASONAL FINANCE THROUGH GRAIN DEPOTS AND TAGAI FOR THE PERIOD 1946-47—1953-54.

Year	Number of applications	Amount applied for	Amount advanced	Amount recovered	Amount outstanding at the end of the year	Amount of overdues		Amount of bad debts	Amount of losses written off
						Authorised	Un-authorised		
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1946-47	1,509	62,195	58,165	53,401	4,764	4,764	..	..	..
1947-48	5,471	1,01,979	1,01,779	80,377	94,401	21,401	..	..	..
		5,156 (Maunds)	5,143 (Maunds)	5,241 (Maunds)	1,195 (Maunds)	1,195 (Maunds)	..	..	..
1948-49	160	11,260	11,260	12,180	8,023	..	..	..	..
1949-50	4,100	..	9,739	24,793	10,921	3,765	7,156	340 (Maunds)	..
1953-54	2,735	..	66,503	96,334	..	..	..	..	..

Agricultural Debtors' Relief Act.

To ameliorate the conditions of farmers and to step up agricultural production it was necessary to remove the long-standing grievance of the burden of agricultural indebtedness which was mostly of a hereditary nature. The debts were contracted by farmers on special occasions like marriage or to meet current costs of production. Vagaries of monsoon, uneconomic holdings and excessive fragmentation of land were other reasons responsible for this indebtedness. The problem was, however, aggravated by the exploitative and objectionable practices followed by money-lenders. Farmers often complained against and resented the attitude of such money-lenders but their resentment did not find bold expression for a very long time. The culmination of it all was the occurrence of the Deccan Riots in 1875 which led to the passing of the Deccan Agriculturists' Relief Act in 1879. The Act intended to reduce the indebtedness of the farmers and to restrict transfer of land from cultivators to money-lenders. This Act was replaced by the Bombay Agricultural Debtors' Relief Act of 1939. Compulsory scaling down of debts and subsequent arrangements for the repayment of the adjusted amounts in easy instalments constitute the main provisions of this Act.

The Government brought into operation the Bombay Agricultural Debtors' Relief Act of 1939 even before the Money-lenders Act was passed. It was enacted with a view to reducing the aggregate indebtedness of genuine agriculturists so as to bring it reasonably within their capacity to repay. The term "Agriculturists" as defined in the Deccan Agriculturists' Relief Act, 1879, which had also been enacted to deal with the problem of agricultural indebtedness, brought under its purview not only genuine agriculturists of the cultivator class, but also pseudo-agriculturists. Under the term "debtor" as defined in the Bombay Agricultural Debtors' Relief Act, the indebted person must be a holder of land and must also be cultivating land personally. Further, his income from sources other than agriculture should not exceed a certain maximum. Again, income got from land cultivated by tenants was to be regarded as non-agricultural income under the Act.

The Act was first applied to one or two selected talukas of a few districts of the State in 1942. It was amended in 1945 and the provisions of the amended Act were extended to selected talukas and petas of all districts except Bombay Suburban District with effect from 1st May 1945. Later, that is, from 1st February 1947, the provisions were extended to the remaining parts of the province.

The application of the Act has been restricted to debts not exceeding Rs. 15,000 in any individual case. The rate of interest in case of awards should not exceed six per cent per annum or such lesser rate as may be notified in that behalf by the State Government or the rate agreed upon between the parties when the debt was originally contracted or the rate allowed by the decree in respect of such debts, whichever is the lowest. For the co-operative years 1948-49 and 1949-50 (July to June), Government had fixed four per cent per annum as the rate of interest for the

CHAPTER 6. Banking, Trade and Commerce. BANKING AND FINANCE. Agricultural Debtors' Relief Act.

purposes of awards passed under section 32 (2). In the case of awards passed in favour of land mortgage banks under section 33, the bank is entitled to recover the amount due to it from the debtor together with interest at a rate not exceeding six per cent per annum, that the State Government may notify in that behalf. Government had fixed six per cent per annum as the rate of interest for the co-operative year (i.e., from July to June) 1948-49 and 1949-50 for the purposes of an award made under section 33 (3) of the Act.

The Bombay Agricultural Debtors' Relief Act is now in operation in all parts of the State. The Registrar of Co-operative Societies is responsible for the following items pertaining to the administrative provisions of the Act:—

(1) Propaganda among agriculturists to see that maximum advantage of the benefits bestowed by the Act is availed of by those concerned;

(2) General assistance and guidance to the courts in determining the paying and repaying capacity of debtors;

(3) Seeing that crop finance is provided to adjusted debtors and its recovery is punctually effected, and

(4) Getting the recovery of instalments fixed under the awards passed by the courts. For the administration of the rest of the Act civil courts were responsible.

The Bombay Agricultural Debtors' Relief Act was made applicable in the district to Mahad, Mangaon, Roha and Pen talukas from 1st May 1945 and to the rest of the talukas and petas from 1st February 1947.

The following civil courts were entrusted with the work of disposing of applications received from debtors and creditors for the adjustment of their debts and claims:—

Name of the civil court	Its jurisdiction
1. Alibag	(1) Alibag.
2. Pen	(1) Pen, (2) some villages from Khalapur taluka.
3. Panvel	(1) Panvel, (2) Karjat, (3) Uran peta.
4. Pali	(1) Sudhagad peta.
5. Roha	(1) Roha, (2) nearly 50 per cent villages from Mangaon taluka.
6. Mahad	(1) Mahad, (2) Poladpur mahal, (3) remaining villages from Mangaon taluka.
7. Murud	(1) Murud, (2) Shriwardhan, (3) Mhasla mahal.

Table No. 3 shows the result achieved by the various civil courts in Kolaba District during the period from 1946 to 1956. It would be seen that the main purpose underlying the enactment of the Act, *viz.*, reducing the burden of agricultural debt and enabling the farmers to repay it in easy instalments has been achieved to a certain degree.

TABLE No. 3

STATEMENT SHOWING THE RESULT ACHIEVED BY THE VARIOUS CIVIL COURTS IN KOLABA DISTRICT DURING THE PERIOD FROM 1ST JULY 1946 TO 30TH JUNE 1956 IN REGARD TO BOMBAY AGRICULTURAL DEBTORS' RELIEF ACT, 1947.

Period	Number of applications disposed of				Amounts involved in applications shown in column No. (2)			Amount by which debts reduced	Awards taken by Land Mortgage Banks	
	On preliminary issues (a)	By adjudicating debtors as insolvents (b)	By passing awards (c)	For other reasons (d)	(a)	(b)	(c)		Number	Amount
					Rs.	Rs.	Rs.	Rs.		Rs.
1st July 1946 to 30th June 1950 ..	3,727	124	5,313	11,017	7,62,929	14,720	13,23,463	21,51,764	17,12,569	12,800
1st July 1952 to 30th June 1953 ..	328	4	1,352	1,950	4,02,073	614	6,76,439	9,38,304	7,94,291	..
1st July 1953 to 30th June 1954 ..	211	..	680	80	3,10,079	..	7,16,035	14,50,248	22,06,296	..
1st July 1954 to 30th June 1955 ..	31	..	93	105	44,860	..	89,887	84,412	1,48,789	..
1st July 1955 to 30th June 1956 ..	1	..	58	93	76	..	42,951	89,252	83,332	..

CHAPTER 6.

Banking, Trade and Commerce.

BANKING AND FINANCE.

Co-operative Movement.

The co-operative movement, in the main, covers the growth of co-operative credit societies, multi-purpose societies, land mortgage banks, non-agricultural credit societies and the central co-operative bank. The movement may be said to have started in Kolaba District in 1910, when the first co-operative society was established at Dahiwali in Karjat Taluka. The object in starting this movement was to make available to the agriculturists cheap credit and to develop amongst them a sense of co-operation, mutual help and economy. Most of the earlier co-operative societies were established in this district with this object in view. Later, the scope of this movement was enlarged considerably as it helped to solve varied problems relating to rural development.

In 1960 there were 645 co-operative societies of 23 different types working in the district. They were as follows:—

Serial No.	Type of Society	No. of Societies
1	Agricultural Credit Societies (excluding service Co-operatives).	274
2	Service Co-operatives	124
3	Urban Credit Societies, Banks	12
4	Salary Earners' Societies...	10
5	Grain Banks and Societies	47
6	Taluka Purchase and Sale Unions	9
7	Fruit and Vegetable Sale Societies	2
8	Dairy Societies	2
9	Farming	9
10	Irrigation	3
11	Processing Societies	6
12	Crop Protection Societies	1
13	Cattle-Breeding	1
14	Taluka Development Boards	14
15	Forest Labour Contract Societies	43
16	Consumer Societies	11
17	District Industrial Association	1
18	Housing Societies...	12
19	Weavers' Societies	5
20	Other Industrial Societies	39
21	Fisheries Societies	11
22	Supervising Unions	8
23	District Co-operative Boards	1
	Total ...	645

These societies are engaged in the supply of short-term and intermediate term (i.e., not exceeding five years) finance to agriculturists. The area of operation of a society is usually a village, but sometimes it covers other villages or hamlets nearby. Residents within this area who satisfy certain conditions laid down in the bye-laws, can become its members. These societies work on the principle of unlimited liability.

Funds of the society are raised in any or all of the following ways, *viz.*, (a) entrance fees, (b) issue of shares, (c) receiving deposits from—(1) members, and (2) non-members residing within a radius of five miles from the village where the society is located and (d) raising loans and receiving overdraft facilities from other co-operative credit societies or from financing institutions.

The societies accept savings deposits and fixed deposits of a duration of not less than six months. Savings deposits are accepted from members only on conditions laid down in the bye-laws. The rate of interest on deposits is fixed by the managing committee, with the previous approval of the financing agency.

These societies advance short-term and intermediate-term loans for agricultural and domestic purposes. Short-term loans are granted for purposes of meeting expenses on seed, manure, weeding, etc. Intermediate-term loans are granted for two purposes, *viz.*, (i) purchase of bullock-carts, iron implements, etc., and for ceremonial expenses, the period of the loan being three years, and (ii) payment of old debts and works of land improvement, the period of loan being five years.

The comparative statement given below indicates the progress achieved by Agricultural and Multi-purpose Societies (excluding Co-operative Grain Banks and Societies) during recent years. It would be seen that both the number and the membership of these societies recorded a satisfactory progress.

CHAPTER 6.

Banking, Trade and Commerce.
BANKING AND FINANCE.
Co-operative Movement.
Agricultural Co-operative Credit Societies.

TABLE No. 4

STATEMENT SHOWING OPERATIONS OF AGRICULTURAL CREDIT SOCIETIES (LIMITED), EXCLUDING LAND MORTGAGE BANKS

Year	Number of Societies	Number of members	Loans made during the year to		Loans due at the end of the year by individuals	Of which overdue	Loans and deposits held at the end of the year from		
			Individuals	Banks and Societies			Members	Non-members	Societies
			Rs.	Rs.	Rs.	Rs.	Rs	Rs.	Rs.
1945-46	11	414	345	..	345	..	1,600	135	..
1946-47	23	819	3,225	..	2,755	655	1,420	495	..
1947-48	43	3,765	2,926	..	642	..	20,488	154	..
1948-49	52	4,583	1,897	2,500	63,646	18,211	32,308	7,457	3,184
1950-51	66	8,601	75,276	..	61,015	2,982	61,948	12,195	1,154
1951-52	69	9,475	1,09,373	..	80,746	4,983	61,513	7,001	2,214
1952-53	84	10,275	2,11,082	..	2,03,067	13,048	25,696	7,468	..
1953-54	103	12,254	3,72,770	..	3,01,593	15,093	26,447	6,189	60
1954-55	110	12,876	5,17,004	..	4,15,617	57,636	8,568	5,977	268
1955-56	128	14,301	4,96,684	..	5,49,359	93,822	18,881	5,167	6,806
1956-57	147	19,155	8,06,431	..	9,57,729	1,85,293	14,941	4,034	60
1957-58*	..	261	26,555	..	19,49,897	6,11,985	..	53,014	4,680
1958-59	315	37,309	..	..	29,79,932	4,80,484	..	..	..
1959-60	..	274	..	..	33,22,641	3,36,535	..	..	..

*Limited and Unlimited.

Year	Loans held at the end of the year from		Share Capital (paid-up)	Reserve Fund	Other Funds	Working Capital	Profit or loss for the year	Most usual rate of interest on	
	Provincial or Central Bank	Government						Borrowing	Lending
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Per cent	Per cent
1945-46	10,000	..	8,720	410	574	21,449	+1,026 −36	..	..
1946-47	12,005	..	15,702	851	1,523	31,396	+8,161 −963	..	..
1947-48	59,160	..	60,130	5,230	3,646	1,48,808	+11,666 −2,311	4½	9⅜
1948-49	71,397	..	75,205	6,387	..	1,95,938	+13,762 −9,152	..	..
1950-51	55,191	3,000	1,31,269	15,662	10,048	2,90,467	+21,803 −9,464	2 to 4	6¼
1951-52	76,271	2,216	1,36,225	20,431	9,846	3,15,717	+12,395 −14,373	4	6¼ to 9⅜
1952-53	1,53,850	2,285	1,62,006	24,352	9,255	3,86,596	+10,880 −33,159	2 to 4	6¼ to 9⅜
1953-54	2,06,145	30,578	1,95,083	25,727	9,711	4,99,940	+11,741 −18,152	4½	6¼ to 9⅜
1954-55	3,22,686	25,423	2,30,146	23,235	14,535	6,30,838	+15,662 −6,434	4½	6¼ to 9⅜
1955-56	3,95,605	51,441	2,72,992	34,165	16,849	8,01,906	+14,012 −2,772	4½	6¼ to 9⅜
1956-57	6,37,032	2,20,655	3,43,507	41,471	16,092	12,77,792	+17,059 −1,897	2 to 4	7 to 9
1957-58*	..	2,50,371	6,96,930	88,728	..	24,98,465	+34,545 −7,625	..	..
1958-59	..	2,23,261	13,32,698	R. F. + Other F. 2,07,940		40,01,172	+90,827 −10,175	..	..
1959-60	2,32,610	22,58,592	12,42,377	..	..	..	..	..	..

*Limited and Unlimited.

TABLE No. 5

STATEMENT SHOWING OPERATIONS OF AGRICULTURAL CREDIT SOCIETIES (UNLIMITED), EXCLUDING LAND MORTGAGE BANKS

Year	Number of Societies	Number of members	Loans made during the year to		Loans due at the end of the year by individuals	Of which overdue	Loans and deposits held at the end of the year from		
			Individuals	Banks and Societies			Members	Non-members	Societies
			Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1945-46	55	1,876	57,292	..	81,066	28,194	5,446	2,161	940
1946-47	55	1,867	48,758	..	72,296	31,289	6,607	1,861	1,006
1947-48	55	1,896	55,020	..	84,930	71,271	7,166	4,757	1,054
1948-49	56	1,956	49,715	1,231	91,267	34,110	6,825	1,482	1,058
1950-51	56	1,910	49,685	..	97,523	44,659	7,686	256	675
1951-52	62	1,493	72,674	..	1,09,401	44,896	3,796	1,68,136	22,957
1952-53	66	2,567	94,916	..	1,32,505	40,440	3,965	257	793
1953-54	79	2,929	1,55,502	..	1,84,074	34,298	3,918	973	208
1954-55	95	3,595	1,79,503	..	2,44,640	78,915	4,581	235	1,699
1955-56	90	3,692	2,66,589	..	2,88,749	43,567	2,240	257	1,247
1956-57	89	3,842	2,23,639	..	3,36,538	1,27,003	2,666	277	1,247

Year	Loans held at the end of the year from		Share Capital (paid-up)	Reserve Fund	Other Funds	Working Capital	Profit or loss for the year	Most usual rate of interest on	
	Provincial or Central Bank	Government						Borrowing	Lending
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Per cent	Per cent
1945-46	37,442	..	19,071	21,861	11,301	98,222	+2,509 −421	..	..
1946-47	31,539	..	22,309	22,188	10,980	96,490	+3,268 −504	..	..
1947-48	30,922	..	24,526	22,439	12,755	1,03,619	+2,074 −497	4½	9⅜
1948-49	29,027	..	24,959	22,892	2,162	88,405	+5,328 —412	5¼	9⅜
1950-51	39,962	..	28,514	24,831	807	1,02,731	+2,206 −2,259	2 to 4	6¼
1951-52	52,522	..	33,839	26,640	707	64,63,220	+3,564 −2,738	4	6¼ to 9⅜
1952-53	64,811	..	40,588	27,807	873	1,39,094	+4,090 −886	2 to 4	6¼ to 9⅜
1953-54	1,06,730	..	58,353	30,461	2,177	2,02,820	+4,778 −1,122	4½	6¼ to 9⅜
1954-55	1,36,940	..	76,044	35,139	18,086	2,72,724	+5,067 −916	4½	6¼ to 9⅜
1955-56	1,72,360	..	89,448	25,438	8,454	2,99,444	+6,474 −1,427	4½	6¼ to 9⅜
1956-57	2,02,230	..	1,04,065	26,250	3,229	3,39,964	+6,648 −560	2 to 4	7 to 9

TABLE No. 6

OPERATIONS OF PRIMARY LAND MORTGAGE BANKS

Year	Number	Number of members	Loans made during the year to		Loans due by			Loans and deposits held at the end of the year from	
			Individuals	Banks and Societies	Individuals	Of which overdue	Banks and Societies	Banks and Societies	Individual and Other Societies
			Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1950-51	1	343	46,000	..	1,84,528	8,981	..	..	333
1951-52	1	288	1,36,910	..	3,79,580	16,954	..	..	3,240
1952-53	1	575	1,64,919	..	5,20,634	21,415	..	..	..
1953-54	1	1,543	84,600	..	5,66,401	43,070	..	..	..
1954-55	1	2,145	1,70,319	..	7,13,062	41,506	..	..	62,153
1955-56	1	1,816	54,601	..	7,64,304	60,603	..	..	..
1956-57	1	1,954	42,850	..	7,48,970	79,707	..	..	..

Year	Borrowing held at the end of the year from		Share Capital paid	Reserve Fund	Other Funds	Working Capital	Profit or loss for the year	Most usual rate of Interest on	
	Central Land Mortgage Bank	Government						Borrowing	Lending
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Per cent	Per cent
1950-51	1,76,284	..	31,156	1,280	..	2,05,485	−1,862	4 to 4½	5½ to 6
1951-52	3,25,222	..	38,172	2,052	..	3,68,686	+2,259	2½ to 5	4 to 6½
1952-53	4,69,462	..	45,297	2,872	13,686	5,42,985	+2,721	2½ to 5	4 to 6½
1953-54	5,15,274	..	50,072	3,968	17,390	5,86,704	+1,593	2½ to 5¾	4 to 7½
1954-55	6,70,908	..	57,843	5,249	19,930	8,16,083	+2,659	3 to 5¾	4½ to 7½
1955-56	7,39,674	..	60,557	5,449	45,185	8,80,244	−9,769	3 to 5¾	4½ to 7½
1956-57	7,62,836	..	62,528	5,632	56,372	8,87,368	−9,197	3 to 5¾	4½ to 7½

CHAPTER 6. Banking, Trade and Commerce. BANKING AND FINANCE. Co-operative Movement. *Agricultural Co-operative Credit Societies.*

In 1960 there were 315 Agricultural and Multi-purpose Societies with a membership of 37,309. They had a share capital of Rs. 13,32.697 and a working capital of Rs. 40,01,172. During 1958-59, they received Rs. 2,28,261 as loan from the Government and Rs. 22,08,807 as loan from the Central Financing Agency. The percentage of villages covered by them now stands at 82.11 while that of agricultural population served by them at 28.9. The increase in the share capital, reserve and other funds shows the inherent strength and vitality of the movement. Though the movement so far is largely a credit movement, it is also assuming a multi-purpose aspect. Thus many of the societies especially in National Extension Service Blocks have undertaken the work of distribution of improved seeds and manures. Some of them meet domestic requirements on indent basis, while many others work as agents for the sale of National Savings Certificates. Some societies have built their own godowns and have started activities of marketing of agricultural produce.

Multi-purpose societies, thus, broaden the basis of the primary co-operative unit and cater to multifarious and inter-related needs of the agriculturist population.

Primary Land Mortgage Banks.

These banks are meant to provide for the long-term credit needs of the cultivators. They grant loans on the security of the landed property offered by the borrowers, for (i) redemption of old debts, (ii) improvement of agricultural land and the adoption of improved methods of cultivation, (iii) installation of costly agricultural plant and machinery, (iv) improvement on land, etc. Till 1960 there was not a single primary land-mortgage bank in this district.

Non-Agricultural Credit Societies.

These are mostly urban societies supplying credit to members who are generally traders, artisans, factory-workers, salary-earners, etc., residing in towns. These societies include urban banks, salary-earners' societies and community societies.

The area of operation of a society of this type is usually restricted to a town or a part of a town or even a factory or a department. Membership is open to all persons, residing within the area of operation and the liability of members is limited. No person, however, can become a member of more than one society without the previous sanction of the Registrar or Assistant Registrar. Capital is raised by issue of shares, accepting deposits on current savings and fixed accounts and borrowings from the central financing agency. The limit to outside borrowing is restricted to eight times the paid-up share capital plus the accumulated reserve and building funds minus the accumulated losses.

Advancing loans to its members is the main function of these societies. Loans are advanced on personal security, on mortgage of property or on the security of valuables pledged or produce hypothecated. Cash credits are allowed and overdrafts sanctioned on any of the securities mentioned above. These societies undertake modern banking operations like issue of hundis and drafts and collection of cheques, hundis, drafts, etc.

Following tables give the working of these societies.

TABLE No. 7

OPERATIONS OF NON-AGRICULTURAL CREDIT SOCIETIES (LIMITED)

Year	Number of Societies	Number of members	Loans made during the year to		Loans due at the end of the year by individuals	Of which overdue	Loans and deposits held at the end of the year from		
			Individuals	Banks and Societies			Members	Non-members	Societies
			Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1945-46	13	3,158	15,44,898	..	3,48,051	23,053	5,27,086	3,33,063	1,277
1946-47	15	3,799	18,46,218	..	3,97,120	26,071	8,30,556	1,92,728	..
1947-48	16	4,124	22,97,545	..	5,65,618	66,218	10,95,262	29,540	..
1948-49	19	4,900	10,97,455	..	6,29,646	1,26,091	11,43,552	46,541	..
1950-51	24	7,610	35,39,885	..	11,72,662	4,01,751	5,06,012	21,40,454	1,26,018
1951-52	23	7,966	46,79,462	..	14,09,992	2,43,577	6,47,337	7,50,539	..
1952-53	23	8,318	49,32,954	..	15,14,048	2,63,055	4,80,825	8,43,167	9,009
1953-54	24	8,625	54,44,719	..	17,13,192	2,63,261	4,35,275	10,36,489	..
1954-55	24	8,858	49,68,319	..	18,12,603	4,11,842	3,83,932	12,87,682	..
1955-56	23	9,317	56,76,105	..	20,77,372	3,85,633	16,57,279	3,43,713	3,400
1956-57	23	9,454	77,41,153	..	2,23,413	3,38,665	16,61,044	1,32,564	..

CHAPTER 6.

Banking, Trade and Commerce.

BANKING AND FINANCE.

Co-operative Movement.

Non-Agricultural Credit Societies.

TABLE No. 7—*contd.*

OPERATIONS OF NON-AGRICULTURAL CREDIT SOCIETIES (LIMITED)

Year	Loans held at the end of the year from		Share Capital (paid-up)	Reserve Fund	Other Funds	Working Capital	Profit or loss for the year	Most usual rate of interest on	
	Provincial or Central Bank	Government						Borrowing	Lending
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Per cent	Per cent
1945-46	336	..	2,36,055	42.600	17,353	11,57,770	+25,759	3	6¼
1946-47	79	..	2,87,540	51,731	34,147	13,96,781	−1 +25,109	..	..
1947-48	234	..	3,16,185	60,139	43,632	15,44,992	−991 +19,436	4½	7½
1948-49	2,646	..	3,76,133	74,460	62,339	17,05,671	−469 +34,357	2½	7
1950-51	1,17,865	..	5,42,167	1,07,315	77,149	70,35,520	+ 1,12,603	4	6¼
1951-52	1,97,024	..	6,14,337	1,21,690	91,395	24,22,322	−922 +61,675	2½ to 3½	6¼ to 9·3/8
1952-53	1,31,576	..	6,93,842	1,34,252	1,12,467	24,05,738	−149 +45,784	2 to 4	6¼ to 9·3/8
1953-54	1,95,538	..	7,76,067	1,58,078	1,26,887	27,28,334	−965 +48,415	2 to 6	6¼ to 9·3/8
1954-55	1,43,094	..	8,42,610	1,81,712	1,21,223	29,60,853	−1,216 +60,564	2 to 4	6¼ to 9·3/8
1955-56	1,76,628	..	8,92,495	2,02,519	1,18,174	33,94,208	−2,846 +68,565	3 to 3½	6¼ to 9·3/8
1956-57	2,81,590	..	9,49,547	2,24,226	1,25,890	33,74,861	−265 +78,142	1 to 4	6 to 9·6/8
1959-60	..	..	6,43,700	81,969	..	..	−2,005 +47,631	..	..

TABLE No. 8

OPERATIONS OF NON-AGRICULTURAL CREDIT SOCIETIES (URBAN BANKS)

Year	Number of Societies	Number of members	Loans made during the year to		Loans due at the end of the year	Of which overdue	Loans and deposits held at the end of the year from		
			Individuals	Banks and Societies			Members	Non-members	Societies
			Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1945-46	2	976	13,01,649	..	1,50,189	5,684	4,50,813	2,99,529	..
1946-47	3	1,266	15,67,554	..	1,89,318	11,710	7,50,267	1,50,890	..
1947-48	4	1,654	19,38,513	..	3,31,720	58,668	10,59,949	18,000	..
1948-49	6	2,411	6,80,443	..	3,35,899	1,10,426	36,01,188	4,90,617	1,57,274
1950-51	7	2,866	30,60,732	..	7,06,201	3,48,393	4,25,335	4,43,765	..
1951-52	7	3,086	41,59,291	..	9,01,464	1,53,551	5,79,335	6,13,552	..
1952-53	7	3,149	42,99,259	..	9,39,251	1,91,100	4,23,141	6,81,202	9,609
1953-54	7	3,282	46,49,650	..	10,52,426	1,83,441	3,77,083	8,57,715	..
1954-55	7	3,398	40,29,062	..	10,58,564	2,90,487	3,24,530	10,74,044	..
1955-56	7	3,536	46,62,867	..	12,38,282	2,54,116	15,88,164	56,465	..
1956-57	7	3,737	65,81,133	..	12,98,327	2,42,716	16,00,411	51,256	..

CHAPTER 6.

Banking, Trade and Commerce.
BANKING AND FINANCE.
Co-operative Movement.
Non-Agricultural Credit Societies.

TABLE No. 8—*contd.*

OPERATIONS OF NON-AGRICULTURAL CREDIT SOCIETIES (URBAN BANKS)

Year	Loans held at the end of the year from		Share Capital (paid-up)	Reserve Fund	Other Funds	Working Capital	Profit or loss for the year	Most usual rate of interest on	
	Provincial or Central Bank	Government						Borrowing	Lending
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Per cent	Per cent
1945-46	..	..	74,125	10,232	15,751	8,50,450	+18,912	..	..
1946-47	..	..	1,11,935	17,655	30,883	10,61,270	+13.927 −942	2 to 3	6 to 7½
1947-48	..	..	1,40,400	23,027	39,407	21,69,133	+19,816 −387	2½	6¼ to 7¼
1948-49	34,135	..	7,18,289	2,86,274	2,45,413	55,33,190	+83,322 −240	1 to 1½	7·13/16
1950-51	1,17,865	..	2,65,005	55,876	74,731	13,82,577	+34,958	2 to 3⅛	5 to 9·3/8
1951-52	1,96,136	..	2,84,910	67,488	87,950	18,29,341	+46,194	2 to 6	6 to 9·3/8
1952-53	1,30,236	..	2,93,450	82,757	1,02,548	17,22,943	+25,451 −821	1¼ to 6	6 to 9
1953-54	1,94,448	..	3,02,440	95,831	1,20,428	19,47,941	+22,475	2½ to 6	6 to 9
1954-55	1,43,262	..	3,06,045	1,14,093	1,11,310	20,73,284	+30,086 −2,713	2½ to 3½	6¼ to 9·3/8
1955-56	1,76,329	..	3,17,480	1,30,798	1,07,363	23,76,599	+3,894	1 to 4	6 to 9
1956-57	2,81,590	..	3,30,735	1,45,430	1,11,123	25,20,545	+43,275 −2,005	1 to 5	6 to 9

Non-Agricultural Credit Societies.

The table reveals that the number of non-agricultural credit societies including urban banks was 22 in 1960. Their membership was 9,991, and they had funds to the tune of Rs. 1,46,710. From these funds and from deposits obtained locally these societies have raised nearly 90.4 per cent of their total capital. Investments of these banks have also risen considerably.

The number of urban banks stood at seven. There is a growing demand for banking facilities in urban areas in this district and as such most of the urban banks are doing good business. They have also been instrumental in popularising the banking habit among the urban population of the district. The data reveals two facts: firstly, satisfactory progress of the urban banks and secondly, their all-round development. The marked increase in the amount of investment of these banks is due to their investment of surplus funds in the National Plan Loan stocks issued by the Government of India and also in other public loans floated by Government.

District Central Co-operative Bank.

The Central Bank is the financing agency for the primary co-operative societies of the district. It also serves as a balancing centre in that it accepts the surplus funds of one society at a reasonable rate of interest and transfers them to another which is in need of more capital than the amount it possesses.

Constitution.

The liability of the members of the bank is limited and its membership consists of both co-operative societies and individuals. Membership is open to individuals with a view to providing opportunities to those persons who desire to be the members of primary societies but cannot do so on account of the principle of unlimited liability on which they function.

Funds.

The funds of the Central Bank consist of (i) share capital, (ii) reserve and other funds. (iii) deposits from societies and the general public, and (iv) loans or overdrafts from scheduled banks. Share capital and reserve funds form the major portion of the owned capital of these banks. They also receive deposits and raise loans. The major part of the working capital of the bank is derived from short-term deposits. The banks are allowed to accept deposits from local bodies including municipalities on certain conditions. Besides deposits, the Central Bank can raise loans from the apex bank. It receives overdraft facilities from the apex bank or the State Bank of India for purposes of exchange transactions or for other needs.

Function.

Financing of agricultural credit societies within its area of operation is the main function of the bank. In order to enable central banks to meet the financial needs of the members of primary societies other than urban banks and sales societies, against security of agricultural produce and valuables and also to provide crop finance in certain cases, they are allowed to provide for nominal membership in their bye-laws.

The Central Bank undertakes all banking business, i.e., collection and discounting of bills, opening of current accounts, purchase and sale of securities, and issue of cheques and drafts, etc. In places where multi-purpose societies or sale societies cannot be

CHAPTER 6. Banking, Trade and Commerce. Co-operative Movement. *District Central Co-operative Bank. Function.*

organised or worked successfully, the Central Bank is advised to make arrangements for the sale of agricultural produce, particularly of agriculturists who come within the purview of the Bombay Agricultural Debtors' Relief Act and who are allowed to Become nominal members for obtaining crop finance.

Till 1960 the Bombay State Co-operative Bank was functioning as the Central Financing Agency for this district through its three branches at Karjat, Panvel and Alibag. On 30th September 1960, a District Central Co-operative Bank was established in this district at Alibag. It has just started functioning.

Other Types of Societies.

Besides the above-mentioned societies, there are a number of other miscellaneous societies working in the District. They include the Purchase and Sale Societies, Consumers' Societies, Grain Depots and Grain Societies, Co-operative Housing Societies, Fisheries Co-operative Societies, Taluka Development Boards, Farming Societies, Lift Irrigation Societies, Milk Supply Societies, etc. Moreover, there are also marketing organisations. The role of these societies has been recognised at all levels. Their working is described hereafter.

Purchase and Sale Societies.

Purchase and Sale Societies have been started at taluka places in this district in order to help agriculturists get fair price for their produce and supply them goods such as cement sheets, manure, cloth, etc., which are required for their agricultural and domestic requirements.

The first Purchase and Sale Society of this type was started in 1944 at Panvel in this district. In 1960, there were eleven societies working in this district. They have made considerable progress.

Consumers' Societies.

The Consumers' Societies were started so that their members may derive benefits by buying commodities at concessional rates. By the end of June 1960, there were in all eleven consumers' stores with 635 members. These societies worked quite successfully during the war years. Distribution of foodgrains and cloth was done through them. Of these societies the names of Khopoli Co-operative Consumers' Syndicate, Tata Camp and the Co-operative Consumers' Society at Mangaon should be specially mentioned for their successful working. The share capital of the 11 societies in this district comes to Rs. 32,710, reserve and other funds to Rs. 38,223 and borrowings to Rs. 8,975.

Grain Depots and Grain Societies.

With the intention of making available to the agriculturists the required supply of seeds and to help them acquire the necessary stocks of grain to maintain their families the Government started Grain Depots in several villages in 1939. In the beginning loans to these depots were made in kind, by way of foodgrains. Deposits in kind were also accepted from village people. The operations of Grain Depots were carried on under the supervision of Revenue authorities.

Banking, Trade and Commerce.
BANKING AND FINANCE.
Co-operative Movement.
Grain Depots and Banks.

In 1960 there were about 671 grain depots run by the Revenue department in this district. With a view to organising them on a co-operative basis, the Government started to convert them into grain societies. The total number of grain depots so far converted into Co-operative Grain Societies is 39. By the end of June 1960, there were 47 grain banks with 2,947 members. Their paid-up capital, deposits of individual members and other deposits were Rs. 46,558, Rs. 260 and Rs. 561, respectively, while the statutory and other reserves came to Rs. 59,498 and Rs. 13,630 respectively. Their advances by way of loans to their members amounted to Rs. 53,220 and recovery to Rs. 28,652 till 1960.

Co-operative Housing Societies.

Co-operative Housing Societies exist in both rural and urban areas. They are formed for backward class people and middle class people. Out of these societies, eight societies were registered with the object of getting the benefit of the Post-War Reconstruction Scheme No. 219. Out of these eight societies, five societies possessed lands and two societies constructed 35 tenements.

There were in 1960 twelve Co-operative Housing Societies in all. Of these six were meant for scheduled castes, two for scheduled tribes and four for other persons. Together they had a membership of 363 persons. Their paid-up capital, reserve and other funds and total borrowings came to Rs. 1,24,715, Rs. 8,161 and Rs. 41,068 respectively. Their total assets and liabilities amounted to Rs. 3,12,349 and Rs. 3,22,879, respectively.

Fisheries Co-operative Societies.

Next to agriculture, fisheries is an important industry in this district. Fisheries societies were started so that people engaged in the occupation might make better progress by working on co-operative lines. These societies numbered eleven in 1960 and their membership came to 1,371. Their total paid-up capital, reserve and other funds and total borrowings were Rs. 18,205, Rs. 7,860 and Rs. 24,288 respectively. They borrowed from the Government and from other sources. The societies advanced loans to the extent of Rs. 22,901 in 1960, and recovered Rs. 13,541. They received Government aid of Rs. 1,720 by way of subsidies.

The Alibag Sahakari Macchimar and Sale Society is treated as a Taluka Society and has been issued a licence for importing fishing machinery. Its activities are expected to be expanded in the near future.

Farming Societies.

Farming Societies include collective farming societies, joint farming societies and tenant farming societies. By the end of June 1960, there were six Tenant Farming Societies in the district with a membership of 225 persons. They commanded an area of 17 acres and 18 gunthas. Their paid-up share capital, reserve and other funds and total borrowings from Government and other sources were Rs. 3,430, Rs. 441 and Rs. 15,700 respectively. Total assets and liabilities of these societies came to Rs. 17,456 and Rs. 13,664 respectively.

Gram Swaraj Mandals.

Besides farming societies there were three Gram Swaraj Mandals with a membership of 66 persons. They commanded 113.94 acres of land. Their paid-up capital amounted to Rs. 660 while reserve and other funds, to Rs. 66 only.

CHAPTER 6.

Banking, Trade and Commerce.

BANKING AND FINANCE.

Co-operative Movement.

Lift Irrigation Societies.

To increase agricultural production by irrigating land with the help of lift pumps, lift irrigation societies have been started. In 1960 there were three societies of this type working in the district. Two in Panvel and Khalapur talukas utilised water of Patalganga river. These societies were given pumps by Government under National Extension Service Scheme. The third society was started at Bhada in Mangaon taluka. It obtained a loan of Rs. 3,740 and a subsidy of Rs. 3,740 from the Government for installation of an engine and pumping sets. The society commands 25 acres of area. The paid-up capital, reserve and other funds and total borrowings of these societies were Rs. 1,695, Rs. 1,032 and Rs. 8,280 respectively.

Taluka Development Boards.

Taluka Development Boards in the district were formed to help the agriculturists get improved types of implements, seeds and manures and to advise them on matters relating to agricultural production. All the programmes relating to demonstration, public instruction and general welfare of people in the district are expected to be carried out by these Boards. The progress of these Boards till 1959 can be seen from the following table:—

TABLE No. 9

Year	No. of Boards	Members	Reserve and other Funds	Working Capital
			Rs.	Rs.
1947..	3	1,312	7,315	7,315
1952-53	12	1,770	10,179	10,179
1958-59	14	1,124	..	..

Milk-supply and Crop-protection Societies

In addition to the above societies there were two milk-supply societies and one crop-protection society in Kolaba district. The total paid-up capital and reserve and other funds of the former came to Rs. 2,000, and Rs. 54 respectively, while those of the latter came to Rs. 90 and Rs. 18 respectively.

Taluka Co-operative Supervising Unions.

Taluka Co-operative Supervising Unions were started in the district with the intention of giving direction, advice and assistance to the agricultural and multi-purpose societies in villages after a regular and careful inspection of their work. They supervise the societies affiliated to them and make their working effective. They also help these societies to get loans from the Central Co-operative Banks and to recover the amounts.

Till 1950 there was only one union in the district. In 1960 there were four unions of this type with 295 societies affiliated to them. Their total income including the Government grant of Rs. 6,783 was Rs. 6,891, while the expenditure exceeded the income by Rs. 143. The societies secure their deposits in three ways, *viz.*: (i) by obtaining grants from Government, (ii) by contributions, and (iii) by donations.

CHAPTER 6.

Banking, Trade and Commerce.
BANKING AND FINANCE.
Co-operative Movement.
District Co-operative Board.

Over and above all these societies there is a District Co-operative Board established in 1950 with a view to propagating the co-operative spirit among the people and to give training to the members of co-operative societies regarding their work. The Board had 52 primary societies, eight central supervising unions and 34 individuals as its members by June, 1960. The Board has done useful work and has received Rs. 5,808 as grant from the Government.

Societies in Sarvodaya area.

Sarvodaya area comprises a compact block of 57 villages from Alibag, Roha and Murud talukas of the district. The scheme aims at an all-sided development in fields of education, social welfare, co-operation, etc. In 1960 there were nine societies of this type working in the district.

It would be clear from the account of the Co-operative Societies presented above that the progress of co-operative movement in the district is very limited. Although the number of societies has increased during war time and though they have served their members and the public through their distributive functions, the main work of granting adequate credit to the agriculturists was not given full attention to. Agricultural credit movement has great scope in the district; the need is to organise more agricultural primaries to cover all villages and to bring as much of rural population as possible in the co-operative fold. Similarly, with a view to linking credit with marketing the Taluka Co-operative Purchase and Sales Unions should be put to active work. As the processing of paddy plays a vital role they need to be given preference over other types of societies.

Attempts to regulate markets at all the taluka places are in progress. Marketing Committees are, therefore, expected to come up one after another at important trade centres.

Banking.

With shortcomings resulting from unfavourable physical factors, Kolaba district has long since remained backward both agriculturally and industrially. Banking business, therefore, is very little developed in it. At the time the old District Gazetteer was published there were no banking establishments in Kolaba district. The beginning of banking may be said to have been made as late as 1925 when the first co-operative bank, *viz.*, the Pen Urban Co-operative Bank, Ltd., was established at Pen. The joint-stock bank came even later than this. At present there are only three joint-stock banks in the district. All these are branch offices of banks registered outside the district. The names of these banks, their location and the year of their establishment are given below:—

Name	Location	Year of establishment
(1) The State Bank of India ..	Alibag ..	1956.
(2) The New Citizen Bank of India Ltd.,	Mahad	..
(3) The Bank of Maharashtra Ltd.,	Panvel ..	..

CHAPTER 6.

Banking, Trade and Commerce.
BANKING AND FINANCE.
Banking.

Of these the first one, *viz.*, the State Bank of India was opened at Alibag on 7th December 1956. Arrangements are in progress to open offices of the Bank at Mahad and Panvel. The State Bank conducts Government business and affords remittance and exchange facilities to local banks and public.

All the joint-stock banks in the district including the State Bank of India provide the usual banking facilities to the public including the financing of trade and agriculture and storage and movement of agricultural produce. The main object of many of these banks is to encourage the habit of banking especially in rural areas and to cater to the financial needs of rural population through their offices.

TABLE No. 10

OWNERSHIP OF DEPOSITS (FIXED DEPOSITS), 1955.

Type	Name of the Bank	Rs. 50,000 and above		Between Rs. 50,000 and Rs. 10,000		Between Rs. 10,000 and Rs. 5,000		Between Rs. 5,000 and Rs. 1,000		Between Rs. 1,000 and Rs. 500		Rs. 500 and below		Total	
		No of Accts.	Amount	No. of Accts.	Amount	No. of Accts.	Amount	No. of Accts.	Amount	No. of Accts.	Amount	No. of Accts.	Amount	No. of Accts.	Amount
			Rs.		Rs.		Rs		Rs.		Rs.		Rs.		Rs.
Business ..	New Citizen Bank..	..	..	..	..	1	7,000	12	32,000	2	2,000	3	1,200	18	42,200
	Bank of Maharashtra	..	..	2	25,000	4	40,000	2	5,000	..	..	..	..	8	70,000
	Total ..	..	..	2	25,000	5	47,000	14	37,000	2	2,000	3	1,200	26	1,12,200
Personal ..	New Citizen Bank..	..	.	3	31,000	4	21,000	27	65,600	11	8,800	19	7,250	64	1,33,650
	Bank of Maharashtra	..	..	1	12,000	.	..	17	31,900	16	10,700	9	2,000	43	56,600
	Total ..	..	..	4	43,000	4	21,000	44	97,500	27	19,500	28	9,250	107	1,90,250
Public Institutions and Trusts.	New Citizen Bank	..	..	.	..	.	..	..	..	..	..	..	..	..	..
	Bank of Maharashtra	..	..	1	20,000	.	.	..	..	..	..	..	..	1	20,000
	Total ..	..	..	1	20,000	..	..	..	..	.	..	..	..	1	20,000
Others ...	New Citizen Bank ..	..	..	..	..	.	..	.	.	..	..	..	..	..	..
	Bank of Maharashtra	..	..	..	..	.	..	..	..	.	..	..	..	..	.
Total ..	New Citizen Bank..	..	..	3	31,000	5	28,000	39	97,600	13	10,800	22	8,450	82	1,45,350
	Bank of Maharashtra	..	..	4	57,000	4	40,000	19	36,900	16	10,700	9	2,000	52	1,46,600

TABLE No. 11

OWNERSHIP OF DEPOSITS (CURRENT ACCOUNT DEPOSITS). 1955.

Type	Name of the Bank	Rs. 50,000 and above		Between Rs 50,000 and Rs. 10,000		Between Rs. 10,000 and Rs. 5,000		Between Rs 5,000 and Rs. 1,000		Between Rs. 1,000 and Rs. 500		Rs 500 and below		Total	
		No. of Accts.	Amount	No of Accts.	Amount	No. of Accts.	Amount	No of Accts.	Amount	No. of Accts	Amount	No. of Accts.	Amount	No. of Accts.	Amount
			Rs.		Rs.		Rs.		Rs.		Rs.		Rs.		Rs.
Manufacturing concerns.	New Citizen Bank..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Bank of Maharashtra	..	..	..	.	..	..	1	2,400	..	..	..	..	1	2,400
	Total ..	..	..	..	..	..	..	1	2,400	..	..	..	..	1	2,400
Trading concerns.	New Citizen Bank..	..	..	..	..	2	13,146	6	10,498	2	1,702	32	2,509	42	27,855
	Bank of Maharashtra	..	..	3	38,965	1	20,254	14	35,757	16	11,091	54	8,750	88	1,14,817
	Total ..	..	..	3	38,965	3	33,400	20	46,255	18	12,793	86	11,259	13	1,42,672
Personal ..	New Citizen Bank..	..	..	..	..	1	6,575	4	6,976	1	506	37	2,704	43	16,761
	Bank of Maharashtra	..	..	..	..	..	..	9	23,788	2	1,399	56	6,580	67	31,767
	Total ..	..	..	..	..	1	6,575	13	30,764	3	1,905	93	9,284	110	48,528

Banking Companies.	New Citizen Bank..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Bank of Maharashtra	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Others ..	New Citizen Bank	..	..	2	27,546	..	..	2	4,630	3	1,897	2	846	9	34,919
	Bank of Maharashtra	..	..	1	19,259	1	8,070	2	6,532	2	1,316	13	1,027	19	36,304
	Total ..	..	..	3	46,805	1	8,070	4	11,262	5	3,213	15	1,873	28	71,223
Total ..	New Citizen Bank..	..	..	2	27,546	3	19,721	12	22,104	6	4,105	71	6,059	94	79,535
	Bank of Maharashtra	..	..	4	58,224	2	28,324	26	68,577	20	13,806	123	16,357	175	1,85,288
	Total ..	..	..	6	85,770	5	48,045	38	90,681	26	17,911	194	22,416	269	2,64,823

TABLE No. 12

OWNERSHIP OR DEPOSITS (SAVINGS ACCOUNT DEPOSITS). 1955.

Type	Name of the Bank	Rs. 50,000 and above		Between Rs. 50,000 and Rs. 10,000		Between Rs. 10,000 and Rs. 5,000		Between Rs. 5,000 and Rs. 1,000		Between Rs. 1,000 and Rs. 500		Rs. 500 and below		Total	
		No. of Accts.	Amount	No. of Accts.	Amount	No. of Accts.	Amount	No. of Accts.	Amount	No. of Accts.	Amount	No. of Accts.	Amount	No. of Accts.	Amount
			Rs.		Rs.		Rs.		Rs.		Rs.		Rs.		Rs.
Business ..	New Citizen Bank	..	.	1	10,866	.	.	8	12,522	3	1,859	22	4,663	34	29,910
	Bank of Maharashtra	..	.	..	..		..	.	.	.	.	..	..	..	..
	Total ..	..	..	1	10,866	..	..	8	12,522	3	1,859	22	4,663	34	29,910
Personal ..	New Citizen Bank	..	..	2	22,318	3	22,127	36	77,076	37	26,232	408	36,892	486	1,84,645
	Bank of Maharashtra	..	..	1	12,900	3	17,900	58	1,06,700	32	22,300	678	47,900	772	2,07,700
	Total ..	..	.	3	35,218	6	40,027	94	1,83,776	69	48,532	1,086	84,792	1,258	3,92,345
Banking Companies.	New Citizen Bank	..	..	..	..	..	..	.	..	..	..	..	..	..	..
	Bank of Maharashtra	..	..	..	..	..	.	.	.	..	..	..	..	..	..
	Total ..	..	..	..	.	.	..	..	..	..	..	..	..	..	..
Others ..	New Citizen Bank..	..	..	..	..	..	.	1	3,000	..	..	..	..	1	3,000
	Bank of Maharashtra	..	..	..	..	2	17,000	5	10,400	1	900	6	300	14	28,600
	Total ..	..	..	..	..	2	17,000	6	13,400	1	900	6	300	15	31,600
Total ..	New Citizen Bank	..	..	3	33,184	3	22,127	45	92,598	40	28,091	430	41,555	521	2,17,555
	Bank of Maharashtra	..	..	1	12,900	5	34,900	63	1,17,100	33	23,200	684	48,200	786	2,36,300

TABLE No. 13
OWNERSHIP OF DEPOSITS (OTHER DEPOSITS), 1955.

Type	Name of the Bank	Rs. 50,000 and above		Between Rs. 50,000 and Rs. 10,000		Between Rs. 10,000 and Rs. 5,000		Between Rs. 5,000 and Rs. 1,000		Between Rs. 1,000 and Rs. 500		Rs. 500 and below		Total	
		No. of Accts.	Amount	No. of Accts.	Amount	No. of Accts.	Amount	No. of Accts.	Amount	No. of Accts.	Amount	No. of Accts.	Amount	No. of Accts.	Amount
			Rs.		Rs.		Rs.		Rs.		Rs.		Rs.		Rs.
Manufacturing concerns.	New Citizen Bank	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Bank of Maharashtra	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Trading concerns.	New Citizen Bank	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Bank of Maharashtra	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Personal	New Citizen Bank	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Bank of Maharashtra	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	..	..	..	..	..	..	..	..	..	..	..	..		..
Banking Companies.	New Citizen Bank	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Bank of Maharashtra	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Others	New Citizen Bank	..	..	..	..	..	..	1	3,000	..	..	..	..	1	3,000
	Bank of Maharashtra	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	..	..	..	..	..	..	1	3,000	..	..	..	..	1	3,000

CHAPTER 6.

Banking, Trade and Commerce.

BANKING AND FINANCE.

Small Savings Scheme.

The Small Savings Movement was started in India during 1945 with a view to mopping up purchasing power to fight the rising spiral of inflation. The Planning Commission later on recognised Small Savings as the most important source of financing Government expenditure on capital schemes included in the Five-Year Plans. The Government of India has been, therefore, trying to intensify Small Savings as a mass movement aimed at cultivating a national habit of thrift.

The following categories of investments have been classified as Small Savings investments:—

(1) Post Office Savings Bank Deposits.

(2) Twelve-Year National Plan Savings Certificates.

(3) Ten-Year Treasury Savings Deposit Certificates.

(4) Fifteen-Year Annuity Certificates.

(5) Cumulative Time Deposit Scheme.

(6) Prize Bonds.

The post-office savings banks constitute the most important source for collection of small savings especially from people of small means. The agency of the post-office savings banks is very much suited to the rural areas where there are very little banking facilities. Moreover, as an agency of the Government it enjoys complete confidence of the people. To-day the post-office savings banks provide a large net-work of offices spread throughout the country and could be developed without incurring any considerable expenditure.

Kolaba district is served with a large net-work of post-offices. At present there are as many as 74 post-offices in the district most of which do savings bank work. An increase in their number especially in the rural parts of the district, would encourage an expansion in savings in the future.

The post-office savings scheme is one in which even the poorest can participate. A person can open his account with Rs. 2 at any post-office which does savings bank work. An account may be opened by an individual himself or by two persons, jointly payable to (i) both or (ii) either. Interest allowed for this deposit on individual and joint account is 2½ per cent. for the first 10,000 rupees and 2 per cent. on the sum exceeding that amount. The maximum amount an individual can deposit is Rs. 15,000. The same facilities are accorded to non-profit making institutions and co-operative societies. The Small Savings Movement thus affords the cheapest facility to every citizen to contribute his humble mite to national development.

Twelve-Year National Plan Savings Certificates.

These certificates have been issued by the Government of India with effect from June, 1957. They carry a higher rate of interest yielding on maturity a return of 5.4 per cent. per annum simple interest and 4.25 per cent. per annum compound interest free of income-tax. The interest begins to accumulate after the second year. Investment in these certificates can be made to a limit of

Rs. 25,000 individually or Rs. 50,000 jointly (two adults). Registered co-operative societies, local authorities, land mortgage banks, charitable, religious, educational or other institutions, donations to which are exempt from payment of income-tax, can invest up to Rs. 1,00,000. There is no limit for investing Provident Fund amounts in these certificates. Another advantage is that the certificates can be transferred to a near relative "for natural love and affection" (even within one year). The certificates are available in denominations of Rs. 5, 10, 50, 100, 500, 1,000 and 5,000 and can be purchased from any post-office doing savings bank work.

CHAPTER 6.

Banking, Trade and Commerce.

BANKING AND FINANCE.

Small Savings Scheme.

Twelve-Year National Plan Savings Certificates.

Ten-year Treasury Savings Deposit Certificates, bearing income-tax free interest at 4 per cent. per annum can be purchased at offices of the Reserve Bank of India or the State Bank and branches of the State Bank of Hyderabad. They are available also at all treasuries and sub-treasuries where there are no offices of aforesaid banks.

These certificates are sold in multiples of Rs. 50 and yield an income-tax free interest at 4 per cent. per annum, payable at the end of every year. If the amount invested is withdrawn before the full maturity period of 10 years, then a certain discount has to be paid. The highest amount of discount in any year is only Rs. 6¼ on Rs. 100 invested.

The investment in these certificates can be made by cash or by cheque. The maximum amount that can be invested depends upon whether the investor is an individual or an institution. This scheme is best for those who wish to keep their investment or capital intact.

The figures of receipts of these certificates at Kolaba Treasury and Sub-Treasuries and also at the State Bank, Alibag indicate the nature of investment in these certificates.

During the period from 1951 to 1958 receipts at Kolaba Treasury and Sub-Treasuries were as follows :—

Year	Rs.	Year	Rs.
1951-52	6,400·00	1955-56	1,15,500·00
1952-53	80,400·00	1956-57	71,800·00
1953-54	59,800·00	1957-58	37,450·00
1954-55	78,100·00		

Total Rs. 4,49,450·00.

The total receipts at the State Bank of India, Alibag from 1956—59 amounted to Rs. 38,400.00.

Fifteen-Year Annuity Certificates.

This is an ideal scheme for investing accumulated savings in a lump-sum. The annuity certificates yield a regular monthly income for the investor. The amount invested in these certificates is refunded together with compound interest of approximately 4.25 per cent. per annum by way of monthly payments spread over a period of fifteen years. The amount paid to the investor each month is free of income-tax and super-tax. Investments in Fifteen-Year Annuity Certificates are available for a single adult, two adults jointly and a guardian on behalf of a minor. Institutions, corporations and firms cannot make investments in these certificates.

CHAPTER 6.

Banking, Trade and Commerce.

BANKING AND FINANCE.

Small Savings Scheme.

Fifteen-Year Annuity Certificates.

The Fifteen-Year Annuity Certificates are available at all places where Treasury Savings Deposit Certificates are sold. They were issued from 2nd January 1958 in multiples of Rs. 3,325 up to a maximum of Rs. 26,600 securing to the holder a substantial monthly payment. The investor can draw this monthly payment at any treasury or sub-treasury in India or at any of the Public Debt Offices at Bombay, Calcutta, Delhi, Madras and Bangalore. He can also keep the certificates with the Public Debt Office for safe custody and get monthly return over it.

During the period of three years from 1954-55 to 1956-57, the receipts of these certificates at Kolaba Treasury and Sub-Treasuries amounted to Rs. 94,500.00.

Cumulative Time Deposit Scheme.

In order to encourage the habit of regular savings of small amounts which could be useful on specific occasions like marriage, education of children, building of a house, etc. Government have introduced, with effect from 2nd January 1959, a scheme called the 'Cumulative Time Deposit Scheme' within the framework of the 'Post Office Savings Bank.'

A Savings Bank account can be opened at a post-office by a single adult or two adults jointly, payable, to both jointly or either of them or a guardian on behalf of a minor or a lunatic. There are two types of accounts—one of five years maturity value and the other of ten years maturity value. The interest for a monthly deposit of Rs. 10 in a 5-year account works out at about 3.30 per cent. at maturity while for a monthly deposit of Rs. 10, it works out at about 3.80 per cent. at maturity. The interest is free of income-tax and super-tax. Any adult or two can open an account but it should not exceed Rs. 12,000 during the entire period. Withdrawals of sums in multiples of Rs. 10 totalling not more than 50 per cent. of the deposits made into the accounts are allowed once in the case of a 5-year account and twice in the case of a 10-year account, after the account has been in operation for at least one year. The amount withdrawn will be deducted from the amount payable under the account, together with simple interest thereon at 6 per cent. per annum. The scheme has been put into operation in the district very recently and the investments in it have not amounted to any considerable significance.

Insurance.

Life Insurance Corporation.

Prior to the establishment of the Life Insurance Corporation there was very little development of insurance business in Kolaba district. The Life Insurance Corporation was officially establish ed on 1st September, 1956 by the Government of India. From this date all the insurance companies and provident fund societies ceased to carry on life insurance business in India. Even the insurance business of the foreign insurers was vested in the Corporation. General insurance, however, which includes fire, marine, accident, etc., is still kept open to private enterprise. Most of the companies which had life insurance business as the main business ceased to exist consequent upon the nationalisation of life insurance business.

CHAPTER 6.

Banking, Trade and Commerce.

BANKING AND FINANCE.

Insurance.

Life Insurance Corporation.

According to the new organisational and administrative set-up of the Life Insurance Corporation, Kolaba district, is placed under the territorial jurisdiction of the Bombay Division of the Western Zone together with Thana district. The total number of agents canvassing insurance business in the district on 31st December, 1956 was 284. This number rose to 318 by 31st December, 1957 and to 464 during the next year, that is, in 1958. Total business proposed and completed during the first year, that is in 1957, amounted to Rs. 19,09,500 and Rs. 16,90,750 respectively. Number of proposals at the same time was 691 while the policies entertained were 619. The progress of business was quite remarkable during the next year. The sum proposed came to Rs. 23,65,250 while the business completed was worth Rs. 16,17,750. The policies proposed and completed during this period were 971 and 686, respectively. The business done, thus, augurs well for the future development in the field of insurance in Kolaba district.

Financial Assistance to Agriculture.

The problem of rural indebtedness is, perhaps, the most important problem in the agricultural sector of our economy. The Indian agriculturist is born in debt, he lives in debt and he dies in debt also. Owing to his poverty and instability of income he has been always at the mercy of the village money-lender or Savkar who used to squeeze him out completely. For want of financial assistance he could do little to improve the production of his land. It was with a view to helping him out of his plight that the system of Tagai was devised even before the British regime. The British administrators adopted the already existing system and passed a number of Tagai Acts between 1871 and 1879. No active assistance, however, was given till the Land Improvement Loans Act of 1883 and the Agriculturists' Loans Act of 1884 were passed. The former Act is broadly concerned with long-term loans, while the latter deals with a short-term accommodation.

Land Improvement Loans Act of 1883.

Loans under this Act are granted to cultivators for works of improvement on land such as construction of wells and tanks, preparation of land for irrigation, drainage, reclamation of land, enclosures, etc. The Collector, the Prant Officer and the Mamlatdar, are authorised to grant loans up to specified limits bearing an interest of 8½ per cent. *i.e.*, 16 pies per rupee per annum. In some cases the Government may reduce the rate of interest or charge no interest at all in case the loan is given when the granter is satisfied as to the security. Generally immovable property is demanded as security against loans to be advanced.

Agriculturists' Loans Act of 1884.

Loans under this Act may be granted to holders of arable lands for purchase of seed, fodder, agricultural stock or implements. Loans are also granted to hire cattle, to rebuild houses destroyed by calamities, to maintain cultivators while engaged in work on land, etc. The rate of interest, the type of security and the terms and conditions of the grant of loans are the same as under the Land Improvement Loans Act of 1883.

CHAPTER 6.

Banking, Trade and Commerce.

BANKING AND FINANCE.

Financial Assistance to Agriculture.

Agriculturists' Loans Act of 1884.

The following tabular statement shows the extent of Government assistance under these Acts in Kolaba district.

TABLE No. 14.

TOTAL AMOUNT OF TAGAI LOANS ADVANCED IN KOLABA DISTRICT.

Year	For wells	For land improvement	For bund and bullocks	Total
	Rs.	Rs.	Rs.	Rs.
1949-50	12,050	2,64,165	3,39,190	6,15,405
1950-51	12,950	2,63,513	1,55,985	4,32,448
1952-53	9,850	7,23,447	78,640	8,11,937
1954-55	16,800	88,026	2,24,280	3,29,106
1955-56	1,250	68,350	2,06,800	2,76,400
1957-58	5,150	34,773	1,06,495	1,46,418
1958-59	46,100	1,40,669	1,75,942	3,62,711
1959-60	4,100	1,07,637	1, 1,373	2,33,110

It will be seen from the foregoing table that the total amount of tagai loans has decreased considerably during the last decade although there has been a continuous and an increasing demand for financial assistance from the agriculturists who often try to seek accommodation with the money-lenders. The decrease in the amounts of loans granted may be due to the fact that once the loan is granted it becomes very difficult for the Government to recover it.

State Aid to Fisheries.

The Kolaba district has a coastline of about ninety miles, indented by a number of creeks and estuaries. Fishing, therefore, forms an important industry of the people. The number of persons employed in the fisheries was 8,146 according to the 1951 Census. Most of the fishermen are engaged in small boat fishing. There are no large-scale fishing units in the district.

In most fishing villages the middlemen supply credit to fishermen. They generally bind the fishermen's catches though not at fixed rates. In many fishing villages there are co-operative societies which now meet part or all the credit requirements of fishermen. Some societies market the fishermen's catches and recover the loans thereby.

Long-term credit is not available from co-operative societies. The same has to be obtained from the money-lenders. The rate of interest charged by the money-lenders is sometimes as high as 37½ per cent. Taking into consideration the financial needs of the fishermen as well as the growing importance of fisheries, the Government of India set up in 1945 a full-fledged Directorate of Fisheries under which a number of schemes have been operating. The fisheries schemes have a dual importance. Firstly, they serve as supplementary to the programme of Grow More Food campaign and secondly, they help in ameliorating the conditions of the fishing community which are generally very backward.

CHAPTER 6.

Banking, Trade and Commerce.

BANKING AND FINANCE.

State Aid to Fisheries.

The Department of Fisheries grants loans and subsidies to fishermen and their co-operative societies for various purposes such as purchasing of engines, mechanisation of fishing crafts, purchasing and repairing of fishing equipments such as boats, nets, engines, trucks, ice-plant, etc.

The principal terms and conditions governing the financial assistance are as follows:—

(1) Tangible security valued to the extent of 2½ times the loan amount has to be furnished by the loanee. If not, a personal surety solvent to the extent of twice the amount of the loan with a letter of consent from surety has to be furnished.

(2) The loan exceeding Rs. 1,000 is generally paid in two equal instalments, the first instalment being payable immediately after a mortgage-deed is executed and the second instalment after vouchers for the expenditure from the first instalment are produced.

(3) Loans for engines are granted in one instalment.

Besides loans, fishermen are granted a subsidy on the specific condition that they should form a group of five to ten fishermen who should be members of a local fishermen's co-operative society and do fishing collectively. The amount of subsidy in each case is generally 33 to 50 per cent. The repayment of the loan commences three months after the loan is disbursed. The loan is repayable in equal monthly instalments over a period of five years. The loanees are required to furnish securities, either collateral only, equal to 1½ times the loan amounts, or both personal and collateral securities each equivalent in value to the loan amounts.

Following statement[1] will show the amounts of loans advanced to fishermen and their co-operative societies during 1952-53 and 1956-57. These also include loans granted for purchase of engines:—

Year	Amount of loan	Amount of subsidies
	Rs. nP.	Rs. nP.
1952-53	35,850·00	81,416·62
1953-54	33,900·00	1,21,000·00
1954-55	39,800·00	1,22,466·00
1955-56	30,115·81	2,74,490·97
1956-57	1,32,929·37	4,48,338·00 1,000·00

Besides substantial financial assistance as indicated above, the State has also undertaken to start a Marine Biological Research Station at Ratnagiri, a number of fisheries schools, etc.

1. These figures are for all the districts in Maharashtra and not for Kolaba district alone.

CHAPTER 6.

Banking, Trade and Commerce.
BANKING AND FINANCE.
Financial Assistance to Small-Scale and Cottage Industries.

With a view to implementing the recommendations of the All India Small Scale Industries Board, the Government of India established a Small Scale Industries Section in the Department of Industries. On the advice of the Board following definition of "a Small Scale Unit" was accepted by the Board:—

"A Small Scale Unit is an industrial unit employing less than fifty persons (where power is used) or less than hundred persons (where power is not used) and having a capital of not more than five lakhs of rupees."

In order to help such small-scale establishments and cottage industries Government is granting them financial assistance under the State-aid to Small-scale and Cottage Industries Rules, 1935. This scheme is mainly intended to assist those units which cannot ordinarily secure assistance either from the Industrial Finance Corporation or from the Maharashtra State Financial Corporation. Under the scheme loans are given to artisans for the purchase of tools and equipment and also to serve as working capital. These loans are repayable in fifty monthly instalments, and bear a $4\frac{1}{2}$ per cent. rate of interest.

The general backwardness of the district and particularly of the industrial sector of it necessitates a grant of substantial financial help to the small and big industries of the district for their revival and growth. Under the State-aid to Industries Rules, 1935, some assistance was given to small-scale and cottage industries in Kolaba district since the inception of the scheme in 1935. A major portion of the assistance was given to the industry of transportation of goods by sea, as that forms the most important industry of this coastal district. The loans were given in all the cases save one for the purchase of raw materials. The rate of interest charged was $5\frac{1}{2}$ per cent compound interest in all the cases. However, the duration for the repayment of loans was not the same in all cases as could be seen from table Number 15. The loan was to be repaid either in quarterly or monthly instalments. In some cases, the instalments were annual.

TABLE No. 15

STATEMENT SHOWING THE PARTICULARS OF LOANS DISTRIBUTED IN KOLABA DISTRICT FROM THE INCEPTION OF SAI SCHEME (1935 TO 1955).

Serial No.	Date on which loan amount was disbursed	Name of Industry	Amount of loans granted	Conditions of repayment
			Rs.	
1	8th July 1947	Transportation of goods by sea	1,000	To be repaid in 33 monthly instalments.
2	Do.	Do. do.	2,000	To be repaid in 50 monthly instalments.
3	1st April 1948	Do. do.	500	To be repaid in ten annual instalments.
4	18th July 1949	Do. do.	2,000	To be repaid in 20 quarterly instalments.
5	24th January 1957	Do. do.	3,000	To be repaid in 20 quarterly instalments.
6	30th January 1957	Do. do.	1,500	To be repaid in three annual instalments.
7	18th July 1957	Do. do.	5,000	To be repaid in ten six monthly instalments.
8	23rd November 1957	Do. do.	1,750	To be repaid in five annual instalments.
9	7th October 1953	Miscellaneous Industry	5,000	To be repaid in ten six monthly instalments.
10	16th October 1953	Transportation of goods by sea	3,000	To be repaid in six monthly instalments.

CHAPTER 6.

Banking, Trade and Commerce.

BANKING AND FINANCE.

State-Aid to Small-Scale Industries.

In order to develop cottage and small-scale industries, the then Government of Bombay adopted a liberal policy throughout the post-war period. The Second Five-Year Plan accorded full support to this policy. To implement this policy the Government established a separate department known as the Department of Industrial Co-operatives and Village Industries. The Department worked out following schemes for giving financial assistance to cottage and village industries and has made considerable progress in meeting the financial demands of many artisans and co-operatives.

(i) *Under the* scheme for grant of loans and subsidies to educated unemployed persons and *bona fide* craftsmen for purchase of tools and equipment financial assistance up to Rs. 3,000 can be sanctioned to educated unemployed persons and financial assistance up to Rs. 2,000 to trained and hereditary artisans in the form of loan and subsidy. Under this scheme only one person was given Rs. 1,500—Rs. 500 for tools and machines and Rs. 1,000 for working capital - in 1959. Repayment was to be made by instalments of Rs. 30 each.

(ii) *Under the* scheme for grant of loans and subsidies to Backward Class artisans for the purchase of tools and equipment and for working capital financial assistance is given according to the rules. Preference and concession are given to those who were trained in Government peripatetic schools or institutions recognissed by Government. Sixteen persons from the backward class group were granted loans and subsidies under the scheme. The amounts of loan varied from Rs. 125 in some cases to Rs. 1,750 in others; while amounts of subsidies varied from Rs. 5 to Rs. 250. Interest was charged at the rate of 4½ per cent. in most of the cases. Some of the loans were free of interest.

(iii) *Under the* scheme for Grant of loans and subsidies to co-operative societies for purchase of tools and equipment and to serve as working capital co-operative societies whose one-third membership consist of *bona fide* craftsmen can be granted financial assistance up to Rs. 5,000 of which half the amount can be granted in the form of subsidy. Loans are given free of interest to those co-operative societies, the majority of whose members come from backward classes. For other societies interest at 4½ per cent. is charged.

So far six industrial co-operatives in Kolaba district have received benefits under this scheme. Together they have received (from 1952 to 1958) Rs. 11,710 as loan and Rs. 1,400 as subsidy. Most of the loan was interest-free but in some cases the co-operatives were required to pay interest. The interest charged was 4½ per cent. and the loan was to be repaid in regular instalments.

(iv) *Under the* scheme for Grant of Nutan *Ghanis* on loan-*cum*-subsidy basis the '*Ghanis*' are sanctioned to hereditary *telis*, oilmen's co-operative societies and other institutions. The scheme is started to induce oilmen to use improved types of *Ghanis* and thereby enable them to increase production. *Telis* are also eligible

CHAPTER 6.

Banking, Trade and Commerce.

BANKING AND FINANCE.

State-Aid to Small-Scale Industries.

for financial assistance up to Rs. 1,000 for the purchase of raw material and for working capital. *Nutan Ghanis* are supplied to *telis* and their co-operative societies on loan-*cum*-subsidy basis. As there is very little production of groundnuts in the district, there are few societies of oilmen here. Most of the oil is imported from outside. The financial assistance given to the oilmen in this district is, therefore, nil.

Financial Assistance to Scheduled Castes and Tribes.

Under the Second Five-Year Plan, Government granted financial assistance to Scheduled Tribes and Scheduled Castes for building houses. The grants were mostly in the form of subsidies and were made through the Collector to the different blocks in the district.

Conditions governing the assistance were as follows.—The rate of assistance was Rs. 750 per house and the beneficiaries had to pay the remaining cost of construction, which was estimated at about Rs. 250. The scheme was to be implemented through National Extension Service agency. The houses should be permanent structures and should normally cost between Rs. 1,000 and Rs. 1,250.

In Kolaba district following were the amounts distributed to the different blocks during 1959-60 and 1960-61:—

Block	1959-60	1960-61
	Rs.	Rs.
Roha	18,000	30,600
Shriwardhan	12,750	800
Sudhagad	28,125	17,150
Khalapur	6,750	5,300
Mahad	..	375
Murud	..	1,845

Joint Stock Companies.

Private Limited Companies.

There were only four Private Limited Companies in the district in 1959. The oldest of these companies was the Patalganga Agencies Private Ltd., registered in 1943. The other companies were registered between 1947 and 1952. A classification of these companies according to the nature of business they transact shows that out of these four companies one is a manufacturing company and the rest are trading companies. Following table gives the break-up of these companies according to the nature of their business:—

Type	No. of Companies
Manufacturing.—	
Oil Mill	1
Trading.—	
General Trading	2
Agency Business	1

CHAPTER 6.

Banking, Trade and Commerce.

BANKING AND FINANCE.

Joint Stock Companies.

Private Limited Companies.

The total paid-up capital of all these companies amounted to Rs. 5,56,025 while their authorised capital was Rs. 8,25,000 by the end of 1959. Most of the companies had sold ordinary shares, the total value of which was Rs. 7,42,025. The other types of shares were not in great demand in the money market.

Public Limited Companies.

By the end of 1959 there were only five Public Limited Companies in Kolaba district excluding two banks. They also did not include investment trusts. The Rashtratej Prasarak Mandal was the oldest company registered as far back as 1935.

The classification of these companies is as under:—

Type.	No.
Manufacturing.—	
Printing and Publishing	1
Public Utility.—	
Electricity Supply	2
Farming and Cultivation.	2

The total paid-up and authorised capital of all these companies amounted to Rs. 1,70,000 and Rs. 1,18,225, respectively. Almost all the shares of these companies were ordinary shares.

SECTION II—TRADE

TRADE.

Extent of Employment.

Kolaba district is not a big centre of trade and commerce. With a total population of 9,09,083, trade and commerce accounted for hardly 9,866 persons in 1951. The percentage of the self-supporting traders and business-men in the total population works out at only 1.1.

The table below gives the number of self-supporting persons engaged in various trades in Kolaba district.

TABLE No. 16

NUMBER OF SELF-SUPPORTING PERSONS ENGAGED IN VARIOUS TRADES IN 1951 IN KOLABA DISTRICT.

Serial No.	Sub-Divisions	Rural			Urban			Total
		Employers	Employees	Independent workers	Employers	Employees	Independent workers	
1	Retail trade otherwise unclassified	105	163	619	151	139	418	1,595
2	Retail trade in food-stuffs (including beverages and liquid food).	474	560	1,767	594	579	1,223	5,197
3	Retail trade in fuel (including petrol) ..	12	55	1,434	35	38	42	1,616
4	Retail trade in textile and leather goods ..	48	49	121	133	60	117	528
5	Wholesale trade in food-stuffs	14	1	139	80	42	92	368
6	Wholesale trade in commodities other than food-stuffs.	4	26	146	20	4	30	230
7	Real Estate	..	1	..	..	..	..	1
8	Insurance	..	18	..	..	4	5	27
9	Money-lending, banking and other financial business.	2	78	34	11	160	19	304
	Total .	659	951	4,260	1,024	1,026	1,946	9,866

CHAPTER 6.

Banking, Trade and Commerce.

TRADE.

Extent of Employment.

Of 9,866 self-supporting persons, 5,870 were from rural areas and the remaining 3,996 were from urban areas. This brings home the fact that from the point of view of employment, trade and commerce are located, to a large extent, in the tural areas. The turnover of trade, however, is larger in urban areas.

Employment in retail trade was higher than in wholesale trade. Retail trade in food-stuffs engaged the largest number of persons, *viz.*, 5,197. In both retail and wholesale trades, the class of independent workers dominated.

The statement below gives the extent of employment in the various categories of trade and commerce during the census years of 1911, 1921 and 1931:—

TABLE No. 17

EXTENT OF EMPLOYMENT IN VARIOUS CATEGORIES OF TRADES IN KOLABA DISTRICT.

Serial No.	Categories of Trade	1911	1921	1931
1	Banks and establishments of credit, exchange and insurance.	647	365	142
2	Brokers, commission agents and exporters	34	52	10
3	Trade in textiles	318	305	202
4	Trade in skins, furs, etc.	14	36	9
5	Trade in wood	20	32	37
6	Trade in metals	22	16	6
7	Trade in pottery, bricks, tiles	..	82	18
8	Trade in chemical products	53	.	166
9	Trade in hotels, cafes, restaurants, etc.	392	884	795
10	Other trade in food-stuff	3,848	7,133	..
11	Trade in clothing and other toilet articles	..	30	141
12	Trade in furniture	31	73	94
13	Trade in building material	217	63	8
14	Means of transport	53	69	66
15	Trade in fuel	549	6,921	1,022
16	Trade in articles of luxury and those pertaining to letters, arts and science.	235	339	341
17	Trade of other sorts	387	82	715
	Total	6,820	16,482	3,772

This statement is intended to serve as a historical presentation of the pattern and extent of employment in trade and commerce in the district. The table, however, does not give a real picture of the pattern of employment because the basis of the censuses was also far from satisfactory, and there was not a sufficient degree of uniformity in the enumeration of persons employed in various trades.

Employment in trade in food-stuffs during the 1911, 1921 and 1931 censuses was the highest. Kolaba being an exporting centre of firewood and charcoal, employment in fuel trade was also of considerable dimensions. There were very few banking and financial institutions in the district, which explains the low employment in them.

In the following paragraphs is described the structure, organisation and volume of trade in the district.

CHAPTER 6.

Banking, Trade and Commerce.

TRADE.

Changes in Pattern and Organisation of Trade.

With the changing times there has been a constant evolutionary process moulding the socio-economic structure, and consequently, the pattern and organisation of trade and commerce since the beginning of this century. The pattern of trade existing then was the by-product of the tendency towards more or less a self-sufficient economy. The masses were very poor, and the means of transport and communications were far from adequate, and consequently, needs of the people were adjusted in such a way that only goods locally produced were consumed. Cloth, pots, jowar, cutlery, building materials, etc., were imported, while rice, coconuts, salt, dried fish and firewood were exported. Thus the volume of trade with other districts was smaller in comparison to the one that exists at present.

Till 1947, there was neither a co-operative marketing institution, nor any corporate body undertaking marketing business. Regulation of markets through agricultural produce market committees established under the Bombay Agricultural Produce Markets Act, 1939, was non-existent up to 1955, when such an institution was sponsored at Karjat. Unfortunately, existence of the market committees at Karjat, Panvel and Pen is of unimportant consequence and meagre utility. A number of co-operative marketing organisations have recently come into existence in this district in the trade of paddy, *apta* leaves, etc. However, pace of growth of the co-operative marketing movement had been very slow and it touched a very small sector of the population. Agents of many syndicates at Bombay purchase paddy, rice, wood, coconuts and betel-nuts in the markets in Kolaba. They organise themselves to move the terms of trade in their favour. The primary sellers of agricultural produce, though more conscious and informed than before, remain an unorganised and exploited class.

Course of Trade.

The destinations and quantum of trade are conditioned to some extent by the availability of the means of transport and communications of which a detailed description is given in the next chapter. However, an appraisal of the commercially important routes is necessary in the context of this chapter. The topographical features of Kolaba district never encouraged the construction of roads in old times. However, in the course of the post-war development programme and the subsequent development works under the two five-year plans, a good many roads were constructed and improved. The Bombay-Poona National Highway, which passes from a commercially important town like Panvel, serves as a connecting link to Bombay, Poona and Sholapur. Thousands of goods trucks daily traverse this road. The Bombay-Konkan-Goa State Highway, which passes from north to south in the district, serves as a connecting link between the Bombay-Poona road, Mahad-Shirwal-Lonand-Pandharpur road, Poladpur-Mahabaleshwar-Surul road, Wakan-Pali-Khopoli road (all state highways), and several major district roads. This highway serves greatly the paddy and rice trade in this district. The Mahad-Shirwal-Lonand-Pandharpur road and Poladpur-Mahabaleshwar-Surul road connect this district with the commercial centres in Satara, Poona and Sholapur districts.

CHAPTER 6.

Banking, Trade and Commerce.

TRADE.

Course of Trade.

The people of this district have for long felt the need of a railway network in the district. The proposed Diva-Panvel-Uran railway is calculated to satisfy the needs of trade and transport. Karjat is the only taluka served at present by railway.

Kolaba being a coastal district, a number of ports have been serving its inland trade by navigation through its creeks. A detailed account of coastal trade is given in one of the following sections. Murud, Shriwardhan, Karanja, Mora, Revdanda and Rajpuri are the notable ports in Kolaba. The waterways in this district are connected with the ports in this district as well as Bombay and Thana.

However, the inadequacy of speedy and convenient transport facilities which adversely affects the pattern of trade of Kolaba, becomes obvious in the face of the following two factors, *viz.*, that the waterways cannot be used in the normal way during the rains and that many roads are not motorable during the rainy season and places like Shriwardhan and Murud are almost inapproachable in the monsoons.

Imports.

By the end of the 19th century and beginning of the 20th, the articles chiefly imported in Kolaba were beams, planks of Malabar teak, mortar, paints, nails, screws and hinges among building materials; glass, porcelain, copper, brass pots, dried fruits, coconuts, betel-nuts, wheat, gram, chillies, spices, oils, ayurvedic and yunani medicines, wines—both indigenous and foreign—among foods and drinks. Cutlery and toilet articles were also imported in small quantities. Among clothings fine fabrics, silk and woollen cloth were primarily imported from Great Britain by the importers at Bombay who used to sell to the merchants in this district. while the medium varieties of *dhotis, saris, lugadis, khans*, turbans, shirtings, coatings, were imported from Bombay. Sholapur, Malegaon, Madras and Bangalore. Banarasi *shaloos, paithanis* and *khans* were brought by the few rich only. Canvas and linen were not used to any considerable extent. The sails of country vessels were generally brought from Bombay. Umbrellas were imported from Bombay, while *ghongadis* were prepared locally. Professional turban-folders were found about 50 years ago in all the large towns. Shoes mostly made by shoemakers in the Deccan were imported in the district.

The structure of imports underwent some changes since the late thirties. This was in keeping with the changes in income, population, habits, means of transport and living standards of the people. Consequent upon the increase in building activity and popularity of R. C. C. works, building materials are brought from outside in larger quantities and in numerous varieties. The iron beams. screws, nails, iron bars and cement are mainly imported from Bombay. With changes in food habits, more quantities of wheat. jowar, and pulses are brought from Bombay, Poona, Satara. Karad, Lonand and Wai. Chillies are purchased from Karad. Koregaon, Phaltan and Wai and coriander from Koregaon and Wai. Particularly, during the World War II and thereafter, when rationing of food was introduced the food habits of the

people underwent some changes, so that jowar and wheat have also become common foodgrains of popular consumption. Drugs and medicines are imported from Bombay. The poor peasantry used mainly ayurvedic medicines manufactured at Panvel and *matras* and herbal medicines (*jadi buti*). Import and manufacture of wines and other intoxicating liquors have been stopped since the introduction of prohibition in the State. With the spread of education there has been an increase in the import of stationery goods. Cutlery and toilet articles are mainly brought from Bombay. Consumption of these articles is more in the towns like Mahad, Panvel, Pen, Karjat and Alibag than in the rural area.

Mention may be made of the commercial activities at Matheran Hill Station. Almost every article of human consumption is imported at Matheran at the time of the 'season'. The shop-keepers, hotel-keepers, vendors, hawkers, and petty traders bring their stock-in-trade from Bombay and Kalyan *via* Neral.

As there is a regular service of Local trains between Bombay and Karjat, a number of persons go daily to Bombay and make many purchases there. Such purchases consist mainly of cloth, ready-made clothes, stationery, cutlery and crockery articles, drugs and medical appliances, metal utensils, watches, electrical appliances, fine qualities of footwear, etc. These purchases are, however, restricted to personal or domestic requirements and, therefore, not in considerable quantities.

Export Trade.

The export* trade from this district is mainly composed of rice. salt, firewood charcoal, timber, decorative articles, coconuts and betel-nuts.

Rice.

Kolaba has been proverbially known as a granary of rice. Of the total production of 10 lakh tons of rice in the State, Kolaba shares more than a sixth part. The exportable surplus of rice is considerable. In the days of the rationing of foodgrains a large proportion of rice was procured from this district. Kolaba used to cater to not less than ten per cent. of the requirements of the State. With subsequent improvements in the conditions of production and adoption of the Japanese method of paddy cultivation, the out-turn of rice has increased to a large extent and so has an exportable surplus of rice also.

Rice is mainly exported from Panvel, Pen, Mangaon, Mahad, Roha and Karjat. More than half of the rice exported is destined for Bombay. Rest of it is sent to Poona, Ratnagiri and Satara. The general commission agents purchase rice from the rice millers and send it to the respective outside markets. They either purchase on their own or negotiate the transactions on behalf of the bigger merchants at Bombay.

*Export refers to the commodities sent from this district to other districts either in the State or other States. District is the most convenient geographical unit for the purpose of a District Gazetteer and hence this usage.

CHAPTER 6.

Banking, Trade and Commerce.
TRADE.
Export Trade.
Rice.

During the year ending 31st March 1957, 30,864 maunds of rice was exported from Neral by rail to Bombay, Kalyan, and Poona; 6,044 maunds from Karjat to Pandharpur, Poona and Barsi and 6,482 maunds from Khopoli to Raichur and Bombay. The statistics regarding quantity exported by road transport are not available. The Bombay-Konkan-Goa and Alibag-Khopoli state highways and the Bombay Poona National Highway are the main arteries of export trade. All the important centres of rice trade are touched by these roads. Export of rice by water routes is also not negligible.

Salt.

Since the 19th century and before salt has been an important commodity of export from Kolaba. In 1874 Alibag, Pen, Washi and Roha were the prominent centres of salt trade. In 1880-81 about 22,151 tons of salt was produced at the pans nearabout Pen. In the meantime, importance of Pen as an exporting centre of salt declined. Of late, however, it has regained its importance. The production and the amount exported have actually exceeded previous performance.

At present the important exporting centres are Pen, Mora and Uran. More than 40 lakh maunds of salt valued at about Rs. 40 lakhs are exported annually. Khopoli being the nearest railway station, salt from Pen is exported mostly from there. During the year ending 31st March 1957, 1,25,182 maunds of salt was exported from Khopoli railway station to Barsi, Latur, Nanded, Parbhani, Sholapur, Pandharpur, etc. From Uran and Mora it is sent in vessels to Bombay and Ratnagiri. A large quantity of salt is sent to Kalyan, from where it is redistributed by railways to distant markets.

Vegetables.

Vegetables are produced on a commercial scale in the district. Panvel, Pen, Uran and Alibag are the prominent centres of assembling vegetables. Proximity of the Bombay market acts as great encouragement to the production of vegetables. All the stock is sent to Bombay for marketing. The vegetables are transported in motor trucks from Panvel and Pen, while vessels serve as means of transport for the vegetables sent from Uran and Alibag.

It is a usual practice of the vegetable growers to take the produce to Bombay market for sale by themselves or by their agents. Sale by open auction is not prevalent. The sales are effected by secret methods. The system is known as *'hattya'* system. The *dalals* of the sellers and buyers execute the bargain by touching the fingers with secret signs under cover of a piece of cloth. The producers of vegetables are confronted with numerous difficulties regarding marketing of the produce. The cost of transport and damages in transit are very high. The cost of transport per trip of a truck from Panvel and Pen to Bombay is about Rs. 50 to Rs. 65 and Rs. 60 to Rs. 75, respectively.

CHAPTER 6.

Banking, Trade and Commerce.
TRADE.
Export Trade.
Vegetables.

The following statement shows the average annual quantity of the vegetables sent from Panvel, Pen, Uran and Alibag to Bombay:—

TABLE No. 18

Centre	Vegetables	Quantity (B. Mds.)
Panvel ..	tomato	7,000
	brinjal	4,000
	chillies, dudhi, karli and shirali	3,000
	water melon	2,000
	raw mango	1,200
Pen	sweet potato	1,200
	kakadi	10,000
	padval, karli	1,000
Uran	tomato, kohale, dudhi, padval and mula.	25,000

Other Exports.

In addition to the commodities enumerated above there are many others which are exported in smaller quantities but still have commercial importance. Large quantities of fish are sent to Bombay Crawford Market from Revdanda, Rewas, Murud, Shriwardhan, Karanja and Uran. The fishermen (*kolis*) who are engaged in the trade bring fish in launches and *machwas* to Bombay. Dry fish is brought to Sewri (Bombay) from where it is redistributed. Charcoal and firewood are sent from Karjat to Kalyan and Bombay. Raw mangoes (*kairis*) are sent to Bombay mainly from Mahad, Shriwardhan, Murud and Panvel. In the vicinity of Panvel a large quantum of vegetables, e.g., chillies, tomato, *val*, cabbage (*kobi*), coriander, gram (*harbara*), brinjals (*wangi*), *gowar*, lady's fingers (*bhendi*), gourds, pumpkins, etc., are produced in the rabi season and sent mainly to Bombay.

Among the exportable articles, *pohas* (rice flakes) constitute an important item. Bombay, Poona and Sholapur are the chief markets. The 'nylon' *pohas* of Pen have come to be regarded as a delicacy and fetch better prices. Some people earn their livelihood by preparing beautiful images of the God Ganapati and others. These images and other artistic productions like decorative articles and toys are sent in boxes far and wide all over the country. Grinding stones and wheels are also exported on a large scale.

Apta leaves which are collected from the forests in Kolaba district are sent in large quantities to Nipani and the tobacco-producing areas of Gujarat and Saurashtra. These leaves are used in the manufacture of *bidis*.

Wholesale Trade.
Panvel.

Panvel is by far the biggest collecting centre of paddy (*bhat*) and distributing centre of rice, the staple commercial foodgrain of the district. It is a junction on the Bombay-Poona National Highway, and the Bombay-Konkan-Goa State Highway emanates from it. Consequently, the availability of easy transport facilities has contributed to the importance of Panvel as a commercial centre.

CHAPTER 6.

Banking, Trade and Commerce.

TRADE.

Wholesale Trade.

Panvel.

Paddy is brought from the villages in Panvel taluka and centres like Roha, Revdanda, Poynad, Dasgaon, Chowk and Khalapur. The rice-mill owners purchase paddy from the peasants, husk and process it in order to make rice ready for marketing. The mill owners export rice either directly or sell it to the commission agents who export it to the consuming markets at Bombay, Poona, Ahmadnagar and in small quantities to Sholapur, Karad and Satara. The main variety of rice is *kolamb*, though *rata* and *jada* varieties are also produced.

In 1960, there were 33 rice mills in Panvel taluka out of which 27 were in Panvel town. There were about 10 commission agents. The total turnover of paddy in this market may be estimated at 12 lakh Bengali maunds, and of rice 7 to 8 lakh Bengali maunds. The value of this turnover at the prices prevailing in 1960 comes to about Rs. 2,10,00,000. The period of brisk trade is from November to April.

Though Panvel is served by a regulated market, its existence is of unimportant consequence as all the sales up to January 1960 were done outside the yard of the market committee.

A large quantum of vegetables is produced in the vicinity of Panvel, acreage under them being 3,000. Chillies, tomato, *val*, cabbage (*Kobi*), coriander (*Kothimbir*), gram (*harbara*), brinjal (*wangi*), *gowar*, lady's fingers (*bhendi*), red pumpkin (*lal bhopala*), etc., are the more common of them. They are exported in trucks to Byculla (Bombay) market, from where they are distributed over the various vegetable markets in Bombay.

Trade and commerce between Bombay and Konkan is carried on *via* Panvel.

Mahad.

Mahad being a junction of many roads is connected with important trade centres in Kolaba, Ratnagiri and Satara districts and the Bombay markets. Most of the trade between Kolaba, Satara and the other districts up the ghats is carried on *via* Mahad.

The Imperial Gazetteer of India (1909) mentions that "Mahad has still a large sea-borne trade. The imports consist of salted and fresh fish from Malabar, Goa and the Southern Konkan; and dates, sugar, iron, kerosene and piecegoods from Bombay. The exports, most of them sent to Bombay, are onions, garlic, potatoes, sugar and myrobalans. Rice is carried inland through the Varandha pass to the Deccan."

Many changes have taken place since then. Much of the export-import trade between Bombay and Satara district, which was formerly carried *via* Mahad, has been diverted to the railways and motor transport *via* Poona. However, much of the trade between Kolaba, Ratnagiri and Satara districts still passes through Mahad. It is a wholesale trade centre for rice, jowar, *gul*, onions, groundnut oil, chillies, wheat, cloth and grocery articles. Many among the prominent wholesalers are general commission agents also.

Wholesale Trade. Pen.

Since the beginning of the 20th century Pen is only next in importance to Panvel and Mahad as a wholesale market. Up to the first decade of this century a large volume of trade in salt was concentrated here. The importance of Pen as a producing and trading centre of salt is reviving again, and the salt from Pen is regarded as one of the best varieties. The sodium chloride content in it is higher, and is white in colour. There are 10 wholesalers of salt, and the total turnover of salt trade at Pen is valued at about 10 to 12 lakhs of rupees. It is exported mainly to Bombay, Poona, Ratnagiri, Sholapur, Satara and Kolhapur. Pen is famous for *pohas*, the nylon *pohas* being highly in demand. There are 12 to 14 *poha* factories with an annual turnover of 50,000 bags. Images of the God Ganapati are produced in large numbers at Pen, and as such they form an important item of trade. These images are exported to Bombay, Poona, Satara, Sholapur, Thana and Ratnagiri districts. Rice is, however, the most important commercial commodity in which are engaged a number of wholesalers, general commission agents and rice-mill owners. In addition to motor transport, a considerable volume of trade passes through the Dharamtar creek. There is direct traffic between Pen and Bombay by country crafts through the small Port of Antora, two miles from the town proper. Pen is a junction on the Bombay-Konkan-Goa and Poona-Alibag roads.

Other Centres of Wholesale Trade.

The other centres of wholesale trade are Karjat, Roha, Alibag, Murud, Shriwardhan, Nagothana and Poynad. Murud, Shriwardhan, Karanja, Uran, Rewas and Revdanda are the ports, from where is carried a large volume of trade. A detailed account of the commercial activities at these ports is given in the section of 'Coastal Trade'. Shriwardhan and Murud are famous for coconut and betel-nut. Cereals, pulses, grocery, cloth, stationery and cutlery are imported in these ports, while rice, coconut and betel-nut are exported. Karjat, Nagothana and Poynad are rice-exporting centres. Karjat is a wholesale market of charcoal and firewood which are sent to Bombay and Kalyan. Uran is an important centre of salt production, from where salt is sent to Bombay directly from the salt pans (*mithagar*). Most of the salt pans are owned by the wholesale merchants of Bombay. As Bombay is about six miles from Uran by sea route all the necessities of life are brought there from Bombay.

Regulated Markets.

Realising the need for establishment of properly regulated markets the Government enacted the Bombay Agricultural Produce Markets Act, 1939, which is in force in this State since November 1939. Under this Act, markets are regulated and the management of such markets is entrusted to a committee comprising representatives of agriculturists, traders, co-operative societies, local authorities and the Government nominees. An elaborate survey has to be undertaken by the marketing staff for the purpose of exploring the possibilities of regulating markets under the Act. The market committees are corporate bodies and can hold, acquire or transfer movable and immovable property. For the efficient functioning of the market, the committee is required to acquire or purchase land for its yard. Government grant loans for such purposes.

CHAPTER 6.

Banking, Trade and Commerce.
TRADE.
Regulated Markets.

This district has been very slow in respect of the development of regulated markets. The existing regulated markets, *viz.*, Karjat and Panvel, which were established in 1955 and 1957, respectively, started actual regulation work from December 1958 and March 1959, respectively. The regulated market at Pen has not started functioning still. A characteristic feature of the functioning of these markets is that sale and purchase are not held at the market yard, and the system of open auction is non existent due to the lack of adequate facilities. There is tough opposition from the trading community to the smooth functioning of regulation work. They act together and bid up to a certain limit even when the prevailing price in outside markets is higher. This works to the great disadvantage of the primary producers, who have to take back their produce and bring it again the next day. The capacity of the agriculturist to hoard his produce till the market moves in his favour is practically non-existent. Poverty prompts him to dispose of his produce immediately after it is harvested. Very often he takes advances from the traders and proposes to give his produce in return at very low prices. The result is that the traders command a good position *vis-a-vis* the producers and regulation of agricultural produce suffers to a great extent.

Another difficulty which has hampered the progress of the markets is the non-availability of suitable lands for the market yards, and lack of finances for the development of the market committees.

Karjat.

Under terms of the Bombay Agricultural Produce Markets Act, 1939, paddy-husked and unhusked, *nagli* and *wari* were brought under regulation and functioning of the market began from October 1958. The market committee commands a yard measuring eleven acres situated in the civil limits of Dahivali, two miles from Karjat. The committee has also opened an experimental sub-centre at Neral and there are markets proper at 21 villages. The jurisdiction of the Karjat market extends over the entire area of Karjat taluka, and sale and purchase of the regulated commodities without licence from the market committee is declared to be an offence.

The traders, general commission agents and weighmen are required to take licences from the committee. Traders are classified as 'A' and 'B' Class and 'retail' traders, and they are required to pay a prescribed amount of licence fee. There are 45 class 'A', 34 class 'B' and 199 retail traders who are licensed by the market committee.

The committee charges market cess at the rates as under:—

Paddy (unhusked)	0·02	per Bengali maund.
Rice	0·03	per Bengali maund.
Nagli	0·02	per Bengali maund.
Wari	0·02	per Bengali maund.

During 1959-60 the committee collected Rs. 4,988 as market cess. Till February 1960 sale and purchase of agricultural produce was undertaken at the rice mills where the agriculturists used to bring paddy in bullock carts. The rice mill owners buy it, husk and grade finished rice to keep it ready for marketing. The officials from the market committee only do the *kabulayat*, and weigh the paddy through the licensed weighmen. Due to the absence of facilities at the yard, of an office building and goods shed, the sale and purchase cannot be transacted on the market yard.

The total turnover of paddy commanded by the market committee in 1958-59 is given below:—

1958-59	Volume of turnover (bags)	Value Rs.
December	14,073	2,25,168
January	5,828	94,248
February	2,656	47,808
March	2,240	40,320
April	3,436	65,284
May	3,686	73,720
June	2,517	50,340
July	461	9,220
August	206	4,120

The total arrival of paddy, husked and unhusked, was to the tune of 103,971 Bengali maunds in 1959-60.

Panvel.

Panvel market was regulated under the Bombay Agricultural Produce Markets Act in 1957, while the Panvel Agricultural Produce Market Committee started functioning in 1959. Paddy, husked and unhusked, is the only commodity brought under regulation.

The market yard itself is not a convenient place and does not provide any facility such as waiting shed, goods shed, yard for cattle, etc. Hence the agriculturists as well as the traders are very much reluctant to come to the yard for transactions. The bulk of the transactions take place at the premises of the traders. There are 16 general commission agents, 40 class 'A' traders, 10 class 'B' traders and 69 retail traders holding the licences of the Committee. The total income derived by the Committee by way of licence fee in 1959-60 was Rs. 7,673 as against Rs. 4,933 in 1958-59. The committee recovered Rs. 16,422 as market cess in 1959-60. A volume of 627,320 Bengali maunds of paddy was regulated by the committee in 1959-60.

The Panvel Taluka Co-operative Purchase and Sale Union Ltd., functions as a general commission agent at the market yard.

CHAPTER 6.

Banking, Trade and Commerce.
TRADE.
Regulated Markets.
Co-operative Marketing.

During 1959-60 there were 11 co-operative purchase and sale societies in the district. Of them two were trading in betel-nuts and two in vegetables. The co-operative purchase and sale unions at Alibag, Panvel, Pen, Shriwardhan and Roha were adjudged to be functioning on sound lines. They had a total membership of 2,493, of which 2,394 were individual members and 99 member societies. The Murud Supari Sale Society has been doing yeoman's service to the trade in betel-nuts.

However, the pace of development and progress of co-operative marketing has been very slow. The area of operation of the co-operative marketing institutions is so small that they touch only a fraction of the business activities in the district. The membership and financial position of the societies does not present a very happy picture. Most of the societies are of recent origin, and are still in an experimental stage. The indifferent and un-co-operative attitude of the sellers of agricultural produce is perhaps the greatest deterrent.

The financial position of the agriculturist prompts him to dispose of his produce immediately after harvesting. Very often than not he takes advances from the traders and agrees to sell him the produce at a lower price.

Shops Registered under the Sales Tax Act.

The account of shops is available only in the case of shops registered under the Bombay Sales Tax Act of 1953 as amended by the Bombay Sales Tax Laws (Amendment) Act, 1957. Some categories of shops, however, do not come under purview of the Act, and hence, information regarding them is not available.

The system of tax as embodied in the Act is briefly given here. There are three classes of tax, a "sales tax", a "general sales tax" and a "purchase tax". The "purchase tax" is, however, not a separate tax and is only intended to seal off a loophole for evasion of either of the other two taxes. In effect, therefore, there is only a two point tax system, namely, a tax generally levied at the first stage of sale (sales tax) and a tax levied generally at the last stage of sale (general sales tax).

A dealer registered under the Central Sales Tax Act, 1956, who is not liable to pay tax under Section 5 of the Bombay Sales Tax Act, 1953, is nevertheless liable to pay tax under Section 5-A of the Bombay Sales Tax Act on his sales of any goods in respect of the purchase of which he has furnished a declaration under Sub-Section (4) of Section 8 of the Central Sales Tax Act, 1956, or on the sales of any goods in the manufacture of which such goods have been used.

The following statement compiled from the returns of sales tax under the said Act is calculated to furnish information regarding the number of registered dealers in the various categories of commodity groups and their turnover of sales in 1957-58:—

TABLE No. 19

REGISTERED DEALERS AND THEIR TURNOVER OF SALES IN 1957-58

Taluka	Food-stuffs and Kirana		Cloth		Stationery-cutlery and Grocery		Drugs and Narcotics		Tea, Coffee and Cafes		Building material and Fuel	
	No. of Dealers	Turnover	No. of Dealers	Turnover	No. of Dealers	Turnover	No. of Dealers	Turnover	No. of Dealers	Turnover	No. of Dealers	Turnover
Alibag	56	61,56,922	11	5,17,127	6	6,78,477	7	2,85,654	4	1,00,053	1	49,131
Karjat	41	74,28,598	2	51,697	1	1,73,513	8	4,33,334	10	6,08,737	1	1,08,187
Khalapur	18	31,84,517	2	83,599	3	6,03,286	..	..	2	1,65,644	7	5,06,470
Mahad	34	63,69,024	14	5,81,060	7	8,86,572	10	8,98,471	2	38,918	3	5,73,118
Mhasla	3	3,28,464	..	..	..	..	..	..	..	..	..	..
Matheran	..	..	..	..	1	45,083	..	..	1	40,471	..	..
Murud	8	6,83,136	..	..	4	3,28,488	2	7,95,966	..	..	1	1,03,156
Panvel	78	3,39,86,873	4	1,74,465	..	..	10	13,22,220	8	2,18,377	4	2,13,874
Pen	30	84,77,546	4	2,17,669	1	53,331	2	2,04,706	1	35,493	1	9,989
Poladpur	..	..	1	33,563	..	..	..	..	..	..	..	..
Roha	29	41,13,306	5	3,54,929	1	1,51,123	1	25,719	1	9,500	3	1,37,816
Shriwardhan	14	10,76,623	..	..	4	4,39,727	6	8,11,508	..	..	..	..
Sudhagad	8	9,54,643	..	..	1	90,122	..	..	1	13,457	..	..
Mangaon	23	29,82,021	2	54,691	5	4,76,242	1	83,584	..	..	3	1,56,029
Uran	11	10,43,791	6	4,33,666	1	1,00,836	1	4,286	2	1,21,621	..	..
District Total	353	7,67,85,464	51	25,02,466	35	40,26,800	48	48,65,448	32	13,52,271	24	18,57,770

TABLE No. 19—*contd.*

REGISTERED DEALERS AND THEIR TURNOVER OF SALES IN 1957-58

Taluka	Salt		Coconut		Petrol and Mineral Oils		Miscellaneous	
	No. of Dealers	Turnover	No. of Dealers	Turnover	No of Dealers	Turnover	No of Dealers	Turnover
Alibag	2	2,47,052	2	1,71,700	1	1,29,813	15	16,82,815
Karjat	..	..	..	..	..	..	6	14,58,641
Khalapur	..	..	..	..	..	..	..	..
Mahad	..	..	..	..	..	..	21	31,50,494
Mhasla	..	..	..	..	..	..	..	..
Matheran	..	..	..	..	..	..	..	..
Murud	..	..	..	..	..	..	6	7,74,927
Panvel	1	72,873	..	..	..	..	22	84,07,746
Pen	5	5,44,401	..	..	..	..	9	7,52,358
Poladpur	..	..	..	..	..	..	..	..
Roha	..	..	..	..	..	..	2	4,34,972
Shriwardhan	..	..	..	..	..	..	3	8,24,607
Sudhagad	..	..	..	..	..	..	3	99,303
Mangaon	..	..	..	..	..	..	3	2,28,239
Uran	6	5,25,422	..	..	..	..	1	87,785
District Total	14	13,89,748	2	1,71,700	1	1,29,813	91	1,81,01,887

CHAPTER 6.

Banking, Trade and Commerce.

TRADE.

Shops Registered under the Sales Tax Act.

Classification of the various categories of shops in the commodity groups as given in the table is adopted for convenience. Hence some of the column headings need explanation. 'Food-stuffs and kirana' include shops dealing in cereals, pulses, sweet oil, sugar, *gul*, etc. 'Drugs and Narcotics' cover shops dealing in medicines, chemicals, tobacco, betel-nut, pan, bidi, cigarette, etc. The 'Kirana' shops deal in kerosene also, hence, they are not taken under 'Petrol and Mineral Oils'. The column 'Miscellaneous Shops' may appear to be arbitrary. This group includes the shops dealing in commodities other than those included in the other columns.

'Food-stuffs and Kirana' accounted for the highest number of registered shops, *viz.*, 356 with a turnover of sales of Rs. 7,73,15,103. There were 51 shops dealing in cloth and their turnover was 25,02,466. The highest number of registered shops was in Panvel taluka. This is attributable to the commercial importance of Panvel town. It is the largest centre of trade in food-stuffs in general and rice in particular. Alibag, Mahad, Karjat, and Pen are also large centres of trade in rice and other foodgrains. Mahad taluka had the largest number of shops dealing in cloth, *viz.*, 14, and most of them were in Mahad town. The largest number of dealers in salt were in Uran, while Pen stood second in the list.

Retail Trade.

Retail shops provide a link between the wholesaler and the consumer, and cater for many of the needs of the people. Formerly retail shops were small establishments dealing in a few groceries. By the beginning of this century and in the subsequent two decades weekly bazars assumed importance as regards retail transactions. The rural populace used to buy their requirements for the week from the bazars. Petty itinerant traders like pedlars used to sell articles like kerosene, groundnut oil, ghee, vegetables, fruits, stationery, cutlery, handloom as well as mill made cloth, etc. Consequently, the retail shops existing then were less in number and small in size. However, since the last two decades the retail shopkeepers have been selling varied articles and the volume of sales has also gone up. During the World War II and the following years there was rationing of consumers goods in virtue of which distribution of sugar, rice, wheat, jowar, bajri, flour, kerosene, cloth, etc., was restricted to a few authorised rationing shops. This was in keeping with the shortage of consumable goods due to war. Consequently, volume of sales of the retail shops was small. The controls were relaxed in 1950, and from 1954 they were withdrawn completely.

The following is a description of the various groups of retail shops in Kolaba district:—

Grocery.

Retail shops comprising this group are the most numerous and their turnover is the largest of all in Kolaba district. Every town or village has a number of them. They sell rice, wheat, jowar, *tur*, *dal*, *gul*, sugar, kerosene, groundnut oil, hydrogenated oils, coconut oil, spices, condiments, soaps, toilets, pencils, tea, coffee, tobacco, bidi, confectionery, etc. A few are found to be keeping

CHAPTER 6.

Banking, Trade and Commerce.
TRADE.
Retail Trade.
Grocery.

stationery and cutlery goods and petty medicines like aspro, anacin, paludrine, comoquin and castor oil. Grocery shops in the towns have assumed a varied nature. Grocers. at Karjat, Neral and Panvel bring the goods from Bombay and Kalyan; those in the rural areas generally do not go beyond the towns in this district only. The annual turnover of a grocer may vary from Rs. 500 to Rs. 5,000. The grocers generally sell against cash, though some sell on credit to the intimate customers.

Cloth, Readymade Clothes and Hosiery.

Retailers falling in this group keep coarse, medium and mercerised cloth, and purchase it at Bombay or the local agents of textile mills at Bombay. The sale of superfine, mercerised or woollen fabrics is less. Male members use shirts, *dhoti,* cap or turban and trousers; while females use sari, *lugade,* blouse or *choli.* Sale of Banarasi *shaloos* or *khans* is restricted to the marriage season. Among hosiery, the cotton varieties are generally sold, while sale of woollen varieties is limited.

Retail shops of cloth are of small size except those at towns like Panvel, Pen, Mahad and Alibag. Their stock-in-trade may vary from Rs. 300 to Rs. 8,000.

Pan, Bidi and Tobacco.

They are very small units providing employment to one person or two. Pan, bidi, cigarettes, snuff, cheap cigars, chewing tobacco, betel-nuts, catechu (*kath*) and sometimes confectionery are sold in these shops. The stock-in-trade is obtained from local whole-sale dealers. Sale of pan with Poona *masala* is common in this district. Better quality cigarettes are found only in the urban shops.

Stationery, Cutlery and Bangles.

Shops falling in this group sell toilet articles, bangles, hosiery, pencils, inks, nibs, fountain pens, cutlery and provision goods. Almost all the goods are brought from Bombay, though the small ones purchase them from the dealers in the towns in this district. Value of goods stored by the smaller and the bigger shops may vary from Rs. 300 to Rs. 10,000. Sales decline during periods of vacations and go up in the months of June and July when educational institutions re-open.

Footwear and Leather goods.

Shops selling *chappals,* boots, suit-cases, handbags, straps, leather and accessories of shoe-making are few in number in this district and are restricted to towns like Panvel, Pen, Alibag, Mahad and Karjat. The shoemakers make shoes, *chappals* and *vahans,* and go on selling from place to place. Sales at the weekly bazars are, however, most common. They purchase leather at the local bazars. The footwear dealers bring their goods mainly from Bombay, Poona and Kolhapur. The footwear made from *sambar* leather by the shoemakers at Matheran is a fancy variety but well-made and comfortable.

Cycle Shops.

There is a good number of shops dealing in bicyles, cycle accessories and repairs. Only a few of them deal in new bicycles, while most of them sell cycle accessories, do repairs and give bicycles on hire. New bicycles are brought from Bombay by the wholesalers. Their business is dull during the rainy season.

Sweetmeat shops sell *pedha, barfi, bundiladu, jilebi, chivda, sev, bhajis*. Some of them sell milk, curd, *chakka, shrikhand,* cakes and biscuits. They are mainly owned by the confectioners. Stock-in-trade of an average shop is about Rs. 300 to Rs. 800. They purchase their equipment and material either locally or from the weekly bazars.

Controls and Fair Price Shops.

The history of Controls and State Trading dates back to 1942. Consequent upon the general shortage of consumers goods caused by World War II the Government of India adopted a policy of rationing of consumers goods and as such rice, wheat, jowar, bajri, sugar, kerosene, cloth, etc., were distributed through ration shops. Trade in these goods in the open market and their movement were controlled and prohibited. There was 'monopoly procurement of rice' in Kolaba, and this was followed by 'Compulsory Levy System' during World War II (1939-1945) and the following two years. This state of affairs continued in its original rigorous form till the first decontrol in 1948. The reasons generally advocated for the continuation of controls were that (i) rationing helps to maintain prices at a level which is fair both to the producer and consumer; (ii) it reduces hoarding by the middleman; and (iii) it reduces the hardships of the poor and keeps the deficit areas supplied with foodgrains.

The situation of supplies of consumers goods improved to some extent after 1950. This prompted the Government to relax the extent of controls since 1950 which finally resulted in the complete decontrol in 1954. On account of the adverse food situation since 1956, limited controls in the shape of creating zones for rice and wheat, sale through fair price shops and restrictions on the movement of foodgrains have been reimposed in this State.

The Government of India declared the policy of State Trading in foodgrains in November 1958 which was made effective from April, 1959. However, the activities of the State Trading Corporation did not cover this district.

Fair Price Shops.

With a view to distributing foodgrains at reasonable prices and reducing the burden of rising prices on the lower and middle classes the State Government have introduced this scheme in the entire State. By September, 1960, there were 156 fair-price shops in Kolaba district, out of which 45 were operated by co-operative societies, 45 by village panchayats and 66 by private traders.

Rice, wheat and sugar are distributed by the fair price shops. Rice is being distributed at the monthly rate of three seers for an adult, and one and a half seer for a child. Prices of these commodities vary according to quality.

Co-operative societies and village panchayats are given preference over private traders for opening shops. Government regulations require the fair price shop dealer to maintain (i) stock register, (ii) visit book, (iii) complaint book, and (iv) daily sale registers. They are also required to execute an agreement and to deposit with the Government a sum of Rs. 150. The issue of cash memo in respect of each sale is made compulsory. The accounts are

CHAPTER 6.

Banking, Trade and Commerce.

TRADE.

Pedlars.

subject to inspection by the Supply Inspectors and the District Supply Officer. The fair price shop dealers are required to disburse the foodgrains and sugar according to the quantum fixed by Government regulations.

Pedlars, itinerant traders in the villages, were playing quite an important role in the trade organisation of the district in old times when wholesale and retail traders were very few in number in the rural areas. They were providing for some of the sundry needs, e.g., oils, kerosene, sweetmeats, tea, bread and biscuits, dried fruits, fruits and vegetables, handloom and mill-made cloth, hosiery, utensils, carpets, mats, bamboo baskets, toys, spices, bangles, *agarbatties*, turmeric, red powder, etc. However, with the development of trade and increase in the number of retail shops and weekly bazars their importance declined. The villagers, nowadays, prefer to buy from shops and bazars. Pedlars are, however, found in all the talukas of Kolaba district. Due to lack of records their number in the district is not available.

Some of them belong to professional classes, e.g., oilmen, weavers, gardeners and tailors. However, many of them buy articles in towns and sell in villages. They carry their goods on ponies, bullocks, or in S. T. buses and sometimes on their shoulders and on bicycles. They obtain their stock-in-trade from Panvel, Pen, Alibag, Mahad, Murud, Shriwardhan, Uran, Karjat and sometimes from Kalyan and Bombay. Most of their transactions are on cash basis, though barter system is also prevalent in the district on a small scale. Grains are sometimes bartered for vegetables, fruits, ice-cream, spices, earthen pots, mats, baskets, grinding stones, red powder, etc. Sellers of utensils of brass, copper, aluminium, etc. exchange their articles for old clothes, which they sell after darning and washing.

Their business declines in the rainy season when it becomes very difficult for them to move out with the goods. In rainy season a few of them take to other occupations.

Hawkers.

There are a few hawkers in towns in the district. Their business is not regularised by the municipal authorities and no official records are maintained. Uran municipality charges a wheel tax of Rs. 12 per year, on the hand carts. The hawkers do not carry their business permanently and throughout the year, but only in the dry season.

They usually sell fruits, vegetables, bread, biscuits, fish, groundnuts, sweetmeats, ready-made clothes, confectionery, cutlery, crockery, kerosene, *agarbattis*, ice-creams and utensils. Their stock-in-trade is obtained from the local wholesale dealers or from the neighbouring towns.

Fairs.

In the past fairs had always been important centres of retail trade in this district. On these festive occasions many itinerant traders, retail shopkeepers, sweetmeat dealers, fruit vendors and villagers used to gather together. Their former importance is, however, on the decline. This might be attributed to the growth in the number of retail shops in villages and consuming habits of the people.

CHAPTER 6.

Banking, Trade and Commerce.
TRADE.
Fairs.

From the point of view of trade, fairs held at the following villages and towns are important:—Poladpur and Devpur in Poladpur mahal; Sajgaon in Khalapur taluka; Washi, Patnoli, Nidhavali and Wadhav in Pen taluka; Murud and Telavade in Murud mahal; Dasgaon, Nate and Mahad in Mahad taluka; Chirner in Uran; Dive-Agar and Devghar in Shriwardhan mahal; Chaul, Varsoli, Shahabaj and Thal in Alibag.

The following statement gives an idea regarding the approximate turnover of trade at the important fairs. In the absence of any records about the turnover of trade at the fairs, statistical accuracy is not claimed for the same.

TABLE No. 20

IMPORTANT FAIRS IN KOLABA DISTRICT.

Taluka	Village or town	Turnover
		Rs.
Alibag	Varsoli	25,000
do.	Chaul	12,050
do.	Thal	6,000
do.	Shahabaj	6,000
Khalapur	Sajgaon	10,000
Mahad	Nate	2,000
do.	Dasgaon	4,000
do.	Mahad	2,500
Murud	Murud	3,500
Pen	Washi	10,000
do.	Wadhav	2,000
do.	Nidhavali	10,000
do.	Patnoli	2,000
Poladpur	Poladpur	3,700
do.	Devpur	3,000
Shriwardhan	Diwe-Agar	3,000
do.	Devghar	4,000
Sudhagad	Pali	2,000

The above statement enumerates only the fairs having turnover of Rs. 2,000 and above. The fair at Varsoli in Alibag taluka is the biggest from the point of view of trade and commerce. The fairs at Chirner, Sonari and Mhatavali in Uran Mahal are also important. But the data regarding turnover are not available in their case. In the case of the remaining talukas the statistics regarding fairs are not available.

Pedlars, itinerant merchants, retail shopkeepers, sweetmeat dealers, fruit vendors are the various classes of traders who assemble at the fairs. The turnover at the fairs is generally small. The buyers are usually the residents of the village and its neighbourhood and pilgrims from distant places if such a fair is a religious one. The goods usually handled at the fairs are cloth, ready-made clothes, carpets, copper, iron, brass and stainless steel utensils, lamps, toys, foodgrains, sweetmeats, fruits, stationery and cutlery goods, perfumes and agricultural implements.

Transactions are mainly done on a cash basis.

CHAPTER 6.

Banking, Trade and Commerce.
TRADE.
Weights and Measures.

There is a multiplicity of weights and measures in India. The units of weights and measures differ not only from place to place but also from commodity to commodity in the same place. In order to evolve a uniform system and to avoid the confusion resulting from such a state of affairs, the Government of India enacted the Standards of Weights and Measures Act, 1956. This Act laid down the basic units under the Metric System, which derives its name from the primary unit of measurement—*the metre.* The prototype of the metre is maintained at the International Bureau of Weights and Measures at Sevres, France. In this sytem the decimal system is applied to the units of weights and measures.

In pursuance to the Standards of Weights and Measures Act, 1956, passed by the Government of India, the then Government of Bombay enacted the Bombay Weights and Measures (Enforcement) Act, 1958, for the enforcement of standard units based on Metric System in the State. Enforcement of the system began in 1958 and is scheduled to be completed by the end of 1966.

The new system of weights has been made applicable to Panvel town in this district. Except Panvel the old units of weights and measures are still prevailing. Some of the units, *viz., nilave, kolave, chipate, mapate, sher, adholi* and *payali* have been prevalent from old times. In the course of time their unit values did change, though their unit names remained the same.

The following are the conversion tables, concerning weights, measures, area and volume, as per the new system to be adopted:—

Weights.

1 Grain = 0.064799 grams = 64.799 mgs.
1 Tola = 180 grains = 11.6638 grams.
1 Val = 4.5 grains = 0.2916 grams = 291.6 miligrams.
1 Ounce = 2.43056 tolas = 28.3495 grams.
1 Pound (lb.) = 0.4535924 kilograms = 453.592 grams.
1 Seer = 0.93310 kilograms = 933.10 grams = 80 tolas.
1 Ton = 1.01605 metric tons.
1 Maund = 0.0367347 ton = 0.0373242 metric tons.

Measures.
Length.

1 Inch = 0.254 metres = 2.54 centimetres.
1 Foot = 12 inches = 0.3048 metres = 30.48 centimetres.
1 Yard = 36 inches = 0.9144 metres = 91.44 centimetres.
1 Furlong = 660 feet = 220 yards = 201.168 metres.
1 Chain = 20.1168 metres.

Area.

1 Sq. inch = 0.00064516 sq. metres.
1 Sq. foot = 144 sq. inches = 0.092903 sq. metres.
1 Sq. yard = 9 sq. feet = 0.83613 sq. metres.
1 Sq. mile = 640 acres = 258.999 hectares.

Volume and Capacity.

1 Cubic inch = 16.3871 cubic centimetres.
1 Fluid ounce = 28.4132 cubic centimetres.
1 Gallon = 277.420 cubic inches = 4.54596 litres.
1 Gill = 142.066 cubic centimetres.
1 Litre = 1000.028 cubic centimetres.

CHAPTER 6.

Banking, Trade and Commerce.

TRADE

Water-Borne Trade.

Ports have been important channels of trade and commerce in Kolaba from old times. They were much more important then, than they are to-day. There were very few made roads which could be used for goods traffic for the entire year. Through traffic in the rainy season was well-nigh impossible. Water transport, therefore, was the cheapest and the most readily available means of goods transport. Since the beginning of the second quarter of this century their former importance as channels of trade is dwindling. This might be due to availability of quicker road transport, automobiles, improvement of roads and bridges and the damage done to ports by silting. At many a port the accumulated silt obstructs steamers from entering.

However, a considerable quantum of import and export trade is carried through these ports to Bombay and other ports on the west coast. The following statements give the volume and value of imports and exports from the ports in this district:—

CHAPTER 6.

Banking, Trade and Commerce.
TRADE.
Water-Borne Trade.

TABLE No. 21

QUANTITY AND VALUE OF IMPORTS IN VARIOUS PORTS OF KOLABA DISTRICT.

[Figures of quantity in tons except as otherwise specified and of value in rupees.]

Serial No.	Ports	1955-56		1956-57		1957-58		1958-59		1959-60	
		Quantity	Value	Quantity	Value	Quantity	Value	Quantity	Value	Quantity	Value
			Rs.		Rs.		Rs.		Rs.		Rs.
1	Borlai Mandla .. .	105	19,188	78	13,702	51	10,737	44	9,845	62	12,197
2	Kumbhari	177	88,601	104	51,704	780	82,324	348	79,650	372	80,104
3	Mandva	2,264	6,89,569	2,200	8,92,435	1,912	9,83,838	551	2,85,000	444	65,308
4	Karanja .. .	1,402	N.A.	1,281	N.A.	2,245	N.A.	1,984	N.A.	N.A.	N.A.
		3,68,102 (glns.)	49,87,209	3,15,107 (glns.)	36,21,845	13,32,795 (glns.)	56,18,875	98,068 (glns.)	82,29,969	1,101	4,28,980
		3,49,085 (tiles)	N.A.	76,525 (tiles)	N.A.	3,68,925 (tiles)	N.A.	3,35,100 (tiles)	N.A.	N.A.	N.A.
5	Rajpuri	1,294	5,87,797	2,278	27,14,179	2,018	9,05,914	1,740	13,37,618	1,379	4,90,600
6	Murud	4,042	N.A.	1,722	N.A.	1,671	N.A.	2,616	N.A.	N.A.	N.A.
7	Alibag . ..	N.A.	3,753	N.A.	1,827	N.A.	1,941	N.A.	1,277	N.A.	N.A.
8	Revdanda .. .	3,213	N.A.	4,790	N.A.	4,391	N.A.	2,307	19,97,920	2,165	8,73,873
9	Shriwardhan ..	2,640	13,12,929	3,117	14,57,233	3,269	15,97,637	3,157	13,30,496	3,694	15,07,827
10	Mora	3,016	54,597	2,476	7,92,817	3,562	12,36,659	3,773	12,63,717	5,054	18,14,455
		.	..	30,486 (glns.)	N.A.	23,700 (glns.)	N.A.	..	..	..	..
				73,400 (Nos.)	N.A.	1,06,650 (Nos.)	N.A.	..	..	..	..
11	Nandgaon	701	3,34,377	612	2,91,924	471	2,17,768	485	8,16,652	325	1,48,299
12	Thal	321	81,225	267	60,851	185	35,625	150	29,631	14	4,640

Figures of quantity are exclusive of the quantity of tea, mineral oils and tiles.

N. A. = Not available.

CHAPTER 6.
Banking, Trade and Commerce.
TRADE.
Water-Borne Trade.

TABLE No. 22

VOLUME AND VALUE OF EXPORTS FROM VARIOUS PORTS OF KOLABA DISTRICT.

[Figures of quantity in tons except as otherwise specified and of value in rupees.]

Serial No.	Ports	1955-56		1956-57		1957-58		1958-59		1959-60	
		Quantity	Value	Quantity	Value	Quantity	Value	Quantity	Value	Quantity	Value
			Rs.		Rs.		Rs.		Rs.		Rs.
1	Borlai Mandla	1,007	46,374	825	49,452	886	49,030	897	35,568	740	50,409
2	Kumbhari	185	4,190	423	10,095	769	22,580	262	11,232	247	10,445
3	Mandva	944	2,10,367	1,093	2,84,456	451	4,71,416	92	32,180	N.A.	N.A.
4	Karanja	14,851	21,95,925	13,983	18,76,492	14,156	24,86,586	22,132	46,97,893	9,898	6,56,814
5	Rajpuri	1,545	1,24,768	2,310	1,78,960	3,945	1,64,159	1,988	1,25,450	2,565	6,31,728
6	Nandgaon	1,188	1,47,212	817	1,01,308	708	87,645	623	84,701	919	99,362
7	Murud	3,605	N.A.	834	N.A.	739	N.A.	767	8,75,716	952	6,50,234
8	Alibag	1,095	N.A.	1,332	N.A.	1,520	N.A.	1,068	N.A.	N.A.	N.A.
		1,17,000*		1,31,000*		1,25,000*					
9	Revdanda	2,979	35,76,845	8,401	26,76,755	10,023	26,54,365	6,571	23,97,872	N.A.	N.A.
10	Shriwardhan	518	57,821	574	59,216	693	61,069	628	60,083	3,262	58,728
11	Mora	51,292	42,55,965	57,103	30,51,427	57,813	54,28,092	64,792	39,87,608	44,369	30,58,003
12	Thal	516	95,925	610	1,34,095	810	1,75,039	250	1,07,439	104	34,489

*Number of coconuts.   N. A. = Not available.

CHAPTER 6.

Banking, Trade and Commerce.

TRADE.

Water-Borne Trade.

Mora.

Judged from the turnover of trade Mora, Karanja, Mandva, Shriwardhan, Murud. Revdanda and Rajpuri can be regarded as noteworthy ports.

The chief articles of import in Mora are cement, gunny bags, roofing tiles, rice, wheat and straw, which are usually imported from Bombay and Karanja. Foreign trade transactions are totally absent at Mora, as at any other port in Kolaba district. The chief articles of export from Mora are salt, bricks, rice and ballast, which are destined to Bombay, Thana and other ports on the west coast.

The following statement shows the volume and value of imports and exports from Mora in 1959-60.

TABLE No. 23

IMPORTS AND EXPORTS OF THE CHIEF COMMODITIES AT MORA IN 1959-60.

(*Figures of quantity in tons and of value in Rs.*)

Imports			Exports		
Commodity	Quantity	Value	Commodity	Quantity	Value
		Rs.			Rs.
Rice and Paddy ..	1,254	6,29,785	Salt .	40,403	24,85,620
Wheat .	1,262	5,54,457	Bricks ..	149	4,540
Cement .	765	1,01,937	Ballast ..	57	3,900
Roofing tiles ..	214	17,359	.. ..	..	..
Straw .	228	15,515	.. ..	..	..
Gunny bags ..	345	2,76,729	.. ..	..	..

The goods traffic is carried through sailing vessels such as *Machwas, Pattewars, Kolhias and Batillas.* The vessels up to 30 tons can navigate up to Mora and Uran, both situated on the Uran creek. The wharfage facilities for goods are not adequate.

Karanja.

The chief articles of import at Karanja are cement, rice, wheat, roofing tiles, diesel oil and kerosene, which are usually imported from Bombay and Mangalore. The chief articles of export are salt, firewood, paddy, straw and charcoal. Most of the export trade is destined to Bombay. The following statement gives the statistics of the chief imports and exports from Karanja in 1959 :—

TABLE No. 24

IMPORTS AND EXPORTS FROM KARANJA IN 1959.

Imports			Exports		
Commodity	Quantity (tons)	Value (Rs.)	Commodity	Quantity (tons)	Value (Rs.)
Cement	248	28,131	Salt ..	6,853	3,05,769
Rice . ..	443	2,03,008	Firewood	1,701	89,575
Wheat	290	1,55,501	Straw ..	619	18,710
Roofing tiles ..	179,100 (Nos.)	32,820	Paddy ..	143	46,650
Dry fish . ..	107	8,540	Teakwood	253	43,152

Revdanda.

Revdanda was a good harbour convenient for navigation and goods traffic in old times. Its commercial importance has, however, dwindled since the beginning of this century. This is attributable to the obstructions to traffic caused by accumulated silt. In the eighties of the 19th century the imports consisted of cloth, butter, sugar, almonds, dates, copper sheets, tin, lead, paper and umbrellas from Bombay; Onions, potatoes, *udid*, coriander and chillies from Habsan Bankot and Bhiwandi; and the exports consisted of rice, fuel, leather, live-stock, horns, betel-nuts and brooms sent to Bombay; *wari*, *nachani* and coconuts sent to Ratnagiri and Panvel.

The chief articles imported at present are grains, roofing tiles, sugar, kerosene, cement and matches, which are usually brought from Bombay, Ratnagiri and Vengurla; the chief exports consist of rice, charcoal, firewood, coconuts and betel-nuts.

TABLE No. 25

CHIEF IMPORTS AND EXPORTS FROM REVDANDA IN 1958-59.

Imports		Exports	
Commodity	Quantity (tons)	Commodity	Quantity (tons)
Grains	493	Rice	2,337
Roofing tiles ..	1,197 (No.)	Charcoal	442
Sugar	194	Firewood	2,666
Kerosene	442 (gallons).	Coconuts	1,305
Cement	938	Betel-nuts	98

Shriwardhan.

Shriwardhan was a port of great importance after the establishment of the British rule, the value of imports in 1881-82 being Rs. 11,820 and that of exports Rs. 18,600. Foodgrains, grocery, petrol, kerosene, roofing tiles and cement are now the chief articles imported from Bombay, Ratnagiri, Vengurla and the major ports on the west coast; while betel-nuts, coconuts, myrobalans, punnai wood, firewood, etc., are mainly exported to Bombay.

Murud.

The chief commodities imported at Murud are roofing tiles, wheat, rice, petrol, kerosene and diesel, which come usually from Bombay, Vengurla and Ratnagiri. The export trade consists of betel-nuts, coconuts, rice, empty barrels, firewood and dry fish. The following statement shows the volume and value of the chief imports and exports from Murud in 1959-60.

TABLE No. 26

Imports			Exports		
Commodity	Quantity (tons)	Value (Rs.)	Commodity	Quantity (tons)	Value (Rs.)
General cargo ..	853	3,87,514	Betel-nuts ..	94	4,15,200
Kerosene.. ..	129	34,038	Coconuts ..	239	18,500
Petrol	95	36,269	Rice ..	161	1,05,461
Tiles	80	12,200	Empty barrels	59	12,490
Diesel	33	10,529	Dry fish ..	46	20,117
Cement	45	6,525			
Wheat	560	2,38,886			
Rice . ..	258	1,37,489			

CHAPTER 6.

Banking, Trade and Commerce. Water-Borne Trade.

The sea-borne goods traffic between Bombay and the ports on the south-western coast is carried via Murud, and as such it is a port of great consequence.

Association of Traders.

With the rise in the volume of trade and commerce over the last three decades, a number of associations of traders emerged in this district as in others. The *prima facie* object of such associations is to unite together to solve the grievances of the trading community vis-a-vis the Government, to harmonise the systems of marketing, to bring about better relations and understanding between the traders and to solve their difficulties. Special mention may be made of the Uran Salt Merchants and Shilotries Syndicate. The syndicate was incorporated under the Indian Companies Act, 1913, and declared as a limited company in 1952. The chief objects of the syndicate are to promote and protect trade, commerce, manufacture, sale and supply of salt produced in Uran, Karanja and Shewa, to promote the consideration and discussion of all questions affecting the trade, to co-ordinate and promote uniformity in quality and the mode of business transactions and to represent the interests of the members before the Government and the related public bodies.

The following are some of the existing associations in this district:—

(1) Rice Merchants Association, Panvel (1954-55).

(2) Pen Merchants Association, Pen (1957-58).

(3) Pen Taluka Salt Merchants Association, Pen (1940).

(4) Roha Vyapari Mandal, Roha (1959).

(5) Mahad Tobacco Warehouse Vyapari Association, Mahad (1958).

(6) Kirana Merchants Association, Karjat (1946).

(7) Sugar Merchants Association, Karjat (1959).

These associations are not registered and have been formed with a view to bringing about closer co-operation amongst the members of the trading community, to lay down common policy and to devise ways and means of further promotion of their business. Often disputes among the member merchants are referred to the respective associations for settlement.

However, these associations have not made much headway towards fulfilling the needs of the trading community and creating trade relations on a broader basis. Most of them are still in a primary stage and do not represent a coherent picture. Much more remains to be done regarding integrated, strong and organised associations in this district.

CHAPTER 7—COMMUNICATIONS

CHAPTER 7.

Communications.

INTRODUCTION.

THE CONDITION OF TRANSPORT AND COMMUNICATIONS IN THE BEGINNING OF THE 20TH CENTURY was far from satisfactory. The roads were mainly earthen tracks unsuitable for traffic in the rainy season. In 1881 there were twelve roads of the total length of 187 miles. Of the twelve roads, three with a length of 48 miles were bridged, and nine with a length of 139 were fair-weather roads. In the rains many a road was not fit for carts. The Amba, the Kundalika and the Savitri were unfordable in the rainy season as there were bridges at few places only. Besides the main trunk road which touched Nagothana, Mangaon, Dasgaon range of hills, Mahad and Poladpur, there were some branch roads and a 15 miles road from Rewas to Alibag, which was, then, the only route during the rainy season for passenger traffic from Alibag to Bombay. From Dharamtar east to Khopoli at the foot of the Bor pass, there was a good road of a length of 25 miles. The roads from Alibag to Khandala, at the west foot of the Karli pass, and Vagholi at the east foot of the pass to Dharamtar, connected Alibag and Dharamtar. In 1880-81 a new line was opened over the Karli pass, thus completing the Alibag-Dharamtar road and opening a through traffic from Khopoli to Alibag. Passengers from Alibag to Bombay preferred the Alibag-Dharamtar road to the Alibag-Rewas road as the former was a shorter route. In 1880-81, fair weather roads were made from Indapur to Tale, and from Tale to Malati on the Mandad creek.*

There were also many passes and footpaths across the Sahyadris, and eleven chief gorges or *Khinds* through the smaller ranges of hills.

By the end of the last century water transport was much more important than inland transport. The Harbour Steam Ferry plied daily between the Carnac Wharf in Bombay and Rewas and Dharamtar. The average daily number of passengers varied from 150 to 200, to and fro Bombay, Rewas and Dharamtar. A launch also used to ply between Dharamtar and Nagothana but its journey varied according to the tides. Launches also used to go up to Roha from Revdanda and up to Dasgaon from Bankot in the same way.

However, with changes in the economic face of Kolaba a good many roads have been constructed and their surface being improved upon.

---

*Gazetteer of Bombay Presidency, Vol. XI, 1883.

CHAPTER 7.

Communications.
INTRODUCTION.

By March 1958, the total road mileage under jurisdiction of the Public Works Department and the District Local Board was 584.6 of which length of 513.42 miles was metalled and 71.19 unmetalled*. The surface of most of the highways is either cement concrete or asphalted. With the construction of a bridge on the Alibag-Khopoli road near Dharamtar through traffic has become possible. Completion of this bridge marks the fulfilment of a long felt need of the population of the district, particularly of Alibag taluka.

In addition, the following important bridges were also constructed:—

(1) Bridge near Roha on the Alibag-Roha road across the Kundalika.

(2) Bridge near Goregaon on the Shriwardhan Mahad-Ratnagiri road across the Kal.

(3) Bridge on the Mahad-Pandharpur road across the Savitri.

(4) Bridge on Pali-Khopoli road.

(5) Bridge on Bombay-Konkan-Goa road near Pen.

The peculiar topography of the district never encouraged the building of a network of railways. The Bombay-Poona broad gauge railway line of the Central Railway passes through the Karjat taluka. This section of the line was opened for traffic in 1856. But the old Gazetteer of Kolaba district did not mention it, as Karjat taluka was, then, included in Thana district. At present the broad gauge railway route mileage in this district is 30.18 and the narrow gauge route mileage of the Neral-Matheran tramway is 13.* Besides, from Roha to Bhira, there is a trolly-track built by the Tatas. A new chapter opened in the economic life of the Konkan area with inauguration of the construction of the Diva-Panvel Uran-Apta railway on February 1, 1962. This would open up the areas of Kolaba in the proximity of the Bombay harbour which have hitherto remained backward and underdeveloped. This railway project, when completed, would provide a direct link for the northern part of the Konkan area with the Bombay city. (A note on the history of the project and details about the alignment are given in the section on Railways.)

In the paragraphs which follow is given a detailed picture of the various modes of transport and communications in the district.

ROADS

Roads are classified according to their importance, into four categories, *viz*., (1) National Highways, (2) State Highways, (3) Major District Roads and (4) Other District Roads

*Handbook of Basic Statistics: Bureau of Economics and Statistics.

The Bombay-Poona road is the only National Highway passing through Kolaba district. The State Highways passing through this district are: (i) Bombay-Konkan-Goa road, (ii) Alibag-Dharamtar-Khopoli road, (iii) Wakan-Pali-Khopoli road, (iv) Mahad-Pandharpur road and (v) Surul-Mahabaleshwar-Poladpur road. In the following statement is given the description of the roads passing through Kolaba district.

The statement below gives the statistics of the highways and major roads in this district.

TABLE No. 1

HIGHWAYS AND MAJOR DISTRICT ROADS IN KOLABA DISTRICT.

Serial No. and name of road	Total mileage on 31st March 1959	Total mileage on 31st March 1960	Cement concrete	Black topped surface	Water bound macadam	Murum surface
(1)	(2)	(3)	(4)	(5)	(6)	(7)
National Highways.						
1. Bombay-Poona Road.	32·00	32·00	28·75	3·25	..	..
Total ..	32·00	32·00	28·75	3·25	..	..
State Highways.						
1. Bombay-Konkan-Goa Road.	95·75*	95·75*	95·75	..	..	..
2. Alibag-Dharamtar-Khopoli Road.	33·75	33·75	..	23·00	10·75	..
3. Wakan-Pali-Khopoli Road.	25·75	25·75	..	..	25·75	..
4. Mahad-Pandharpur Road.	13·56	13·62	..	3·12	10·50	..
5. Surul-Mahabaleshwar Poladpur Road.	15·00	15·00	..	9·50	5·50	..
Total ..	183·81	183·87	95·75	35·62	52·50	..
Major District Roads.						
1. Uran-Panvel Road ..	15·50	14·62	..	..	14·62	..
2. Alibag-Rewas Road ..	14·38	4·75	..	12·00	2·75	..
3. Rajpuri-Murud-Salav Road.	1·26	4·00	..	..	24·00	..
4. Lonera-Goregaon-Shriwardhan Road.	31·00	31·00	..	..	31·00	..
5. Chowk-Karjat Road	6·00	6·00	..	..	6·00	..
6. Shriwardhan-Dighi Road.	18·50	18·50	..	..	18·50	..
7. Karjat-Neral Road ..	9·50	9·50	..	..	9·50	..
8. Mhapral-Mahad Road.	14·38	14·38	..	..	14·38	..
9. Nagothana-Roha-Murud Road.	21·80	21·80	..	..	15·30	6·50
10. Panvel-Wangani Road.	12·12	12·12	..	..	4·12	8·00
11. Panvel-Ulwa Road ..	7·84	7·84	..	..	7·84	..
12. Poyanad-Nagothana Road.	17·00	17·00	..	..	5·00	12·00
13. Roha-Kolad Road ..	6·50	6·50	..	..	6·50	..
14. Karjat-Kashele Road.	10·63	10·63	..	..	10·63	..
Total ..	186·41	208·64	..	12·00	170·14	26·50

*This is exclusive of length common with Bombay-Poona Road.

CHAPTER 7.

Communications.
ROADS.
National Highway.
Bombay-Poona Road.

The Bombay-Poona road is the only National Highway passing through Kolaba. It starts from Bombay and runs through the Thana district towards the east to enter Panvel taluka of Kolaba district at mile 34. In its west to east course in the district it traverses the Panvel and Khalapur talukas and is 32 miles in length. Its stretch in the district ends at mile 66 near Khopoli to ascend on the Bor Ghat in Poona district.

The highway is of significance, as it serves the main link between Bombay, Poona, the up-ghat countryside and almost the entire Deccan. Thousands of heavy vehicles ply on this road. The Bombay-Konkan-Goa State Highway emanates from it at mile 45/2, which connects it with Kolaba and Ratnagiri districts, Goa and Cape Camorin. The inland traffic of Konkan with Bombay is carried mainly on this highway. The proposed Diva-Dasgaon railway route will intercede this highway at mile 45/3.

In its stretch in Kolaba it touches the following places at the respective miles shown below:—

	Mile No	
Panvel ..	43 ..	District Bungalow.
Chowk ..	54/4 .	Inspection Bungalow.
Khalapur	60/7 ..	..
Khopoli	65/4 .	District Bungalow.

The following roads either take off from it or are crossed by it:

Place or point of junction	Name of road	Class
Panvel .. .	(1) Panvel municipal road.	
	(2) Uran-Panvel .. .	Major District Road.
Palaspe	(1) Bombay-Konkan-Goa ..	State Highway.
	(2) Kon-Gulsande-Kharpada ..	Other District Road.
Chowk	Chowk-Karjat	Major District Road.
Sheel phata .. .	Khopoli-Dharamtar-Alibag	State Highway.

The entire length of this highway is of cement concrete surface and is motorable throughout the year.

State Highways.
Bombay-Konkan-Goa Road.

This highway starts from Bombay and runs through Thana district in common with the Bombay-Poona National Highway. It takes off from mile 45 of Bombay-Poona road near Palaspe and runs to the south up to the border of Kolaba district to enter Ratnagiri district near Kashedi at mile 140/7. Formerly it was called West Coast Road of Major District Road standard. The total length of this road in Kolaba district is 95 miles and 6 furlongs, i.e., from mile 45/1 to 140/7. It passes through Panvel, Pen, Roha, Mangaon, Mahad and Poladpur talukas.

CHAPTER 7.

Communications.
ROADS.
State Highways.
Bombay-Konkan-Goa Road.

It touches the following places:—

Place or point of junction	Mile No.	Class
Panvel	45/1	District Bungalow.
Pen	62	Inspection Bungalow.
Wadkhal	66	..
Nagothana	79	District Bungalow.
Indapur	98	District Bungalow.
Mangaon	104	..
Dasgaon	114	District Bungalow.
Mahad	120	Inspection Bungalow.
Poladpur	133	..
Kashedi	140/7	Inspection Bungalow.

The following roads either take off from it or are crossed by it:—

Place or point of junction	Name of road	Class
Panvel, 45/1	Bombay-Poona	National Highway.
Pen, 62	Alibag-Khopoli	State Highway.
Nagothana, 79	Wakan-Pali-Khopoli	State Highway.
Kolad, 90	Kolad-Roha-Murud	Major District Road.
Mangaon, 104 .. .	Mangaon-Nizampur	Major District Road.
Lonera, 110	Shriwardhan-Goregaon-Mhasla	Major District Road.
Mahad, 120	(1) Mahad-Pandharpur ..	State Highway.
	(2) Mahad-Raygad	Other District Road.
Poladpur, 133	Surul-Mahabaleshwar-Poladpur	State Highway.

The highway has a cement concrete surface and is motorable throughout the year.

Alibag-Khopoli Road.

The Alibag-Khopoli road is a State Highway starting from Alibag. It runs west to east and joins the Bombay-Poona National Highway at mile 36/6. Its total length* is 37 miles. It traverses the Alibag, Pen and Khalapur talukas.

In its stretch it touches Pen at mile 19, Gagode at mile 26 and Shiradi at mile 29. This highway crosses Dharamtar creek at mile 14 over a well built bridge and another bridge near Pen on the Bhogeshwari river at mile 20.

Going from west to east the following roads either take off from it or are crossed by it:—

Place or point of junction	Name of road	Class
Wadawali	Bombay-Konkan-Goa	State Highway.
Pen	Bombay-Konkan-Goa	State Highway.
Wavoshi	Shiroli-Wavoshi	Other District Road.
Pali phata	Wakan-Pali-Khopoli	State Highway.
Niphan	Kharpada-Savroli	Major District Road.

*It is inclusive of its common length with Bombay-Poona Road, *viz.*, from Sheel phata to Khopoli.

CHAPTER 7. — Communications. ROADS. State Highways. *Alibag-Khopoli Road*

Not far from the course of this highway there are rest houses at Alibag (Traveller's Bungalow), Pen (Inspection Bungalow) and Shiravali (Traveller's Bungalow).

This highway has an asphalted surface and is motorable throughout the year.

Mahad-Pandharpur Road.

This highway was formerly a Major District Road and had a water bound macadam surface. It starts from Mahad at mile 125/6 of the Bombay-Konkan-Goa road and runs south, a distance of 2 miles and 7 furlongs common with the same. It then takes a turn towards the eastern border of the district and enters Poona district at mile 16/4. After leaving Kolaba district border it traverses the Poona and Satara districts and terminates at Pandharpur in Sholapur district. Length of this road in Kolaba district, excluding the length of 2 miles and 7 furlongs common with the Bombay-Konkan-Goa road, is 13 miles and 5 furlongs. Surface of this road for 3 miles and 1 furlong is asphalted and the rest is water bound macadam.

Traffic on this highway is subject to obstructions during heavy floods.

Surul-Mahabaleshwar-Poladpur Road.

This highway starts from Surul on Poona-Bangalore National Highway in Satara district and runs in the western direction to enter Poladpur peta of Kolaba at mile 37. In its stretch in Satara it touches Panchgani, Mahabaleshwar and Pratapgad. This road meets the Bombay-Konkan-Goa road at mile 133/8. The length of this road in Kolaba district is 15 miles. It passes only through the Poladpur peta. The length of 5½ miles has a water bound macadam surface and of 9½ miles is asphalted. It is motorable throughout the year.

Wakan-Pali-Khopoli Road.

Formerly this was a Major District Road. It is now up-graded o the standard of a State Highway.

This road starts from Wakan at mile 81/4 of the Bombay-Konkan-Goa road and runs in the north-eastern direction up to Pedli and then to the north until it joins Alibag-Khopoli road at mile 34/1 of the latter. It then runs in common with the Alibag-Khopoli road up to Khopoli, where it terminates. This road traverses only Sudhagad mahal. Its length up to the junction of Alibag-Khopoli road is 25 miles and 6 furlongs.

It touches Pali at mile 4/7, Nanosa at mile 13 and Jambhulpada at mile 21.

The surface of this road is water bound macadam. Improvement of the same is, however, in progress. It is motorable throughout the year.

Major District Roads. *Uran-Panvel Road.*

The Uran-Panvel road starts from Uran and runs towards the north-east through Uran and Panvel talukas to join the Bombay-Poona road at mile 43/5 near Panvel. The total length of this road is 15 miles and has a water bound macadam surface.

CHAPTER 7.

Communications.

ROADS.

Major District Roads.

Uran-Panvel Road.

It touches Gavan at mile 9/2 and Owale at mile 11/4. The following roads take off from it:—

Place of junction	Name of road	Class
Gavan, 9/2	Gavan Road	Other District Road.
Chirner	Chirner Road	Other District Road.
Ulwa, 11/4	Ulwa Road	Major District Road.

This road is motorable throughout the year.

Shriwardhan-Mahad-Ratnagiri Road.

The road starts from Shriwardhan and runs to the east to meet Bombay-Konkan-Goa road at mile No. 110 at Lonera. The further length up to the southern boundary of the district is in common with the Bombay-Konkan-Goa road. After leaving the southern boundary of this district it leads to Ratnagiri. The length of the road from Shriwardhan to Lonera, the place where it joins the Bombay-Konkan-Goa road, is 31 miles.

It touches Mhasla at mile 11, Khamgaon at mile 22 and Goregaon at mile 29. In its stretch up to Lonera it traverses Shriwardhan and Mhasla mahals. There are rest houses located at Mhasla and Khamgaon.

The following roads either take off from it or are crossed by it:—

Place of junction	Name of road	Class
Shriwardhan	Shriwardhan-Dighi	Major District Road.
Mhasla	Mhasla-Mendadi-Wadawali ..	Major District Road.
Goregaon	Ladawali-Dahivali	Other District Road.

The road is motorable throughout the year. With completion of the bridge over the Goregaon creek, through traffic over this road has been highly benefited.

Alibag-Rewas Road.

This road starts from Alibag, runs to the north up to Mandva and takes a bulge to the east up to Rewas where it terminates and joins Alibag to the Dharamtar creek. Out of the total length of 14 miles and 6 furlongs, a length of 12 miles is asphalted and the remaining portion is water bound macadam. Its length from mile 11/4 to mile 13 runs along the sea coast. It is, therefore, often flooded with sea water at high tides.

It touches the following villages:—

	Mile No.
Varsoli	1/6
Bamnoli	2/5
Thal	4/2
Kihim	4/8
Mandva	10/7

CHAPTER 7.

Communications.

ROADS.

Major District Roads.

Alibag-Rewas Road.

The Alibag-Khopoli road emanates from this road at its mile No. 0/3.

This is a fully bridged road with bridges at: (i) mile 1/8 on the Siddheshwar river, (ii) Chondhi village on the Chondhi river at mile 6/1, and (iii) Saral on the Saral creek at mile 11/8.

It is motorable throughout the year.

Rajpuri-Murud-Salav Road.

This road starts from Rajpuri on the Rajpuri creek, takes a bulge in the south-east and then runs towards the north along the sea coast up to Salav on the Revdanda creek. Its total length is 24 miles. It traverses the Murud mahal.

This road touches the following important villages in its stretch:—

	Mile No.	
Murud ..	4	
Mazgaon ..	7	
Nandgaon ..	9	
Kashid ..	14	.. I. B.
Borli Mandla ..	20	.. I. B.

It has a metalled surface and is motorable throughout the year except during heavy rains.

Roha-Nagothana Road.

This road starts from Roha and runs northward up to Nagothana, a distance of 9 miles and 4 furlongs. In its stretch there is a bridge at Medha. It has a water bound macadam surface and is motorable throughout the year.

Roha-Kolad Road.

Starting from Roha, this road runs in the south-east direction to join the Bombay-Konkan-Goa road near Kolad. Its length is 7 miles and 2 furlongs and is water bound macadam. It is motorable throughout the year.

Dighi-Shriwardhan Road.

The road starts from Dighi on the Rajpuri creek and runs to the south up to Shriwardhan. Total length of the road is 20 miles. It traverses only the Shriwardhan mahal.

The road touches the following places in its stretch:—

	Mile No.
Velas	4
Wadawali	5
Borli Panchatan	8

Other District Roads.

The Wadawali-Mhasla road (O. D. R.) emanates from this road at Wadawali.

This road is motorable throughout the year

The following statement gives details of 'Other District Roads' in the district:—

TABLE No. 2

'OTHER DISTRICT ROADS' IN THE VARIOUS TALUKAS IN KOLABA DISTRICT.

Name of road	Starting point	Ending point	Total length	Metalled length	Unmetalled length
			M. F.	M. F.	M. F.
Alibag taluka.					
(1) Alibag-Revdanda ..	Alibag ..	Revdanda ..	11 4	11 4	..
(2) Chaul-Wave	Chaul ..	Wave	4 3	4 3	..
(3) Thal-Parhur	Thal	Parhur ..	4 1	4 1	..
(4) Karle-Khind	Karle	Khind ..	8 4	8 4	..
Karjat taluka.					
(5) Karjat-Kondivade ..	Karjat ..	Kondivade ..	7 0	2 3	4 5
(6) Humgaon-Kadav ..	Humgaon ..	Kadav ..	5 3	2 0	3 3
(7) Neral-Matheran ..	Neral	Matheran .	7 4	7 4	..
(8) Neral-Kalamb ..	Neral .. .	Kalamb ..	7 5	7 5	..
(9) Kashele-Kalamb ..	Kashele ..	Kalamb ..	7 6	7 6	..
Khalapur taluka. Nil.					
Mahad taluka.					
(10) Mahad-Raygad ..	Mahad ..	Raygad ..	8 0	8 0	..
(11) Mahad-Pachad ..	Mahad ..	Pachad ..	5 4	2 0	3 4
(12) Ladawali-Mandle ..	Ladawali .	Mandle ..	6 0	6 0	..
(13) Mahad-Vinhere ..	Mahad ..	Vinhere ..	12 2	12 2	..
Mangaon taluka.					
(14) Tale-Indapur.. ..	Tale	Indapur ..	9 2	9 2	..
(15) Mangaon-Govele ..	Mangaon ..	Govele .	4 0	1 1	2 7
(16) Mangaon-Nizampur.	Mangaon ..	Nizampur ..	5 6	5 6	..
(17) Nizampur-Patnus .	Nizampur ..	Patnus ..	3 0	3 0	..
Mhasla peta.					
(18) Mhasla-Wadawali ..	Mhasla ..	Wadawali ..	8 6	1 0	7 6
Murud peta.					
(19) Nandgaon-Birwadi .	Nandgaon ..	Birwadi ..	3 0	3 0	..
(20) Usroli-Talekhar .	Usroli.. ..	Talekhar ..	8 0	2 0	6 0
(21) Salav-Talekhar ..	Salav	Talekhar ..	8 0	3 0	5 0
(22) Shighre-Garambi ..	Shighre ..	Garambi ..	4 0	0 6	3 2
(23) Ekdara-Rajpuri ..	Ekdara ,	Rajpuri ..	3 6	1 2	2 4
Panvel taluka.					
(24) Kon-Kharpada ..	Kon	Kharpada ..	13 0	13 0	..
(25) Dande-Turade ..	Dande ..	Turade ..	4 3	4 3	..
(26) Panvel-Badhavwadi ..	Panvel ..	Badhavwadi ..	7 4	7 4	..
(27) Vahal-Kharpada ..	Vahal ..	Kharpada ..	12 0	12 0	..
(28) Panvel-Gulsande-Kharpada (section Turade to Apte).	Turade ..	Apte	3 6	3 6	..
Pen taluka.					
(29) Pen-Washi	Pen	Washi.. ..	3 5	3 5	..
(30) Hamrapur-Dadar ..	Hamrapur ..	Dadar.. ..	3 4	3 4	..

CHAPTER 7.

Communications.
ROADS.
Other District Roads.

TABLE No. 2—*contd.*

'OTHER DISTRICT ROADS' IN THE VARIOUS TALUKAS IN KOLABA DISTRICT.

Name of road	Starting point	Ending point	Total length	Metalled length	Un-metalled length
			M. F.	M. F.	M. F.
Roha taluka					
(31) Roha-Gophan-Murud	Roha	Murud ..	11 2	11 2	..
(32) Tambadi-Tale	Tambadi ..	Tale	4 0	..	4 0
(33) Kolad-Jamgaon-Kudli.	Kolad ..	Kudli ..	8 0	..	8 0
Shriwardhan peta.					
(34) Shriwardhan-Kolmandle.	Shriwardhan ..	Kolmandle ..	10 0	..	10 0
Sudhagad peta.					
(35) Pali-Bhira road, section: Pali-Nandgaon.	Pali	Nandgaon .	7 0	7 0	..
Uran peta.					
(36) Uran-Mora .. .	Uran . ..	Mora	3 0	3 0	..
(37) Uran-Karanja .	Uran	Karanja ..	2 2	2 2	..
(38) Bhendkhal-Shewa .	Bhendkhal .	Shewa ..	4 4	4 4	..
(39) Jasai-Vahal-Gavan .	Jasai .. .	Gavan ..	2 0	2 0	..

Road Development in Five-Year Plans.

The road development programme under the First Five-Year Plan followed the principle that roads which assist production were to be given a priority, while as regards village roads the broad aim was to connect more important villages with marketing and district centres. The programme initially contemplated construction and improvement of metalled and unmetalled roads and cement concreting of important roads having heavy vehicular traffic. The following roads were undertaken in this district in the First Plan:—

Name of Road	Length (Miles)	Expenditure Rs.
(1) Dande-Turade	4 34	2,48,041
(2) Chaul-Wave	3 30	74,421
(3) Diversion of Road near Mahad	4·55	2,30,704
(4) Diversion of Road near Pen	1·31	1,32,572
Total ..	13·50	6,85,738

CHAPTER 7. Communications. ROADS. Road Development in Five-Year Plans.

The road development programme under the Second Plan was, however, more far-reaching and envisaged a total outlay of about Rs. 28.4 lakhs. The following statement enumerates the works carried out by the end of the Second Five-Year Plan:—

TABLE No. 3

ROAD DEVELOPMENT PROGRAMME UNDER SECOND FIVE-YEAR PLAN IN KOLABA DISTRICT.

Serial No.	Name of the road work	Category	Length
1	Kharpada-Savroli Road	M.D.R.	11-0
2	Construction of approach road to bridge across river Amba at Pali on Nagothana-Pali Road.	M.D.R.	1-1
3	Construction of Alibag-Roha Road	M.D.R.	5-3
4	Improvement to Shriwardhan-Mahad-Ratnagiri Road.	M.D.R.	4-0
5	Construction of Kharpada Road	O.D.R.	4-1
6	Construction of Roha-Murud Road	O.D.R.	4-6
7	Construction of Kashele-Khandus Road	O.D.R.	4-1
8	Construction of Roha-Murud Road	O.D.R.	2-6
9	Construction of Nizampur-Patnus Road	O.D.R.	3-0
10	Construction of Wadawali-Dahivali Road.. ..	O.D.R.	4-1
11	Kalam Road	O.D.R.	3-0
12	Construction of Pali-Bhira Road	..	..

Being an important road and Government of India agreed to develop the West Coast road to the standard of an asphalted and fully-bridged road. The length of the road in Kolaba is 95 miles and 6 furlongs, out of which 28 miles and 4 furlongs were completed in the First Plan period at a cost of Rs. 24.25 lakhs. The remaining length was proposed to be completed by the end of the Second Plan at a cost of Rs. 43.82 lakhs. During the First Plan period roads to the extent of 122 miles were constructed by the District Local Board.

Construction of Bridges and Causeways.

During the First Plan bridges were constructed over the Pali-Khopoli road, Diversion road near Pen and the Mahad-Pandharpur road on the Savitri river. In addition bridges were constructed at Dharamtar, Jambhulpada and Pali. The completion of the bridge across the Dharamtar creek, which was built at a cost of Rs. 32.50 lakhs, marked the fulfilment of a long felt need of the district. The bridge over the Goregaon creek has added to the transport facilities in the district.

Ports and Harbours.

Kolaba district covers about 90 miles of the coastal line. As such port development might be calculated to improve the state of transport.

Accordingly, landing facilities at Shriwardhan were proposed to be improved. The Murud port is furnished with lights and storm-warning signals. The Revdanda Port is provided with cargo jetty, and Rewas with facilities for dredging.

Municipal Roads.

The municipalities in Kolaba have a meagre mileage of roads under their jurisdiction. Very few of the roads are asphalted, some are metalled, while a majority of them are unmetalled and become unserviceable in the rainy season. Actually in case of

CHAPTER 7
Communications.
ROADS.
Municipal Roads.

many of the roads it will be a misnomer to call them roads due to their extreme narrowness and curvings. The construction of roads is undertaken without any heed to the needs of town planning. The reason for such a state of affairs may be traced to the smaller size of the towns and paucity of funds with the municipal administration. There are a few good made roads in Panvel, Mahad, Alibag and Pen. Roads at the Matheran hill station are æsthetically built and pass through the thick forests and ever-green vegetation. They lead to the various points on the hill station. They present a picture of serpentine passes weeding their way over the edges of glorious mountain ranges. Automobiles and animal-drawn vehicles are prohibited at this hill station.

The statistics of road mileage as in 1958-59 were as under:—

Name of the Road	Total mileage		Metalled length		Un-metalled length	
	M.	F.	M.	F.	M.	F.
(1) Alibag*	7	0	7	0	..	
(2) Mahad	9	7	9	7	..	
(3) Matheran ..	30	0	12	0	18	0
(4) Murud	9	0	5	0	4	0
(5) Panvel†	8	2	7	0	1	2
(6) Pen‡	4	5	4	5	..	
(7) Roha	7	5	1	4	6	1

BRIDGES.

Since a considerable number of streams and rivers run through the countryside of Kolaba, it has been necessary in the interest of smooth and quick road transport to construct bridges and causeways over them. A number of bridges were constructed during the last decade. With the construction of the Dharamtar bridge over the Alibag-Khopoli road, Goregaon bridge over Shriwardhan-Goregaon-Lonera road, Roha bridge over Alibag-Roha road, Bhogeshwari and Amba bridges over the Bombay-Konkan-Goa road, etc., the long-felt needs of transport have been fulfilled.

The following statement (table No. 4) shows the details regarding bridges and causeways in charge of Buildings and Communications Department, Kolaba district.

Table No 5 gives the details regarding bridges and causeways in charge of the District Local Board, Kolaba district.

*Length of 4 furlongs was cement concrete in 1958.
†Cement concrete road was approximately 2 furlongs in 1958.
‡Length of 7 furlongs was cement concrete in 1959.

TABLE No. 4

BRIDGES AND CAUSEWAYS IN KOLABA DISTRICT.

Serial No.	Name of road and river	Mile No.	Name of the nearest village or town	Type of construction	Average height	Length	Breadth	Cost of construction (in rupees)	Year of construction
1	Alibag-Roha road—								
	(i) Kundalika river	Near Roha	Roha ..	Supported R. C. C. Slab bridge.	10′	848′	22′	5,18,584	1959-60
	(ii) Shenvi river..	3/4	Shenvi ..	Do. ..	16′	88′	22′	59,700	1956-57
2	Roha-Murud road *via* Gophan Chanera river.	11/2	Chanera ..	Do. ..	15′	69′	15′	24,000	1956-57
3	Mangaon Nizampur road, Kal river	2/6	Mangaon ..	Stone arched bridge	18′	150′	18′	N.A.	N.A.
4	Shriwardhan-Goregaon-Lonera road.								
	(i) Kal river	17/5	Goregaon ..	R. C. C. bridge 3 girders with beams.	40′	400′	22′	4,79,420	1961
	(ii) Shiv river	14/2	Madhegaon ..	Stone paved causeway ..	6′—6″	210′	20′	N.A.	N. A.
5	Mahad-Pandharpur road—								
	(i) Savitri river	3/5	Akala	Abutments and pillars with angle iron girders and R. C. C. slab with angled iron railings.	28′	330′	22′	2,00,000	Strengthened in 1952-53.
	(ii) N.A.	6/5	Bhava ..	Arched bridge	8′	125′	20′	N.A.	N.A.
6	Surul-Mahableshwar-Poladpur road—								
	(i) N.A.	46/7	Ada	Masonry arched bridge with R. C. C. slab.	6′	80′	20′	Do.	Do.
	(ii) Savitri	51/2	Poladpur ..	Masonry arched bridge with R. C. C. slab.	16′	160′	20′	Do.	1923

N.A.=Not available.

TABLE No. 4—*contd.*

BRIDGES AND CAUSEWAYS IN KOLABA DISTRICT

S. No.	Name of road and river	Mile No.	Name of the nearest village or town	Type of construction	Average height	Length	Breadth	Cost of construction (in rupees)	Year of construction
7	Mahad-Raygad road	2	Ladawali ..	Masonry bridge with R. C. C. slab.	12'	60'	16'	N. A.	This bridge is to be constructed against the dismantling of the old one.
8	Alibag-Khopoli road— ..								
	(i) Khandala river	3/1	Khandala ..	Stone masonry arched bridge	16'	70'	25'	N.A.	N.A.
	(ii) Sagaon river	4/1	Sagaon ..	Do. ..	16'	130'	25'	N.A.	1885
	(iii) Tinvira river	8/2	Tinvira ..	Do. ..	16'	130'	26'	N.A.	1826
	(iv) Dharamtar creek ..	13 to 13/2	Wadkhal ..	Steel worn girder	33'	1,041	24'	35,63,083	1958
	(v) Do. ..	13/6	Do. ..	R. C. C. Box	8'	45'	22'	3,93,959	1958
	(vi) Bhogeshwari river.. ..	18/6	Pen ..	Do. ..	18'	256'	22'	1,82,000	1948
	(vii) Balganga river	26/4	Kamarle ..	Arch type high level bridge..	10'	120'	18'	N.A.	N.A.
9	Wakan-Pali-Khopoli road—								
	(i) Amba river	4/7	Pali ..	R. C. C. slab	N.A.	256'	22'	N.A.	1956
	(ii) Tambath Nala	21	Jambhulpada	Do. ..	N.A.	210'	22'	98,885	1956
	(iii) Pedli river	8/2	Pedli ..	Lime masonry II sort ..	N.A.	146'	15'	26,000	1926

10	Alibag-Rewas road—								
	(i) Siddheshwar river ..	1/8	Varsoli ..	R. C. C. slab	22′	157′	25′	N.A.	1840
	(ii) Chondhi river	6/1	Chondhi ..	R. C. C. arched bridge ..	20′	186′	25′	N.A.	1840
	(iii) Saral creek	11/8	Saral ..	R. C. C. slab bridge	11′	64′	22′	N.A.	N.A.
11	Bombay-Konkan-Goa road—								
	(i) Patalganga river	55/2	Kharpada ..	..	..	..	..	..	..
	(ii) Bhogeshwari river ..	62/1	Pen ..	..	..	..	..	..	..
	(iii) Amba river	81/6	..	..	..	..	..	..	..
	(iv) Kundalika river	90/2	..	..	..	..	..	..	..
	(v) Savitri river	125/3	..	..	..	..	..	..	..
12	Neral-Kalamb road—								
	(i) Ulhas river	1/4	Dahivali ..	C. R. masonry pier and abutments with R. C. C. slab.	12-4″	85′	12′	24,740	1959
	(ii) Do. ..	1/8	Dahivali ..	C. R. masonry for abutments, face walls and piers and partly cement concrete floor and partly stone pavement.	4′	746′	14	N.A.	N.A.
	(iii) Poshir river	‑/6	Poshir ..	C. R. masonry pier and abutments with R. C. C. Slab.	11′	68′	12′	19,704	1959
13	Dande-Turade road—								
	(i) N.A.	3/5	Turade ..	C. R. stone masonry with wing walls and R. C. C. slab.	12′-6″	72′	17′	..	1959
	(ii) Nalla	1/3	Ris ..	C. R. stone masonry side walls with stone paving on the top.	4′-6″	166′	15′	..	1957-58

N.A.=Not available.

CHAPTER 7.

Communications.

BRIDGES.

TABLE No. 5

CAUSEWAYS IN KOLABA DISTRICT.

Serial No.	Name of road and river	Mile No.	Name of nearest village or town	Type of construction	Average height	Length	Breadth	Cost of construction (in rupees)	Year of construction
	Alibag Taluka.								
1	Kankeshwar Road	0/2	Choronda Kankeshwar.	R. C. C. slab and masonry piers.	18′	82′	12′	2,000	1935
2	Alibag-Revdanda Road	2/8	Sakhar	Steel girders and R. C. C. slab.	24′	185′	18′	N.A.	N.A.
	Pen Taluka.								
3	Gagode-Varsai Road	1	Varsai ..	R. C. C. slab and stone masonry.	8′	125′	8′	13,770	1952-53
	Panvel Taluka.								
4	Chikale Approach Road ..	0/4	Chikhale ..	Do. ..	10′	100′	9′	3,707	1934-35
5	Dapoli-Kunde-Vahal Road (Bhangarapada River).	0/8	Bhangarapada	Do. ..	11′	200′	10′	7,525	1954-55
6	Gadhe River	N.A.	Wakadi ..	Do. ..	9′	120′	8′	3,562	1935-36
7	Barapada Approach Road (Kalhe Nalla).	0/6	Barapada ..	Do. ..	8′	25′	12′	6,864	1954-55
	Karjat Taluka.								
8	Dahivali-Kadav Road	2/4	Vadap ..	R. C. C. slab	8′	40′	7′	3,790	N.A.
9	Karjat-Kondivade Road	2/6	Kondivade ..	Do. ..	8′	25′	10′	N.A.	N.A.
10	Karjat-Kashele Road (Ulhas River)	0/4	Dahivali ..	Do. ..	6′	450′	18′	N.A.	N.A.
11	Karjat-Kashele Road (Pej River)..	7/4	N.A. ..	Do. ..	6′	255′	22′	N.A.	N.A.
	Khalapur Taluka.								
12	Khalapur Main Road	0/1	Khalapur ..	Stone masonry R. C. C. slab..	18′	53′	12′	2,012	N.A.

CHAPTER 7.
Communications.
BRIDGES.

	Sudhagad Mahal.								
13	Amba River	N.A.	Amboli ..	R. C. C. slab	11′	79′	5′	4,376	1957-58
14	Walki River	Do.	Vakan Wadi	Do. ..	7′	78′	8′	4,539	1953-54
15	Dara River	Do.	Khadsamble	Do. ..	7′	66′	8′	4,121	1953-54
16	Amba River	Do.	Unhere ..	Do. ..	10′	60′	12′	9,332	1957-58
	Roha Taluka.								
17	Roha-Murmadi Road	4	Usar ..	Do. ..	6′	52′	10′	6,152	1955-56
18	Roha-Nagothana Road (Amba River	0/2	Nagothana ..	Rubble arched	20′	450′	12′	N.A.	N.A.
19	Roha-Kolad Road (Ganga River)	1/2	..	R. C. C. slab	4′-6″	200′	20′	N.A.	N.A.
	Mangaon Taluka.								
20	Tale-Indapur Road	2/2	Muthavli ..	R. C. C. slab	3′-3″	16′-6″	10′	N.A.	N.A.
21	Khandad-Nizampur Road ..	2/7	Khavdi ..	Arched bridge	9′-9″	150′	18′	N.A.	N.A.
22	Mangaon-Morbe Road (Kal River)	0/6	Mangaon ..	R. C. C. slab	10′	122′	12′	20,000	1955-56
23	Morbe Nalla	2/1	Morbe ..	Do. ..	10′	110′	12′	20,000	1956-57
	Mahad and Poladpur Talukas								
24	Mahad-Pachad Road	8	Vazdheli ..	R. C. C. slab and stone masonry	10′	48′	22′	14,556	1953-54
25	Nandgaon-Birvadi Road (Pot River)	2	Nandgaon ..	Do. ..	10′	86′	16′	13,643	1950-51
26	Kamble-Mhapral Road (Shivgaon-Nalla).	14	Shivgaon ..	Do. ..	5′	38′	16′	9,548	1953-54
27	Kapade-Deole Road (Ghodwadi River).	5	Ghodwadi ..	Do. ..	5′-6″	76′-6″	12′	8,390	1957-58
28	Karanjali-Kavil-Khind Road (Revtala River).	2	Revtala ..	Do. ..	7′	61′-6″	12′	14,108	1957-58
29	Havare-Savad Road	N.A.	Havare ..	Do. ..	6′-6″	72′	9′	4,694	1953-54
	Murud Mahal								
30	Mandle River	N.A.	Mandle ..	R. C. C. slab over stone masonry.	6′-10″	92′-3″	5′	6,666	1954
	Usroli-Valvati Road (Valvati River)	N.A.	Valvati ..	Do. ..	5′	89′	12′	4,994	1955

N.A. = Not available.

CHAPTER 7.
Communications.
BRIDGES.

TABLE No. 5—*contd.*

CAUSEWAYS IN KOLABA DISTRICT.

Serial No.	Name of road and river	Mile No.	Name of nearest village or town	Type of construction	Average height	Length	Breadth	Cost of construction (in rupees)	Year of construction
	Shriwardhan Mahal.								
32	Valvati-Aravi-Kondvali Road . .	1	Valvati . .	R.C.C. slab and stone masonry	8′	93′	13′	13,895	1954-55
33	Bagmandle-Dande Road	N.A.	Bagmandle . .	Do. . .	5′	51′	8′	4,001	1956-57
34	Shriwardhan-Goregaon Road . .	2	Jasvali . .	Do. . .	5 -3″	43′	12′-6″	5,304	1955-56
35	Guldhe-Bapoli Road	1	Guldhe . .	Do. . .	7′	40′	10′	4,427	1954-55
36	Bhardoli Approach Road . .	1	Bhardoli . .	Do. . .	8′	65′	8′	8,000	1957-58
37	Borli-Dive Agar Road	1	Dive Agar . .	Do. . .	6′	18′	12′	3,950	1956-57
38	Velas-Adgaon Road	2	Adgaon . .	Do. . .	5′	17′	18′	1,900	1957-58
39	Shriwardhan-Jasvali-Kolmandle Road.	4	Bapvan . .	Do. . .	6′	52′-6″	12′	9,076	1958-59
	Mhasla Mahal.								
40	Mangaon-Mhasla Road	N.A.	Deoghar . .	Do. . .	8′	116′	12′	17,980	1954-55
41	Mangaon-Mhasla Road	N.A.	Ghonse . .	Do. . .	7′	89′-6″	12′	12,620	1954-55

N. A. = Not available.

A considerable number of streams, rivers and creeks criss-cross the district with the result that through vehicular traffic becomes well-nigh impossible at places where there are no bridges. In order to facilitate the transhipment of goods and passengers at such places ferries are maintained by the district authorities.

In exercise of the powers conferred by the Bombay Ferries and Inland Vessels Act, 1868, the Government vested all the ferries in the District Local Board, Kolaba. It auctions the. ferry services. The ferry owners are allowed to levy tolls at the rates fixed by the District Local Board.

The following statements show the perennial and seasonal ferry services in this district.

TABLE No. 6

PERENNIAL FERRIES.

Taluka	Name of ferry	Income for 1960-61	Creek or river
		Rs. nP.	
Alibag ..	Sakhar ..	475 00	Creek.
Do. ..	Theronda ..	13 33	Do.
Do. ..	Thal Naogaon ..	200 00	Do.
Do. ..	Varsoli Chalmala ..	583 33	Do.
Do. ..	Mankule ..	1 66	Do.
Do. ..	Sambri ..	6 66	Do.
Pen ..	Rave Kopar ..	16 66	Do.
Do. ..	Bendese Koleti ..	16 66	Do.
Do. ..	Rave Sai ..	13 33	Do.
Do. ..	Rave Kelavane ..	13 33	Do.
Do. ..	Jite Rave ..	10 00	Do.
Do. ..	Dadar Vasheni ..	6 66	Do.
Mangaon ..	Mandad ..	13 33	Do.
Mahad ..	Dasgaon ..	500 00	Do.
Do. ..	Tol Bk. ..	136 66	Do.
Do. ..	Kosbi ..	10 00	Do.
Do. ..	Shedao ..	40 00	Kal river.
Do. ..	Ambet ..	26 66	Creek.
Shriwardhan ..	Kuravada Hareshwar ..	900 00	Do.
Murud ..	Revdanda Salav ..	5,500 00	Do.
Do. ..	Rajpuri Mhasla ..	50 00	Do.
Roha ..	Gophan Chavare ..	27 00	Do.
Uran ..	Bhendkhal Khopte ..	2,050 00	Do.
Do. ..	Naoghar Kalai ..	233 33	Do.
Do. ..	Sheve Nhave ..	70 00	Do.
Do. ..	Karade Gulsande ..	18 00	Do.
Do. ..	Pagote Borkhar ..	20 00	Do.
Do. ..	Rewas Karanja ..	550 00	Do.
	Total income ..	11,501 60	

CHAPTER 7.

Communications.

FERRIES.

TABLE No. 7

SEASONAL FERRIES.

Taluka	Name of ferry	Income for 1960-61 Rs. nP.	Creek or river
Sudhagad ..	Ambivali Unhere ..	3 00	Amba river.
Do. ..	Vave Haveli ..	6 00	Do.
Do. ..	Tiware Bherav ..	16 00	Do.
Mahad ..	Birwadi ..	1,000 00	Kal river.
Do. ..	Nate ..	30 00	Gandhari river.
Do. ..	Shahaberi ..	1,705 00	Savitri river.
Do. ..	Dahivad ..	6 00	Kal river.
Do. ..	Walan ..	5 00	Do.
Poladpur ..	Poladpur ..	25 00	Savitri river.
Do. ..	Lohare ..	20 00	Do.
Roha ..	Ganga ..	5 00	Ganga river.
Do. ..	Khar Padum ..	10 00	Kundalika river.
Mangaon ..	Vadgaon ..	150 00	Vadgaon river.
Do. ..	Nandvi ..	18 00	Creek.
Karjat ..	Done Nicop ..	55 00	Ulhas river.
Do. ..	Dhamote Malegaon ..	40 00	Do.
Do. ..	Kolhare Pimpaloli ..	80 00	Do.
Do. ..	Jite Kolhivali ..	80 00	Do.
Do. ..	Bandivali Bhirdole ..	12 00	Do.
Do. ..	Kalamb ..	97 00	Khandsai river.
Panvel ..	Chiple Akurli ..	15 00	Gadhi river.
Do ..	Vichumbe ..	5 00	Do.
	Total income ..	3,383 00	

The figures of income show the importance of the respective ferries as means of transhipment of goods and passengers.

All the ferries are country crafts. They are manned by three to six boatmen.

VEHICLES IN TOWNS.

Transport within the municipal towns in this district is not of material importance. There are very few automobile vehicles. Most of the traffic consists of vehicles which come from outside. Scores of motor trucks from Bombay and Poona ply through the towns and business centres.

Vehicles are classified into four categories, *viz.*, (1) motors, (2) tongas, (3) bullock-carts, and (4) bicycles, according to the motive power used for their locomotion. The following statement gives the number of vehicles in the various towns as in 1958-59:—

Category	Alibag	Mahad	Shriwardhan	Murud	Panvel	Pen	Roha
Motors ..	41	28	20	15	78	65	23
Tongas ..	12	2	..	23	N.A.	7	N.A.
Bullock-carts ..	78	55	250	212	N.A.	180	87
Bicycles ..	200	200	284	700	N.A.	N.A.	117

N. A. = Not available.

CHAPTER 7.

Communications.

VEHICLES IN TOWNS.

Bullock-Carts.

At Matheran there are 71 rickshaws which are drawn by men, and they vary in their size and structure from those plying at Nagpur. In addition there are many horses owned by the local dwellers which they give on hire to the tourists.

In the rural as well as urban areas of this district bullock-cart has been the most important vehicle from very ancient times. This is attributable to the fact that bullock-cart is very convenient to the farmers to carry their goods and implements.

However, the small units of holdings prevalent in this district do not permit many a cultivator to own a pair of bullocks and a cart. Hence, the number of bullock-carts is less in this district.

RAILWAYS.

Railway Line.

Bombay-Poona.

The Bombay-Poona broad gauge line of the Central Railway enters Kolaba district at Neral junction, 54 miles from Bombay. This section was opened for traffic in 1856. In its south-east stretch of about 21 miles in the district there are three stations, *viz.*, Neral 54 miles from Bombay, Bhivpuri Road 58 miles and Karjat 62 miles. The line begins its ascent of the picturesque and panoramic hills of the Khandala Ghat after running some distance from Karjat. The portion of this line falling in Kolaba district, however, runs through a more or less even countryside with small patches of paddy land on both the sides.

The track is open for through as well as local trains' traffic. Some of the through trains are—

(1) Deccan Queen, (2) Poona Mail (3) Poona Express, (4) Deccan Express, (5) Poona-Bombay Janata Express, (6) Madras Mail, (7) Madras Express, (8) Tri-weekly Madras Janata Express, (9) Bombay-Dhond-Manmad Passenger, and (10) Bombay-Poona Passenger.

In the local section there is a regular train service between Karjat and Bombay and Karjat and Kalyan. During the year ending 31st March, 1957 the number of passengers booked at the three stations was as follows:—

Neral 1,74,350; Bhivpuri Road 78,628 and Karjat 2,85,234. The following is the statement of the quantity and destinations of the chief items of export from Neral and Karjat during the same year.

	Name of Commodity	Quantity (in Mds.)	Principal Destinations
Neral	Charcoal ..	52,018	Bombay Port Trust (Stores), Poona and Nasik.
	Rice ..	30,864	Poona, Wadi Bunder, Kalyan, Southern Railway, *via* Poona.
Karjat	Rice	6,044	Pandharpur, Southern Railway *via* Poona, Barsi and Bombay.
	Charcoal ..	1,51,125	Bombay Port Trust (Stores), Poona, Sion and Ghatkopar.
	Sand	34,246	Lonavala and Bhivpuri.
	Firewood ..	6,990	Poona, Bombay and Dehu Road.
	Timber ..	17,452	Poona, Kalyan and Ambarnath.

CHAPTER 7.
Communications.
RAILWAYS.
Railway Line.
Neral.

From Neral starts the Matheran Light Railway ascending the forest-clad Matheran hills in a ziz-zag way, elevating the passengers sitting in the tiny beautiful carriages to realms of excitement and make them enjoy the glorious beauty of the spot. This station is equipped with all passenger amenities, *viz.*, first, second and third class waiting rooms with modern facilities, refreshment rooms and tea stalls. There is a narrow gauge loco-shed and a workshop with three diesel locos and four steam locos.

Bhivpuri Road.

This station is not provided with amenities to passengers. The Andhra Valley Power Supply Co., has its power-house at a distance of 9 miles from the station.

Karjat.

This is a junction station. The Karjat-Khopoli branch line emanates from Karjat which is surrounded by Sahyadri hills and enjoys the vicinity of the Khandala Ghat. The Station is provided with first and second class waiting rooms on both the platforms with all modern facilities. There is also a refreshment room and a tea stall.

Karjat-Khopoli-Railway Route.

This route emanates from Karjat on the Bombay-Poona railway line, and runs a distance of almost 9 miles. The countryside through which it passes is uneven, hilly, and full of panoramic and scenic beauty. It runs in a ziz-zag way. The Poona-Bombay road with a steep downward gradient from Khandala to Khopoli cuts across the railway line.

This broad gauge single line was opened for traffic in 1856. It connects Khopoli, an important industrial centre, with the main line of the Central Railway. The important industries at Khopoli are Tata Hydro-Electric Power House. the Paper and Pulp Factory, and Alta Laboratories Private Limited.

The stations on this line are Palasdhari, Kelavli, Dolavli, Lowjee and Khopoli. The number of passengers booked at the stations in th year ending March, 1957 was as follows:—Palasdhari 7,000; Kelavli 9,010; Dolavli 8,357; Lowjee 14,575 and Khopoli 14,835. In the same year, from Khopoli 6,482 maunds of rice was sent to Southern Railway *via* Raichur, 3,16,723 maunds of charcoal to Bombay Port Trust Stores, Poona, Kirkee and Dombivli; 7,650 maunds of timber to Poona. Bombay Port Trust Stores, and Thana; 2,183 maunds of paper to Nagpur, Kanpur and Wadi Bunder; 1,25,182 maunds of rice to Barsi, Latur, Nanded, Sholapur and Parbhani.

Matheran Hill Light Railway.

This light railway line was constructed by M/s. Adamji Pirbhoy in 1907 and was worked by an agency called the Matheran Steam Light Tramway Co. Ltd., Bombay. The Government authorised the construction, maintenance and working of the line by the promoter, while Government land was provided free of cost. This line was afterwards taken up by the Great Indian Peninsula Railway from April, 1948. Under regrouping of the Indian Railways in 1951, it was grouped under the Central Railway. As regards the details of construction, the permanent way consists of 30 lb. flat-footed steel rails laid on half-round teak and other wooden sleepers. The sharpest curve is of 48 feet radius.

Matheran Hill Light Railway.

It starts from Neral and runs in the southern direction to climb the Matheran Hill. It passes over the edges of picturesque hills and is like the thread of a screw. There are steep curves which give a very beautiful view of the natural scenery. Some portion of it is covered with clusters of trees. Its way near the Block Station near Panorama Point is through a superbly picturesque avenue.

Matheran station is at a distance of 13 miles from Neral and about 66 miles from Bombay. In between Neral and Matheran there are two stations, *viz.*, Jummapatti 4 miles and Water Pipe 7 miles from Neral. In addition to these permanent stations there are three more Block Stations, *viz.*, Mandgaon, Magazine Point and Panorama Point which are opened only in the season to facilitate the passenger traffic.

Rail-motors, tiny carriages, with steam or diesel locomotives are run on this line.

Matheran.

Matheran, the nearest hill-station to Bombay and Poona, is situated at a height of 2,490′, the highest point being 2,600′ above mean sea level. It has historic importance also. Shivaji's forts of Prabalgad and Pebkilla are monuments of the great heritage. The lovely points at Matheran are Alexandra, Rambag, Chowk, Olympic, Echo, Honeymoon, Charlotte, Malet Spring, Artist, Hart, Panorama, Garbat and Monkey.

Unlike other large stations, Matheran is very shady with clusters of trees spreading around. There are several cosmopolitan hotels of Indian and Western styles. Recently a Holiday Camp has been opened by the Government, which is conducted by the Public Works Department of Kolaba district. In 1956-57, as many as 37,458 passengers were booked from Matheran Station.

Diva-Panvel-Uran-Apta Railway Route.

The construction of this railway was formally inaugurated on February 1, 1962 at Panvel. The following paragraphs give the history of the project and the details of the alignment.

The Diva-Panvel-Uran-Apta Project forms a part of the Diva-Dasgaon Railway project. The latter dates back to 1894, when the Southern Maratha Railway Company undertook an investigation for construction of a metre gauge line from Karad to Ulwa (on the south-eastern side of the Bombay Harbour). But no developments took place and the interest in the scheme also waned. In 1918, the project was revived and the Railway Board ordered a detailed survey to be carried out for a metre gauge line linking Karad and Chiplun with Ulwa. This survey was carried out during 1919—22. At about the same time (1920), the Railway Board entertained the idea of having a broad gauge line as an extension of the then Great Indian Peninsula Railway. And as such, Diva was considered to be a convenient starting point. The detailed survey was completed in 1927, but as the estimated cost of construction at the time was considered to be high and the line did not appear to be remunerative, the construction was not sanctioned by the Railway Board. The idea of construction of this railway line, however, gained ground with the progress of the Five-Year Plans.

CHAPTER 7.

Communications.

RAILWAYS.

Diva-Panvel-Uran-Apta Railway Route.

The scope of the project covers the construction of a broad gauge line between Diva and Apta (25.82 miles), along the Diva-Dasgaon alignment, with a branch line from Panvel to Uran (17.63 miles). The total length of the proposed line is, therefore, 43.45 miles. Of the total, a length of 6.77 miles is in Thana and the rest in Kolaba district.

After Diva, the proposed line runs along Bombay-Poona road on the east side of the Parsik range. There are two stations on this line, *viz.*, Taloja and Panvel. The branch line to Uran takes off the Panvel-Apta line about a mile south of Panvel and turns west towards Uran with Jasai as a station in between.

The estimated cost of the project is Rs. 395 lakhs.

It could well be claimed that with the inauguration of the Diva-Panvel-Uran-Apta railway, a new era of development and prosperity is being opened up in northern Kolaba, turning it practically into a suburban area of Bombay.

PORTS.

At the time of publication of the old Gazetteer of Kolaba district, water transport was very important. In the absence of good made roads, transport through waterways was the most convenient and the cheapest. Though there are a few sea ports, most of them are situated in navigable creeks. By the time the Portuguese found their way in India, Revdanda was a harbour of much consequence. It was not exposed to the violent westerly winds. However, in course of time it was filled with sediment, and lost its utility as a harbour. The Dharamtar pier was built in 1868 at a cost of £1,653 (Rs. 16,530)*. The boats of about 60 tons[1] could navigate up to the Dharamtar pier. At ordinary high tides, boats of 15 tons could pass to Nagothana, 14 miles south. The Shepherd Ferry Steamers used to ply daily from Bombay to the Dharamtar pier.

In course of time many of the old ports, *viz.*, Antora, Alibag, Nagothana were filled with sediments and remained only tortuously navigable, while many others lost their utility and importance as no attempt was made to clear the sediment. Endeavours to clear the ports were prevented by considerations of excessive cost.

The following is the description of some of the notable ports in this district.

Mora.

Mora, 7 miles from Bombay, is situated on the shore of the creek just opposite to Bombay harbour. It is 2½ miles from Uran. The famous caves of Elephanta are 3 miles from Mora by sea.

At Mora there is a pier belonging to the Landing and Wharfage Fees Fund, while there is a small jetty at Elephanta for embarking and disembarking of passengers.

* Gazetteer of Bombay Presidency, Vol. XI, 1883.

[1] *Ibid.*

CHAPTER 7. Communications. PORTS. Mora.

It is not approachable to big steamers even at high tides as mud has accumulated at the mouth of the creek. There are, however, three motor launch services, *viz.*;

(i) Shrikrishna Motor Launch Service,
(ii) Mandva Ferries Private, Ltd.,
(iii) E. H. Marine Transport, Co.,

running between Mora and Bombay. Besides, passenger transport is also carried on in country crafts which are licensed under the Bombay Minor Ports Passengers Rules. The number of passengers embarked and disembarked at Mora is given below:—

	No. of Passengers	
	Embarked	Disembarked
1958-59 ..	.. 2,31,518 ..	.. 1,43,442
1959-60 ..	.. 1,37,755 ..	.. 1,36,240

Commercial Importance.

Import trade is on a very small-scale. Gunny bags, cement, abrasive grains, rice, wheat, kerosene and coal ash are imported from Bombay and Karanja. Salt, the main item of export, is sent to Bombay and the ports to the south. There is no foreign traffic from Mora.

Karanja.

Karanja, situated at the entrance of the Karanja creek, is one of the good ports in this district. All goods meant for Karanja are chiefly taken by *Machwas* and are unloaded at Karanja jetty. There are four jetties in the creek, one each at Karanja, Nagothana, Antora, and Rewas.

The passenger steamers coming from Bombay call at Rewas in Karanja creek, but do not touch Karanja port. The passenger traffic from Karanja to Rewas is carried through ferry *machwas*. There is a *dharmashala* at Karanja.

The commercial importance of Karanja is attributable to the export trade of rice, salt, fish and firewood.

Ulwa.

Ulwa is situated at the Panvel creek and is at a distance of 6 miles from Panvel. There is a wharf at Ulwa. The old pier is in a dilapidated condition. This port is not approachable to big steamers. There are two seasonal sailing vessels for passenger traffic. Mostly these vessels are used for carrying vegetables and fruits to Bombay. There is a *dharmashala* at Ulwa.

The chief goods exported from Ulwa are fruits and vegetables, rice, grain, salt, firewood and sand; while kerosene, Mangalore tiles and cement are imported.

Rewas.

Rewas is situated at the Rewas creek which provides a ready passage for boats into the open sea in front of Karanja, and it is only two hours' sail to Apollo Bunder, Bombay. The pier of Rewas was built between 1864 and 1869, and was about 2 miles south of Rewas. Now there is a wharf at Rewas.

Steamers up to 300 tons can touch this port. The Bombay-Dharamtar passenger services run *via* Rewas. The port is provided with facilities such as waiting shed, potable water, etc. It is used for passenger traffic only.

CHAPTER 7.

Communications.

PORTS.

Mandva.

Mandva, situated on the Mandva creek, is not a convenient port. It is not accessible to large vessels. There is a passenger service in small boats between Bombay and Mandva. There is a natural facility for landing but no proper jetty. Cargo boats have to be anchored at some distance from the shore. Even then a considerable quantity of rice is embarked for the Bombay market from which it is only about 10 miles away. This port has, however, lost its commercial importance as most of the goods traffic is diverted to road transport since the construction of the Dharamtar bridge.

Dharamtar.

Dharamtar port is on the right bank of the Amba river (i.e., Dharamtar creek) and is 10 miles from its mouth. As far as the pier of this port the creek is at all times navigable. Steamers up to 200 tons can approach this port. Dharamtar upstream navigation is difficult. At ordinary high tides, boats of 15 tons, and at spring tides, boats of 25 tons can go to Nagothana, 14 miles east.

Steamer services ply daily between Bombay and Dharamtar.

Revdanda.

Situated at the Revdanda creek, Revdanda port was formerly a good harbour. In the 16th Century when the Portuguese settled down on the western coast of India Revdanda was a port of much consequence. In course of time it was silted, and hence, lost its former utility.

The port is approachable in the fair season to small cargo boats and country crafts. Its commercial importance has, however, depleted since the construction of the Dharamtar bridge.

Murud.

The port is situted near Ekdara village on the Rajpuri creek. The wharf is at Khora. This port provides landing facilities to steamers, and is approachable to steamers up to 250 tons. Steamers plying on the Bombay-Dabhol route touch this port in the fair season, *viz.*, between October and May. On an average about 1,000 passengers embark and about 2,000 passengers disembark at the port in a month. The port is provided with a waiting shed and facility of potable water for the travelling public.

This port commands a considerable volume of export trade in coconuts and betel-nuts since olden times. Imports consist of food-grains, grocery, mineral oils, cement, tiles, etc.

Rajpuri.

The Rajpuri port is situated on the Rajpuri creek. Steamers and vessels up to 250 tons can approach this port in the fair season. There is a jetty which provides landing facilities for cargo and passengers. The Bombay-Dabhol steamer services run *via* Rajpuri.

Shriwardhan.

Shriwardhan is perhaps the most convenient port in Kolaba district. It is situated on the main sea. There are two jetties, one near the Custom House and another at Bhendi Bunder. It is approachable to big steamers also.

Steamers of the Bombay Steam Navigation Co. (Private) Ltd., call at this port on their 'up' and 'down' voyages twice a day *en route* to Dabhol. About 100 to 150 passengers are booked daily at Shriwardhan. Amenities such as waiting shed lighted with petromax, and potable water are provided.

CHAPTER 7.

Communications.

PORTS.

Commercial importance of this port is gradually increasing. Imports consist mainly of food-grains, grocery, tiles and cement while cocoanuts, betel-nuts and firewood are exported. As bauxite deposits are found to exist in the hinterland there is also a possibility of the export of bauxite ore from this port in the near future.

TRAVEL AND TOURIST FACILITIES.

The State Government has built inspection bungalows, travellers' bungalows and district bungalows intended for the use of touring officers and the travelling public. Fees at a lower rate are charged for occupation of the bungalows by touring officers, while the travelling public are required to pay slightly higher rates.

There are inspection bungalows at Borli-Mandla, Karjat, Kashid, Khamgaon, Khopoli, Matheran, Mahad, Mhasla, Murud, Pen, Salav and Shiroli, and district bungalows at Chowk, Dasgaon, Indapur, Matheran, Mhasla, Nagothana, Panvel and Uran. There is a travellers' bungalow located at Alibag and a forest bungalow at Roha. The Government have provided nine holiday camps for the travelling public at Matheran. The holiday camps are well furnished with modern equipment. They are available on payment of a moderate rent to the public. The Superintending Engineer, Buildings and Communications Department, Bombay, is the controlling authority.

PUBLIC TRANSPORT

State Transport.

In the absence of any railway in this district, except the few miles of Central Railway from Neral to Karjat and a little onwards, road transport has been the principal means of inland passenger transport. With the advent of automobile vehicles a network of road communications was developed, and there emerged a number of private bus owners who ran services between distant places. But their working was far from satisfactory. Consequent upon the very keen competition which existed among the private bus owners, the business soon became uneconomic, and the standard of the services was poor. Necessary amenities were not provided to the travelling public and rules of safety were hardly observed. In order to fetch better returns they very often used to accommodate a number of excess passengers and caution in driving was by no means frequent. Injury to life and limb became regular occurrences. The travelling in private buses became an hurdle. Life was always in jeopardy. Incidents of buses overturning due to rash driving were frequent and passengers suffered bodily and monetarily. The relations between employers and employees were also strained because of the poor wages the employees got.

This state of affairs was incompatible with the ideals of a Welfare State. Hence, the then Government of Bombay embarked on a policy of nationalisation of road transport, and set up a statutory public corporation called the Bombay State Road Transport Corporation in 1949. For administrative convenience, the entire State was divided into divisions, which covered one or more districts.

The nationalisation of passenger services in Thana division, which covered Kolaba district, was started in April, 1950 with headquarters at Bombay. The headquarters were shifted to Thana in February, 1957.

CHAPTER 7.

Communications.

PUBLIC TRANSPORT.

State Transport.

The statement given below indicates the various routes in operation, route mileage, frequency of 'Up' and 'Down' trips and the average number of passengers travelled per day per trip in this district. Some of the routes are inter-district routes, and as such pass through other districts in the division: —

TABLE No. 8

STATE TRANSPORT ROUTES IN KOLABA AS IN 1959.

Serial No.	Name of route	Route mileage		Number of trips		Average No. of persons travelled per day per trip	
		M.	F.	Down	Up	Down	Up
1	Alibag-Dharamtar	13	0	11	11	43	40
2	Alibag-Rewas *via* Thal	22	6	2	2	72	40
3	Alibag-Revdanda	11	4	7	6	38	45
4	Alibag-Nagaon	5	0	2	2	6	20
5	Bombay-Goregaon *via* Dharamtar..	115	2	1	..	59	..
6	Bombay-Mangaon *via* Dharamtar..	107	6	1	..	62	..
7	Bombay-Tale *via* Dharamtar ..	110	3	1	1	61	77
8	Bombay-Roha *via* Nagothana ..	91	1	1	..	67	..
9	Bombay-Mahad	121	6	2	3	58	59
10	Bombay-Pali	89	4	1	1	76	65
11	Bombay-Mahad *via* Dharamtar ..	125	2	..	1	..	58
12	Bombay-Pen	63	0	1	1	72	56
13	Bombay-Roha	94	5	1	..	67	..
14	Chirner-Uran	15	5	1	1	31	37
15	Dharamtar-Roha *via* Nagothana .	26	1	2	1	41	47
16	Dharamtar-Tale	41	4	1	1	51	42
17	Dharamtar-Nagothana	15	7	1	1	51	40
18	Dharamtar-Nizampur	44	6	1	1	53	56
19	Dharamtar-Pali	22	7	1	1	32	43
20	Dharamtar-Morbe	43	2	1	1	45	47
21	Dharamtar-Rewas	17	6	1	1	36	39
22	Goregaon-Bombay	112	4	1	..	62	..
23	Indapur-Dharamtar	34	5	1	1	49	31
24	Karjat-Pen *via* Khopoli and Chowk	36	4	3	3	72	80
25	Karjat-Pali *via* Chowk .. .	40	5	1	2	65	90
26	Kolad-Dharamtar	26	5	1	1	40	35
27	Kalyan-Panvel	21	1	1	1	42	43
28	Karjat-Siddheshwar *via* Pali ..	42	7	1	..	73	..
29	Karjat-Chowk	6	0	1	1	13	13
30	Mangaon-Bombay	104	2	1	..	68	..
31	Mangaon-Goregaon	8	2	1	1	22	35
32	Mahad-Kapada	17	1	1	1	41	63
33	Mahad-Dharamtar	57	0	3	2	45	50
34	Mahad-Dharamtar *via* Goregaon ..	61	0	2	2	74	77
35	Mahad-Dasgaon	6	1	3	3	33	29
36	Mahad-Konzar	11	0	3	3	43	36
37	Mahad-Nizampur *via* Goregaon ..	27	0	1	1	61	97
38	Mahad-Roha *via* Goregaon ..	41	0	1	1	87	99
39	Mahad-Birwadi	8	0	2	2	27	28
40	Mahad-Varandh	13	2	1	1	39	56
41	Mahad-Vinhere	19	0	2	2	43	39
42	Mahad-Bombay *via* Goregaon ..	127	0	..	1	..	57
43	Mahad-Nate	5	0	1	1	6	27
44	Mahad-Dharamtar *via* Goregaon..	51	2	1	..	50	..
45	Panvel-Mumbra	16	0	19	17	51	49
46	Panvel-Mumbra *via* Town.. ..	17	0	4	6	50	38
47	Panvel-Dharamtar	25	2	3	3	57	47

CHAPTER 7.

Communications.
PUBLIC TRANSPORT.
State Transport.

TABLE No. 8—*contd.*

STATE TRANSPORT ROUTES IN KOLABA AS IN 1959—*contd.*

Serial No.	Name of route	Route mileage		Number of trips		Average No. of persons travelled per day per trip	
				Down	Up	Down	Up
48	Panvel-Pen	20	4	4	4	38	35
49	Panvel-Uran	15	3	9	10	41	33
50	Panvel-Khopoli	22	7	1	1	26	58
51	Panvel-Lonavala	30	4	1	1	77	64
52	Panvel-Karjat	16	7	5	5	47	46
53	Panvel-Apta *via* Kapada	18	3	1	1	44	61
54	Panvel-Thana	22	6	3	2	52	48
55	Panvel-Thana *via* Town	23	6	..	1	..	43
56	Panvel-Chirner	13	4	1	1	36	36
57	Panvel-Ulwa	7	7	3	3	26	25
58	Panvel-Jasai	8	7	1	..	19	..
59	Panvel-Gulsunde	11	4	1	1	30	42
60	Pali-Siddheshwar	2	2	1	2	6	5
61	Pen-Dharamtar	4	6	3	3	36	38
62	Pen-Washi	4	0	2	2	29	26
63	Pen-Roha *via* Dharamtar	38	24	1	1	76	92
64	Pali-Parali	10	6	1	1	34	36
65	Pali-Nagothana	7	1	2	2	34	29
66	Pen-Pali *via* Dharamtar	27	5	1	..	30	..
67	Poynad-Rewas	15	6	1	1	32	34
68	Panvel-Uran *via* Gavan	19	3	1	1	30	35
69	Roha-Nagothana *via* Kolad ..	19	2	1	1	52	65
70	Roha-Mahad	37	6	1	..	50	..
71	Rewas-Kankeshwar	11	6	1	..	20	..
72	Rewas-Kankeshwar *via* Kihim ..	13	6	2	3	25	29
73	Rewas-Alibag	14	6	7	6	38	39
74	Rewas-Alibag *via* Hashivare ..	17	6	1	1	52	38
75	Rewas-Alibag *via* Mandva ..	15	6	..	1	..	45
76	Rewas-Naogaon *via* Akshi ..	21	0	3	2	31	49
77	Rewas-Sonavane	9	4	3	3	28	33
78	Rewas-Revdanda	26	2	5	6	46	45
79	Rewas-Ramraj	30	2	2	2	59	70
80	Satghar-Rewas	6	1	3	3	20	27
81	Thana-Mahad	99	2	1	1	74	65
82	Uran-Jasai	6	5	..	1	..	26

Amenities for Passengers.

The State Transport plies spacious and well-ventilated buses. Amenities to and convenience of passengers are carefully looked after. Overcrowding is not permitted. Facilities for booking and reservation are made available at important bus stations such as Panvel, Pen and Mahad, which are also well-equipped with decent and spacious waiting rooms, refreshment rooms, fruit stalls and sanitary arrangements. The Mahad and Panvel stations are equipped with rest-houses and spacious platforms. The bus stands at Alibag, Goregaon, Khopoli, Nagothana and Roha come next as regards the amenities to passengers, such as waiting rooms, canteens, sanitary arrangements and booking offices. In addition there are waiting rooms at the bus stops at Dharamtar, Indapur Karjat Pali, Revdanda, Tale, Uran and Wadkhal.

CHAPTER 7.

Communications.

PUBLIC TRANSPORT.

On special occasions like fairs and *melas* extra buses are provided. A box containing first-aid equipment is kept in every bus and the conductor is trained in first-aid methods.

Goods Transport.

In early 1953, the State Transport authorities of Thana division decided to undertake transport of goods. During the course of the year the undertaking expanded considerably. The divisional authorities entered into a number of casual contracts for goods transport, the important among them being the transport of timber at Panvel and transport of material required for construction of the bridge at Dharamtar. They also entered into contracts for the transport of material for road construction at Panvel and building materials. They were, further, party to the contract for transportation of food-grains on behalf of Government.

The State Transport authorities in this division have established a reputation in this field of activity. The system of booking parcels and their delivery is well-suited to the requirements of the customers. This activity is, however, slack in the monsoon.

Welfare Activities.

The State Transport authorities also undertake to provide for the welfare of their staff. Under the housing scheme ten residential quarters have been constructed at Panvel. Sports are encouraged and money is allocated every year for the recurring expenditure towards the purchase of sports material. Arrangements have been made for indoor and outdoor games such as chess, carrom, volley-ball and badminton at all the units. Annual sports meets are held and the employees participate in the zonal and inter-zonal sports.

There is a dispensary at the headquarters of the division to provide medical aid to the employees and their families.

Quarterly bulletins in Marathi are published and issued *gratis* to the employees. A library is provided at the divisional office at Thana and also at Panvel and Mahad. There are reading rooms at all depots. Radio sets are installed at Panvel and Alibag depots.

The State Transport Workers' Union, affiliated to the Indian National Trade Union Congress, is recognised by the State Transport Corporation as a union for seeking redress of the workers' grievances.

ASSOCIATIONS OF TRANSPORTERS.

Since the nationalisation of passenger transport in 1950, the State Road Transport Corporation has been undertaking the transport of passengers, and as such operations of private transporters are prohibited except on very few routes in this district. The private owners of passenger services are allowed to run their vehicles over some unmetalled roads. Goods transport, however, still remains in the hands of private transporters. A large number of goods transport vehicles owned by the transporters in Bombay run through this district. The Maharashtra Transport Union, Panvel, is the only association of transporters of which information is available.

CHAPTER 7

Communications

ASSOCIATIONS OF TRANSPORTERS.

The Maharashtra Transport Union has 20 vehicles under its command. The area of operation of the Union's vehicles extends over Kolaba, Ratnagiri and Satara districts and Bombay and Poona cities. The period between October and May is a period of brisk business. It is reported that in the brisk season the number of vehicles falls short of the requirements. Hence the available vehicles with the association are required to run to capacity load during the peak season.

POST OFFICES.

Kolaba district is divided into three divisions for the administration of post and telegraph offices. The first division comprising Uran mahal is affiliated to the Bombay Division of Posts and Telegraphs. There is one sub-post office and four branch post-offices in this division. The second division comprising Panvel, Karjat and Khalapur talukas is affiliated to the Thana Division of Posts and Telegraphs. There are six sub-post offices and 14 branch offices. The remaining talukas of the district are in the Ratnagiri Division. There are 18 sub-post offices and 69 branch offices in this division.

Thus, there are 25 sub-post offices and 87 branch offices in the entire district. The sub-post offices provide postal as well as telegraphic facilities.

RADIO COMMUNICATIONS.

Realising the importance of radio as a medium of communication the Government of Maharashtra has made applicable to this district the Rural Broadcasting Contributory Scheme. Under this scheme the Directorate of Publicity provides radio sets to rural institutions like grampanchayats and municipalities in semi-urban areas. The Directorate not only installs the sets but also provides for their maintenance and servicing. Dry batteries are provided to the battery radio sets. Technical aid cannot be availed of from private agencies.

The radio sets are exclusively meant for the use of the public and the parties concerned are required to tune radio programmes relayed from the All India Radio, and especially the programmes for the villagers and workers.

For the installation of the set the parties concerned are required to contribute Rs. 150 for an electric set and Rs. 170 for a battery set. In addition, they have to contribute Rs. 60 for 'maintenance' which is inclusive of provision for battery and radio licence fee.

The benefits of this scheme are availed of to a considerable extent in Kolaba district. In June, 1960 there were as many as 61 radio sets installed under this scheme, the largest number of them, *viz.*, 13 being in Panvel taluka. The following is the list of villages in the various talukas where radio sets were installed up to June, 1960.

Talukas (1)	*Villages* (2)
Alibag ...	(1) Kihim, (2) Poynad, (3) Shahabaj, (4) Shahapur, (5) Thal, (6) Novedar-Naogaon, (7) Veshwi, (8) Pedhambe, (9) Saral, (10) Zirad.
Karjat ...	(1) Karalewadi, (2) Khandas.

CHAPTER 7.

Communications.
RADIO COMMUNICATIONS

Talukas (1)	Villages (2)
Khalapur	... Wavandhal.
Mahad	... (1) Birwadi, (2) Dasgaon, (3) Walan Bk., (4) Walan Kh.; (5) Mohadshedan, (6) Varandh.
Mangaon	.. Tale.
Mhasla	... Ambet.
Panvel	... (1) Gavan, (2) Kolkhe, (3) Kamala, (4) Nahare, (5) Palaspe, (6) Nawade, (7) Kambothe, (8) Kon. (9) Chawane, (10) Taloja, (11) Karanjade, (12) Rodpali, (13) Panvel.
Roha	... (1) Warasgaon-Kolad, (2) Nagothana, (3) Medha, (4) Roha, (5) Killa, (6) Bhatsai, (7) Shedsal.
Pen	.. (1) Rave, (2) Versai, (3) Washi, (4) Dadar, (5) Johe, (6) Jite, (7) Kamarli, (8) Vakrul.
Sudhagad	... (1) Pali, (2) Rabgaon, (3) Chotwade, (4) Shiloshi, (5) Mahagaon.
Shriwardhan	Shriwardhan.
Uran	.. (1) Chirner, (2) Vindhane, (3) Aware, (4) Punade, (5) Sarde, (6) Vasheni.

CHAPTER 8—MISCELLANEOUS OCCUPATIONS

CHAPTER 8.

Miscellaneous Occupations.

INTRODUCTION.

THE FOREGOING CHAPTERS HAVE DEALT WITH THE IMPORTANT SECTORS OF THE ECONOMY such as agriculture, industry trade and transport, etc. They however, do not amply exhaust its economic activity. This chapter is hence intended to complete the remaining core by including in it an account of such economic pursuits as have not been dealt with. It is not, however, feasible nor is it necessary to incorporate all of them—especially those, which hardly contribute anything, except supporting a few heads here and there, towards the economy of the district. The purport of this chapter, therefore, is to describe only a few selected occupations, as specified below:—

(i) Hotels and restaurants,

(ii) Boarding and Lodging,

(iii) Tailoring,

(iv) Hair-cutting saloons,

(v) Laundering,

(vi) Pan and bidi-making,

(vii) Bakery,

(viii) Bicycle-repairing,

(ix) Sweetmeats-making,

(x) Rice-pounding, husking and flour grinding,

(xi) Domestic services,

(xii) Religious profession,

(xiii) Medical, Legal and Teaching professions.

In order to obtain a broad picture of these pursuits, a sample survey was conducted in 1960. The survey may be considered as adequately extensive and representative too; since firstly, it comprised a fairly large coverage of establishments of each type of occupations; secondly, it referred to as many places as possible in the district; and lastly, in a given area, it selected units of all sizes—big, medium and small, thereby retaining its representative character. The data was collected on the salient features of the occupations such as accessories, tools and equipment, capital requirements, production, marketing, finance, income, pattern of expenditure, etc., and the results of these findings follow in

CHAPTER 8. Miscellaneous Occupations.

subsequent pages. Furthermore, an historical account of employment provided by the various occupations is also given, wherever possible, in the respective sections, in order to give a clear picture of changes in the pattern of employment that may have been effected since the publication of the Old Gazetteer.

HOTELS AND RESTAURANTS

Except perhaps in a very small village, a tea-shop or a similar establishment has made its appearance in almost all parts of the district. Its general get-up is determined by the purse of the clientele, local or otherwise, in its purview. Thus, we have a number of tea-shops in the district which fall into numerous categories. There are the tea-shops that serve nothing else but tea. Others are engaged in selling hot and cold beverages with eatables, and in a few cases, they also serve meals mostly on the rice-plate system. These can be classified as rural and urban, as both of them exhibit characteristics alien but peculiarly their own. The former, apart from their small size, are usually ill-equipped and, in general, present a shabby appearance. They keep a limited quantum of eatables whose durability is assured; prepare fresh items hardly once a day, concentrate more on serving tea and sell it cheap. The latter are usually found to be better equipped and make a presentable appearance. They keep a large variety of eatables, dry and fresh both alike, and in contrast to the former, appear to be heavily busy and business-like. A tea-shop, in its smallest type, found commonly in rural areas of the district, assumes the form more or less of a tea shop, where villagers halt for a sip of tea with milk or without, with sugar or gur, as the case may be. Two or three benches constitute its furniture, a few utensils and a little crude crockery make its equipment and the saleable articles consist of tea and a few items like bread, cheap biscuits, etc. But what is more striking in such a shop is the centrifugality of jobs in one man who acts as a proprietor, cashier, accountant, manager, cook, and as service-boy as well. Furthermore, it is so placed that it is pretty difficult to disclose its identity as a hotel. Thus, we have in the district, a large variety of hotels scattered all over from a fairly good restaurant at Panvel to a small tea shop in extreme rural parts of the district.

A survey was conducted in order to obtain an idea about accessories, tools and equipment, position of labour, etc., in the occupation. At the time of our survey, the number of establishments of the type stood at 7 in Alibag and at 5 in Mahad, as under:—

Name of the ward	Alibag town	Mahad town
I	1	1
II	1	1
III	3	1
IV	1	2
V	1	...
Total	7	5

CHAPTER 8.

Miscellaneous Occupations.

HOTELS AND RESTAURANTS.

Our sample survey was restricted to a few establishments at Pen, Panvel, Mahad, Alibag, Karjat and Uran in the district and, the results were based thereon, so as to give a correct picture of the occupation and throw sufficient light on various aspects thereof.

The occupation appears to have provided employment to 50 persons in 1891 which multiplied itself about forty times in 1951, as can be seen from the following table[1]:—

Year	Number of persons engaged in the occupation
1891	50
1901	*
1911	546
1921	884†
1931	896
1941	*
1951	1,944

At the time of our survey, the number of hotels and restaurants stood at 19 in Alibag and at 20 in Mahad. The following table shows the distribution of establishments of these places, in 1959:—

Name of the ward	Alibag town	Mahad town
I	2 ..	..
II	6 ..	2
III	6 ..	6
IV	1 ..	8
V	4 ..	4
Total ..	19 ..	20

The survey was confined to Panvel, Pen, Mahad and Alibag towns and half a dozen establishments in each town were selected for the purpose. The results obtained thereof can be estimated to render a realistic picture of the general character of this occupation, or in other words, of the position of accessories, labour, tools and equipment and net income among other things.

[1]The figures include employment provided by Boardings and Lodgings.

*The figures of occupational distribution of population are not obtainable in the Censuses of 1901 and 1941.

†This figure does not cover the district fully. It is exclusive of employment in the Janjira State, the same being not obtainable in the Census of 1921.

CHAPTER 8. Miscellaneous Occupations. HOTELS AND RESTAURANTS. Accessories.

Accessories consist of rice, wheat, gram flour (*besan*), semolina (*rava*), ghee—almost invariably the *vanaspati*, ground-nut oil, condiments and spices, vegetables, onion, potato, tea powder, sugar and milk among others. The extent of consumption of these articles increases naturally with the growth in the size of establishment and the smallest type of a rural hotel in the district is said to consume accessories worth a thousand rupees per annum, whilst the expenditure of a big establishment on the same item for a similar period can be said to mount up to thirty times as much.

Tools and Equipment.

As furniture, the use of benches appears to be very common in a rural hotel and, that of chairs and tables, in an urban hotel. Wherever possible, decorative mirrors are hung or fitted. But in most cases, the furniture used is only of an ordinary type and lacks proper maintenance. Utensils to prepare, store and serve the stuff fresh and dry and a small crockery are all rarely enough to meet the need. The amount locked up in tools and equipment varies from a few hundred rupees, in small hotels, to often more than four thousand rupees in big hotels, though the latter are few and far between in the district.

Capital.

Capital in the establishments is either fixed or working, the former being invested in tools and equipment, in the main part, and the latter, in raw materials and other expenditure of a recurring nature with the exception of wages. As tools and equipment are those of an ordinary quality and probably aim at keeping the things going, the amount locked up in the industry as fixed capital is found to be fairly limited. Likewise, a rare occurrence of costly and delicious dishes and a predominance of cheap and common items in the menus are among the factors that lead to bring for the establishments a restricted turnover and hence a limited working capital. The statistics collected in the sample survey of a few establishments also corroborate a similar conclusion, as can be seen from the following figures:—

Fixed and Working Capital of Hotels and Restaurants (1960)

Name of the Place.	Fixed Capital	Working Capital
	Rs.	Rs.
Alibag ..	750—3,000	200—1,170
Mahad ..	1,000—5,700	350—1,375
Panvel ..	250—3,000	150—1,500
Pen	1,500—6,000	450—800

Labour

The employment of the establishment consists of usually one, but in some cases, more than one cook and servants such as attendants or waiters whose duty it is to serve orders, both indoor and outdoor, of customers, and a few boys employed to clean tables, wash utensils and crockery, clean furniture, flooring, etc., or for any other work, as the case may be. The number of persons in

CHAPTER 8. Miscellaneous Occupations. HOTELS AND RESTAURANTS. Labour.

each category is naturally determined by the size of an establishment. Thus, in some cases, a person or two are found to attend to multifarious jobs necessary for the conduct of the establishment. This peculiar feature of the industry has earlier been referred to as centrifugality of jobs. It is not uncommon to find that a proprietor with the members of his family conducts the whole unit, small as it is, and the entire picture can be depicted as a "Co-operative operation" of the family. Usually, the principle of division of labour is allowed to function in its own way, as the entire work is split and distributed among the various members of the establishment; but all the same, it does not form itself into a water-tight compartment and allows for a bit of laxity in the assignment of work, as and when the emergency demands it. Labour in the industry can be classified as skilled and unskilled. Probably, a cook represents the former, and all others, the latter category. Naturally, a cook is paid more than all other labourers. The following figures indicate the wages paid to employees of hotels and restaurants:—

Monthly Wages Paid in Hotels and Restaurants

(In rupees)

Kind of Labour	Panvel	Pen	Mahad	Alibag
Cook	40—60	35—58	30—51	35—54
Other Labourers ..	15—50	13—42	15—40	16—55

Besides the emoluments given above, the labourers are given meals, snacks and tea twice a day. Although it is true that members of the establishment have to put in daily not more than eight hours net, of actual work, they are found to be busy, somehow or other, from early morning till late at night. Thus, the terms of payment offered to labour in the industry appear to be far from satisfactory. No surprise, therefore, that the labour halts in one establishment for pretty short time only. The migratory character of labour is further aggravated by the neighbourhood of Bombay. All the same, it is important to note that no dearth of labour supply is felt in this pursuit owing to the existence of a large number of the under-employed and the unemployed in the ambit of these establishments.

Turnover.

With a limited class of clientele depending, in the main part, on unremunerative agricultural pursuits, the scope of menus is bound to restrict itself to a few items of snacks with hot and cold beverages. A small number of establishments located at motor-stands or at important places in the district have a brisk turnover, in some cases, exceeding a hundred rupees per day. But in general,

CHAPTER 8.

Miscellaneous Occupations.
HOTELS AND RESTAURANTS.
Turnover.

the business appears to be rather shy, as can be seen from the daily turnover of a few establishments in the district, in 1960:—

Daily turnover of Hotels and Restaurants.

Name of the place	(In rupees)
Alibag	11—65
Panvel	10—84
Pen	18—40
Mahad	13—73

Income and Expenditure.

According to the findings of the sample survey, the net income of the establishment ranges from Rs. 100 to Rs. 1,000 per month. Generally, the net margin in the industry works out to about forty per cent of the amount spent on raw materials and varies with the nature of the season. Thus, in the festivals or at the time of local fairs, the business becomes brisk and more prospective; but in the rainy season, it turns dull and yields returns hardly enough to keep the things going. During the harvest time, the business of rural hotels reaches its peak and earns to the proprietors a good income; but the same is warded off as soon as the boom period ends and the period of general depression for farmers resumes its way.

Accessories, wages and rent constitute the important items of expenditure. Of these, raw materials alone can be said to consume at least half of the total expenditure. In contrast to urban hotels, rural hotels in the district spend, on establishment charges, a small portion of total disbursements. Most establishments are found in rented premises and rent of these varied from Rs. 15 to Rs. 180 per month, depending on space, decency and ventilation but more particularly on the location of the place. The establishments covered by the survey paid on wages from Rs. 40 to Rs. 250 per month, as employment therein seemed to consist of from three to fifteen heads.

Thus, hotels and restaurants in the district seem to carry on profitably and economically but not efficiently. The pace of growth of these establishments during the past few years is a self-explanatory evidence to prove that the industry is profitable. But where unseemliness prevails more as a rule than an exception, modern methods of business are hardly employed and where business outlook (a point which cannot be ignored) is almost absent, the industry must be considered as ill-managed. It appears, however, that with a gradual elevation in the economic status of farmers and free movement of passenger traffic as a result of up-to-date transport and communications in the offing, one can expect that the industry will make a head way in the course of years to come.

BOARDING AND LODGING.

Boarding houses are few as compared with hotels and restaurants, but boarding and lodging houses are still fewer in the district Whereas the former are located at almost all places with a fairly

BOARDING AND LODGING.

good traffic-passenger or goods, the latter hover round the taluka quarters of the district. Boarding houses, where exists a provision for meals without lodging, assume different forms in the district. Thus, there are a number of restaurants serving partly as boards. For, besides serving snacks and beverages, they provide for meals on rice plate or full meal basis. A few *khanavalis* in a number ranging from unity at some places to half a dozen and even more at others, serve as real boards by providing for meals twice a day on membership or non-membership system. But very few places in the district are equipped with boarding and lodging facilities, and even where the latter exist, their state of maintenance is not satisfactory.

Accessories.

Accessories consist of food-grains, condiments and spices, ground-nut oil and ghee—more commonly the *vanaspati* and vegetables in a vegetarian, and in addition to these, fish, mutton and eggs in a non-vegetarian boarding. The extent of consumption of raw materials depends upon turnover of the establishment. Our sample survey based on a few establishments at Pen, Panvel, Alibag, Mahad and Roha put the value of raw materials consumed at from Rs. 150 to Rs. 300 per month.

Tools and Equipment.

Chairs, small dining tables and *pats* (low stools) are used for dining purpose. A few benches to provide seats to visitors are placed in an outer apartment which usually opens up to the dining hall. In a normal boarding, chairs and dining tables are substituted by a few benches, and in a small type, *pats* (low stools) are used for dining and a boarding gives more or less an appearance of a village house with a provision of a fairly good number of members to dine in it. In fact, the use of furniture in regard to its nature, extent, etc., is found to vary greatly from one establishment to another in response to the volume of business done by it. Dishes, bowls and pots enough for cooking and storage are among the common utensils whose stock depends on the size of an establishment. A lodging house in the district is equipped with a small number of cots—iron and wooden, a few mattresses, pillows and bed-sheets together with the requirements of a boarding as stated earlier, for every lodging house has invariably a boarding branch attached to it. The amount spent on tools and equipment varies more or less with the size of an establishment. Thus, it was from Rs. 1,000 to Rs. 2,300 in a boarding and from Rs. 1,200 to Rs. 4,000 in a boarding and lodging.

Capital.

The fixed capital of both a boarding and boarding and lodging house is determined by the nature and extent of furniture and utensils they may keep in the course of business. It requires to be renewed at short intervals, as cooking utensils, dishes and bowls, etc., have to be replaced as soon as they become worn out and cannot be used any longer. Furthermore, where a boarding also provides for lodging, a few more items such as mattresses, pillows, bed-sheets, mirrors, etc., enter for replacement. The working capital is absorbed, in a large measure, in the purchase of raw materials, but a part of it is often secured by obtaining cash

CHAPTER 8.
Miscellaneous Occupations.
BOARDING AND LODGING.
Capital

advances from customers on a coupon or membership system. In a lodging business, addition to working capital is only meagre, because a larger initial investment by way of fixed capital for equipping the tenements with modest furniture, is enough to sustain its business for a good number of years. As revealed by the sample survey, capital was brought in by the proprietor through his personal resources and, where the amounts were borrowed, the scale of borrowings was small, running only in a few hundreds. Friends and relatives made a composite source of borrowing and the rate of interest that obtained thereon appeared to be almost negligible. The following figures give the amount invested as both fixed and working capital by establishments covered by the survey:—

Name of the place	Fixed capital in rupees	Working capital in rupees
Alibag	300—1,500	450—1,200
Mahad	1,100—4,500	500—1,650
Panvel	750—5,500	410—1,650
Pen	1,500—6,000	425—800
Roha	500—3,100	300—700

Labour.

The establishments engage a greater number of persons than hotels and restaurants in the district, although, within the scope of the former, the demand for labour varies in response to their capacity to absorb it. Broadly speaking, labour in this occupation consists of a small ladder extending from a cook to a band of attendants. Thus, a fairly big unit has in its employ more than a dozen persons representing different ranks—from a cook to a sweeping boy. The medium unit is often found to employ persons numbering half a dozen and more. A small unit works with from three to five employees: but in its smallest type, the proprietor conducts his small business with the assistance of family members. No difficulty is usually experienced in securing labour, and in many cases, a proprietor is found to recruit, besides a few persons which he takes locally, from among the paraphernalia consisting of the members of his family, near or distant relatives and acquaintances. Generally, each person is entrusted with a specific job to render performance of the entire work in a smooth and compact manner. Wages are not uniform throughout the district but obtain in variation from one place to another, as can be seen from the following figures:—

	Monthly wages in rupees			
	Alibag	Mahad	Panvel	Pen
Cook	45—65	40—60	45—63	38—55
Other servants	20—43	20—45	10—40	18—37

CHAPTER 8.

Miscellaneous Occupations.

BOARDING AND LODGING

Labour.

In addition to the emoluments mentioned above, every employee is provided with meals, snacks and tea twice a day. Although each employee is expected to do net eight hours of work per day, in actual practice, however, except a few hours, he is busy throughout the day in a boarding; whereas, in a lodging business, he may have to attend to the visitors likely to knock in at any odd hours at night. Thus, considering the nature and extent of work, it is evident that the terms of payment offered to labour are far from satisfactory and, more often than not, this is reflected in the migration of labour to a similar or any other more prospective occupation.

Turnover.

Boardings or *khanavalis* prepare food daily twice, once in the morning and then in the evening. Food may be vegetarian or otherwise. It is sold on rice-plate or full meal basis, membership or non-membership system. Generally, a rice-plate is available at from six to ten annas, additional items, if served, being charged extra. The rate per full meal varies from twelve annas to a rupee, depending usually on the standard of food assured by the establishments. Both boardings and restaurants serving as boards stipulate prescribed timings as to when their customers are expected to receive food. Usually, the hours extend from 9-30 a.m. to 12-30 p.m. and again from 7 p.m. to 9-30 p.m. in the former, and from 10-30 a.m. to 2 p.m. and again from 7 p.m. to 10-30 p.m. in the latter. Thus, restaurants prove to be complementary to boardings in serving local customers and more particularly visitors landing at a time when boardings may be closed to them. Restaurants can serve a part of the food out of a few items of snacks. Probably, this keeps restaurants at an advantage over boardings in providing food to customers for longer hours. A lodging house has to look after the lodging arrangement of the lodger by providing him a cot, a mattress, a pillow and a bed-sheet but not a chaddar, arranging for a bath and by giving tea once in the morning. Charges for the same vary from eight annas to a rupee per cot for a day's or overnight stay and have usually to be paid out in cash. In general, business of the boardings in the district is dull except in a few establishments situated at Mahad and Panvel, the nerve-centres of trade and in other towns such as Pen, Alibag and Roha among others of a fairly good traffic. Our sample survey gives the daily turnover of a few boardings in the district as under:—

Name of the place	Daily turnover (In rupees)
Alibag	20—53
Panvel	18—25
Pen	25—42
Mahad	20—76
Roha	15—35

Where a provision for a lodging arrangement exists in a boarding, the turnover steps up by an amount ranging from Rs. 5 to Rs. 15 per day.

CHAPTER 8.
Miscellaneous Occupations.
BOARDING AND LODGING.
Income and Expenditure.

These establishments earn a net income of roundabout twenty per cent of the total expenditure incurred on raw materials. Our sample survey disclosed that the net profit varied from Rs. 200 to Rs. 1,100 per month. It appeared that the profit-earning capacity of these establishments was less than that of hotels and restaurants and that, within a limited capital, vegetarian boards could be run more profitably than non-vegetarian boards. The latter perhaps showed an increase in the turnover but without a collateral rise in net returns therefrom. Non-vegetarian boards number less than vegetarian boards.

Of the total disbursements, more than half are allocated to raw materials. Wages and rent stand next in importance in the expenditure pattern of the establishments. Most of these are to be found in rented premises, the amount of rent varying from Rs. 20 to Rs. 200 per month. The sample survey revealed that the total outlay on wages varied from Rs. 70 to Rs. 300 per month.

Boardings in the district are by and large found to serve local customers ; but where these are situated at ports, motor-stands or at any other nerve-centres of traffic, their clientele is composed of persons whose halt at these places is bound to be short. Lodges are generally occupied a little longer, the tenure extending from a few hours to a day or two. Sales representatives and advertisers, small traders in agricultural produce and stray visitors constitute their clientele. Although the movement of traffic has been on the increase during the past few years, the district has failed to improve boarding and lodging arrangements in it. Usually, customers rush in during the full season extending from November to the end of May. But this does not speak of a happy state of maintenance of these establishments and, instead, explain the meagre boarding and lodging facilities that obtain in the district.

TAILORING.

Tailoring shops have penetrated deep into urban as well as rural economy of the district. The tailor has been since long an indispensable unit to the society and has established himself in all parts of the district. Yet, there are a few small villages in the district where the tailor has not crept in but is, all the same, accessible to the villagers within a radius of a mile or two. The distribution of tailors in the district thus appears to be fairly satisfactory. But a conservative attitude to the profession, an apathetic mind to accept renovated techniques of stitching, outfitting, etc., and a lack of business perspective have all combined to obscure the path of his progress during the past many decades in the district. The profession is characterised by its traditional nature, as most of those who have taken it up are Hindus belonging to the Shimpi community. A few tailors are found to add a small income by retailing a few articles kept in a small depot preferably attached to the tailoring shop. A few others derive a small income from an agricultural holding measuring a few gunthas or so. Yet, a majority have none of these to supplement their income and are compelled to lean exclusively on their earnings from the profession. The unskilled tailor is a peculiar category to be found commonly at small villages in the district. He knows no stiching beyond a waist-coat and a bodice and makes a

precarious living. The medium-skilled tailor is seen to centre round bigger villages and to undertake stitching of shirts, pants, underwears and pyjamas among other articles. The skilled tailor whose entity is restricted to big towns appears to be adept in the art of tailoring and seems to have specialised in stitching clothes of males, females and children. Yet, there exists at any place—may be a village or a town—a combination of tailors possessed with variegated skills of stitching.

The occupation has been an important avenue of employment. The following figures give the number of persons engaged in the occupation:—

Year	Number of persons engaged in the occupation
1891	479
1901	*
1911	552
1921	451[1]
1931	632
1941	*
1951	869

At the time of our survey, the establishments at Alibag and Mahad towns numbered 38 and 25, respectively, and were distributed as under:—

Specification of the ward.	Alibag town.	Mahad town.
I	1	3
II	15	7
III	22	9
IV	..	4
V	..	2
Total	38	25

Our sample survey was confined to most of the important towns in the district, wherein detailed information was collected with respect to raw-materials, tools and equipment, capital requirements, *inter se*. The results of our findings follow in subsequent pages.

*No occupational statistics are avilable for these years.

[1]This figure does not cover the district fully. It excludes employment in the Janjira State, the same being not obtainable in the Census of 1921.

CHAPTER 8.

Miscellaneous Occupations.
TAILORING.
Accessories.

Accessories available locally are composed of a few articles such as thread, buttons, canvas-cloth and needles. The amount spent on accessories together with establishment charges varies in accordance with their turnover, and the same, in the case of those covered by the survey, varied from Rs. 5 to Rs. 50 per month.

Tools and Equipment

The tailor is generally established in a small tenement or a *varandah* of a house, as the case may be, with a sewing machine, a pair of scissors and a measure tape. It is also not uncommon to find, though in a few cases, more than one machine but usually two, occupied by an equal number of tailors working at the same place side by side but independently. Of the tools and equipment, a sewing machine involves the bulk of the expenditure as it costs from Rs. 250 to Rs. 400. The establishments covered by the survey spent on tools and equipment an amount ranging from a few hundreds to a thousand rupees. The tailors, who could ill-afford to buy a new machine purchased a second hand machine or used it on a rental basis. A few benches arranged perpendicularly to each other, a chair usually worn-out and dilapidated and a mat or two to serve a flooring provide the seating arrangement to customers. The tailor works all alone and, in most cases, without the help of paid assistants and, even where he draws on this help, the latter number usually not exceeding one or two. In a village, he has to perform an additional duty of having to attend to a few selected houses to collect orders, take measures, receive cloth and finally, to deliver stitched articles. In a town, however, as customers visit the shop, the pressure outside the shop is, though not done with, minimised to a great extent. But this covers only a preliminary part of the work, whether done at the shop or outside, and the main piece of work consists in cutting the cloth, an operation that demands utmost skill on the part of the tailor, and stitching the articles. The tailor resumes his work in the morning and continues it till late in the evening, leaving a few hours of rest in the afternoon. Thus, his total attendance at the shop may amount to about ten hours but the net working hours would not exceed six a day. Where paid servants are engaged by the tailor, they are usually given stitching work and the work of cutting the cloth is usually undertaken personally by the owner, as on it depends the quality of stitching as a whole. The remuneration payable to the paid employees is generally fixed on a contract or a piece-rate basis and, in a few instances, on a salary-basis. But wages per paid labourer average about Rs. 45 per month, in either way. Except the brisk season, when the tailor occupies the sewing machine all the day and even during late hours at night, he is for the most part of the year seen pass his time without adequate work.

Turnover

Shirts, pants, trousers, coats, waist-coats, blouses and bodices make the usual items of stitching. It is common knowledge that all tailors cannot stitch with equal efficiency. Nevertheless, the average standard of stitching does not appear to be far from satisfactory, probably because the tailors have hardly acquired a specialised training in tailoring, and whatever skill they may be having has come to them through practical experience. Thus

the persons intending to take up the profession serve apprenticeship under a tailor for a year or two and a limited tailoring skill thus passes from one generation to another. In small villages in the district, tailoring has been more or less a neglected profession and probably associated with a poor living. The average stitching charges in the district are given below:—

Name of the article	Stitching Charges (in rupees)
Shirt (full)	1- 0-0
Shirt (half)	0-10-0
Pant (full)	2- 8-0
Pant (half)	1- 8-0
Pyjama	0- 8-0
Blouse	0- 8-0
Bodice	0- 4-0
Coat	5- 0-0

The tailor's output of work depends upon the situation of his shop, whether in a village or in a town, whether in a central place or otherwise or on the work that may be available at the place as also on his capacity to deliver the goods to the satisfaction of his clientele. Whereas in a village, the daily output of work amounts to worth a rupee or two, subject to the maximum of five rupees, the same is found to range from five to fifteen rupees, in a town. But in rare cases, it extends up to twenty-five rupees. The following table shows the output of work per month at a few places in the district:—

Name of the place	Output (in rupees)
Pen	210—600
Matheran	150—390
Karjat	240—570
Uran	180—480
Panvel	200—750
Alibag	135—675
Mahad	210—600

Income and Expenditure.

Rent is perhaps as important an accessory in the expenditure pattern of the tailoring establishments. In a small village, where the tailor opens up a shop by allowing it to occupy a part of his residence which may be a small tenement or a corridor, the establishment entails no expenditure on rent and, even where it is paid, the same works out to a rupee or two and, in rare cases, up to five rupees per month. In a town, however, it forms quite a significant item of expenditure as the amount spent on rent

CHAPTER 8.

Miscellaneous Occupations.

TAILORING.

Income and Expenditure.

ranges from five to twenty-five rupees usually but, where the location of the place is decent and favours business, it steps up to sixty rupees per month. Another but perhaps equally important item of expenditure is provided by repairs. to and renewals of sewing machines. After the first few years of full utility, sewing machines demand a little repairing here and there which may mean a small disbursement of a recurring nature and, as years grow, machines or parts thereof have to be substituted or renewed which may mean a heavy burden of expenditure in that particular year on the tailor. Thus, leaving a small margin for accessories, rent, repairs, renewals, etc., the tailor earns a net income of from Rs. 100 to Rs. 400 per month, but usually very few tailors earn a net income of over Rs. 200 per month. In fact, in a village his earnings average from Rs. 40 to Rs. 250 per month but, in most cases, the earnings do not go beyond Rs. 150 per month.

It is true that the tailor is one of the indispensable components of the society. Yet, not a few souls are found to complain of the profession as one not warranting good dividends, naturally because by taking it up they have sunk into a sad economic plight. The picture of a decent, well-equipped tailoring firm managed by expert tailors in a most up-to-date manner so rendered by a thorough application of the fundamental principles of business is much of an uncommon thing in the district. The tailor in the district has passed all these years without contributing towards the elevation of his economic status. A slight increase, brought about by enhanced stitching rates in his income is merely warded off by a disproportionate rise in cost of living. No surprise, therefore, that this profession should be associated with a monotonous pursuit and stamped as one of an unremunerative character. Although due to a low purchasing power of the clientele, the profession does not seem to better the *status-quo* in villages, it leaves ample scope for earning good dividends to the tailor, provided he goes about it in a scientific manner.

HAIR CUTTING SALOONS.

The barber has been a part and parcel of the social life all over. So, he is seen even in remote parts of the district. His ways of serving the society are indeed novel. Thus, wherever possible, he sets up permanent shops or hair-cutting saloons; or else, with a bag which is a miniature mobile saloon, knocks at the doors of his customers. Yet, for all this benevolence, the society reciprocates him by placing his seat on a low rung of its ladder. It is only in recent years that this occupation is losing the stigma attached to it in the past. Any person who has the initiative, enterprise and aptitude to take up to this occupation can do so in a most up-to-date manner sought after by the people of the locality. The units in the form of establishments are more a distinct feature of the urban parts than of the rural parts of the country. But it appears that with the exception of a few big towns having a population of more than fifteen thousand, the units everywhere are run on a small scale by artisans who are hardly adept in the art of their pursuit. It is only in big towns that the establishments are found to be well-equipped with furniture, light and fans, radio-sets and, in a few cases, with mechanical appliances, too. The general

CHAPTER 8.

Miscellaneous Occupations.
HAIR CUTTING SALOONS.

advance on the technical side in the course of years also seems to be reflected in the get-up of the hair-cutting saloons which are found to be provided with chairs of latest designs, mirrored walls, better toilet service and perfected machines, power-run in a few cases. Besides, the entire lay-out of the shops is arranged aesthetically, stress being given on its cleanliness and, above all the presentable appearance of the artisans does certainly contribute towards increasing the glamour of the establishments. The modern customer is not happy with a dilapidated chair or a fading out mirror or with an out-dated machine. What he wants is a cushioned chair to sit on, a fine glass ahead to look at, a smooth puff of powder round the face, a dainty hand squeeze of oil to soften the hair growth and a silent machine to carry out the hair-cutting operation. Naturally, this has enhanced the cost of equipment and, in general, the expenditure on establishment. It appears thus, that radical changes have taken place in respect of pattern, employment, equipment, income, etc., of this occupation. The sub-joined table shows the number of persons engaged in this occupation during the last sixty years:—

Year	Number of persons engaged in the occupation
1891	1,419
1901	*
1911	1,191
1921	985†
1931	1,132
1951	1,022

At the time of our survey, the number of establishments amounted to 14 at Alibag and 15 at Mahad, wardwise distribution whereof is given below:—

Specification of the Ward	Alibag town	Mahad town
I	..	2
II	4	3
III	7	6
IV	2	2
V	1	1
VI	..	1
Total	14	15

*The figures of occupational distribution of population are not obtainable in the Census of 1901.

†This figure does not cover the district fully. It is exclusive of employment in the Janjira State, the same being not obtainable in the Census of 1921.

CHAPTER 8.

Miscellaneous Occupations.

HAIR CUTTING SALOONS.

In the course of the survey, establishments of all sizes—medium, small and big—operating at the selected towns of the district such as Mahad, Pen, Panvel, Roha and Alibag among others were contacted. Following are the results of our findings.

Accessories.

The establishments do not seem to incur any expenditure on accessories except a small amount on cosmetics such as pomade, snow, face powder, scented oil and soaps, etc. But the itinerant barbers in the district are found to carry on with old practices which forbid the use of cosmetics and require nothing beyond a simple soap and coconut oil.

Tools and Equipment.

A few pair of scissors, a razor and cropping machines are all the things that a person requires in the course of this pursuit. Whereas an itinerant barber can carry on with one set of these tools, a hair-dressing establishment must keep more than one set so as to be able to attend to a number of customers simultaneously. A shop is usually equipped with a few chairs, tables and mirrors which are hung on the walls. In a majority of establishments, the furniture used is one of a simple type and just enough to serve the purpose. It is only in a few establishments that it consists of revolving chairs and dressing tables often provided with mirrors among other amenities. Our sample survey disclosed that the cost of tools and equipment, in a small shop, was about Rs. 300. In a medium shop, the same was found to be about Rs. 500, but in a big shop, it exceeded a thousand rupees. The owners were inclined to invest more in tools and equipment with a view to giving a good appearance to the shop. Probably, this tendency can be traced to the craze for decency insisted upon by customers.

The occupation does not require a large capital investment since the latter represents only such disbursements as are involved in the purchase and maintenance of tools and equipment. Formerly, when a hair-dressing establishing was absent, the intinerant barber would carry on with an initial investment of Rs. 50. With the rising cost of tools, however, the initial investment has risen to more than a hundred rupees. At small villages in the district, the barber is found to manage with second hand tools acquired from his colleagues, who may have retired from work or from big hair-dressing establishments who may dispose of their tools after having used them for a fairly long period. In many cases, as the occupation is of a hereditary nature, tools are transferred from one person to another. Thus, the initial investment is reduced to a little repairing here and there.

Labour.

The itinerant barber leaves the house at about 8 a.m. and works till mid-noon, although the hours of duties are never uniform and vary in response to the work the artisan may be able to secure during the day. Usually, he moves about in certain localities on specific days in order to collect work. Excepting the hours as stipulated above, the artisan passes idle hours, although sometimes, during this period of leisure, he is found to undertake the task of shearing animals. A hair-dressing establishment has, however, fixed hours of work spread partly in the morning and partly in the evening and usually observes the time schedule rigidly. Except in big towns in the district where shops are busy

Labour.

during the mornings and where business is brisk during holidays, there is steady work and the occasions of having to work overtime are few and far between. The artisan is paid wages either on a fixed or on a piece-meal basis, but in either case, he earns an income of from Rs. 30 to Rs. 80 per month. The itinerant barber who is an independent artisan has not to incur any expenditure on establishment and earns an income ranging from a rupee or two on an average but sometimes even up to five rupees a day. No difficulty is envisaged by the shops in securing labour. A number of shops are found to be managed by a person who is the owner himself with the assistance of a few employees—usually one or two brought from among his relatives at the native place. Barbers as a class are, however, uneducated but not unwise, although in recent years, they have developed a high degree of general consciousness to enhance the standard of literacy. All the same, those who receive some education are not prone to undertake this occupation. Thus, this economic pursuit has hitherto attracted the uneducated class belonging to the Nhavi caste, which is one of the backward communities, and in consequence, remained unorganised.

Turnover.

Hair-cut and shaving are the only operations conducted by the artisans of the district, and no hair-dressing nor wig-making is attempted either by independent barbers or at the established shops. The quality of work rendered by the barbers in the district, whether working independently or engaged by the shops, is derelict. The rate of operation, too, is slightly less than one obtaining in the important cities of the State, probably because the expenditure on establishment and other items in the latter is bound to be higher than that in the former and because the capacity of the inhabitants is incomparably low when measured with that of persons residing in cities. The gross turnover of the shop, as revealed by our sample survey, was found to range from Rs. 4 to Rs. 7 a day in the case of a small shop, from Rs. 6 to Rs. 11 in a shop of a medium size and from Rs. 10 to Rs. 25 and sometimes even more in the case of a big establishment.

The barber is found to possess a small agricultural holding which is, more often than not, of an extremely uneconomic character. In the agricultural season, the artisan is very busy partly at the agricultural operations and partly at this pursuit. However, neither the tillage of land nor the ancestral occupation is independently or otherwise able to support him. Not only that but it is indeed difficult to decide in certain cases whether the person is mainly an artisan or the tiller of land. Furthermore, the efflux of a number of artisans to Bombay in search of employment provides a substantial indication of the unremunerative character of the occupation in the district. The artisan working independently or in the shops in urban parts of the country is better placed than his colleague in its rural parts. All the same, even the economic condition of the former leaves much to be desired. Probably, the low economic status of the occupation has its impact on a few factors ; firstly, the artisans at the shops are pure and simple wage-earners, while the cream of the earnings

CHAPTER 8.

Miscellaneous Occupations.

passes on to the proprietors. Presumably, this is one of the evils of industrialisation. Secondly, the independent artisan, who has none else to share his earnings and whose occupational outlay on recurring items is hardly anything is found, in the absence of a fixed establishment, to lose customers and to suffer instability in the occupation. No surprise, therefore, that a number of independent artisans to-day should be prone to shift over to the hair-cutting shops as pure and simple wage-earners.

LAUNDERING.

Laundries do not exist at all places in the district and their location is restricted to towns. In a number of places, however, where these establishments are absent, these services are rendered by dhobis most of whom belong to the Hindu Parit community. Yet, there are a number of villages where similar services do not obtain nor are they considered necessary by their inhabitants. The dhobis secure work directly from customers by moving from house to house or from laundries, as the case may be. In the former, articles are delivered back, washed and ironed, to the customers and, in the latter, only washed articles are delivered to laundries. Thus, both collection and delivery of articles appear to be the concern of the dhobis who have, in most parts, of the district, a hard deal especially because they have to traverse in scorching heat a distance sometimes extending up to five miles in search of water storage. In the important towns of the district, a few shops or houses which undertake to accept articles for ironing offer a mild competition to laundry business. The dhobis, laundries and those engaged exclusively in ironing articles are the three components serving the clientele in their own way. Of these, the dhobis enter the profession but, while doing so, are motivated by a traditional instinct, and are as a class poor, honest and painstaking and on them depends the efficiency or otherwise of these services. In the post-war years, laundry services have assumed significance as an occupation both from the point of view of employment and number of establishments. The occupation reveals a novel combination of old and new customs and practices. On the one hand, in an establishment, we find hardly a place for a table or two meant exclusively for carrying on ironing work, while on the other hand, we come across well-equipped and modernised establishments specialising in almost all the branches of the occupation. The following table gives employment provided by the occupation during the last sixty years:—

Year	*Number of persons engaged in the occupation*
1891	481
1901	*
1911	428
1921	202†
1931	254
1951	202

*The figures of occupational distribution of population are not obtainable in the Census of 1901.

†The figure does not cover the district fully. It is exclusive of the employment n the Janjira State, the same being not obtainable in the Census of 1921.

A sample survey was undertaken in most of the towns each with a population of more than 5,000 inhabitants and covered Alibag, Pen, Panvel, Mahad and Karjat among others. At the time of our survey the number of establishments amounted to 11 at Alibag and 7 at Mahad, as shown below:—

Specification of the Ward		Alibag town		Mahad town
I	..	1	..	..
II	..	4	..	2
III	..	5	..	..
IV	..	1	..	3
V	..	..	..	2
VI	..	..	..	..
Total	..	11		7

The establishments selected for the purpose of survey were truly representative of the occupation as a whole as they belonged to the various sizes—large, medium and small. As revealed by the survey, most of those engaged in the pursuit in towns follow it as a principal means of livelihood, while in rural areas, the occupation served, not in a few cases, as a subsidiary means of livelihood.

Accessories.

In the accessories used in the washing and cleaning of clothes can be included soap, washing soda, bleaching powder, starch, indigo and tinopal for the purpose of washing, and charcoal and firewood as fuel, which are all available locally. Laundries and other establishments engaged exclusively in ironing do not require anything beyond charcoal and firewood. The extent of consumption of raw materials is decided by the turnover of these establishments. Nevertheless, in its smallest type, a laundry spends from Rs. 20 to Rs. 60 per month, but a similar expenditure in an average establishment obtains at round about a hundred rupees, although the same doubles itself with the growth in size or nature of the unit—ordinary or otherwise, as the case may be.

Tools and Equipment.

The equipment of the establishment depends upon the status of the units; for, in its smallest type which may be more or less a family concern, there is hardly any equipment beyond a rack or a table. An average unit possesses petty furniture, consisting of a chair and a table both of an ordinary quality besides a shelf for articles both collected and ready for delivery. Every laundry has irons, their number depending upon the extent of its turnover. Yet, an average unit has two irons each worth about Rs. 75. Brass irons each costing about a hundred rupees are also found in laundries, although their use appears to be restricted only to a few units, more usually in power laundries. A medium quality iron lasts for a dozen years. A few more items such as a trough, bucket, etc., add to the equipment of a laundry. Our sample survey revealed that tools and equipment cost a small unit in the

CHAPTER 8. Miscellaneous Occupations. LAUNDERING.

neighbourhood of Rs. 500 and a medium unit from Rs. 2,000 to Rs. 4,000. Most of those belonging to the most modern category are power laundries. It was also observed that, in a few power laundries, machine was purchased on an instalment basis, since they could ill-afford to buy it in lump sum.

Capital

The capital investment in the laundry business consists of tools and equipment. Naturally, it is, uniform, subject of course to wide fluctuations in the establishments of the district. Furthermore, in the initial stage, the business can be run without much capital and a small amount can serve as a working capital which may be just enough to buy accessories. Similarly, the turnover is effected on cash basis and relieves the laundries of locking up a heavy amount as working capital. Thus, owing to the ease of finance, a number of persons have come forward to open up laundries and to make a living on it in the past few years. In a majority of the establishments the owners raise capital out of their own funds without resorting to borrowings. It appeared thus, that the problem of indebtedness has not so far embraced the incumbents of the profession, apart from a few cases here and there.

The peculiarity of the occupation lies in the fact that the entire family serves as a working unit. The profession provides a truly co-operative activity to almost all the members of the family in one way or the other. The dhobis have no fixed hours of work, but they usually resume work a few hours in the morning and in the evening, though they are busy practically throughout the day. In a laundry, however, the employer usually fixes definite hours of work in the morning and an equal number of hours in the evening. Yet, the rush of work in the brisk season, which registers itself in festivals and similar other occasions, demands a laundry to work overtime or on holidays. As the Shops and Establishments Act does not necessarily apply to laundries at all places in the district, the labour at many laundries hardly reaps the benefit of having to work overtime. The dhobis are paid a piece rate which depends on the number of articles accepted for washing and obtains in a wide fluctuation from place to place. Naturally, when they work independently in a direct link with the customers, their earnings are higher than when they may be hired by laundries. The persons working in a laundry are paid at a rate which ranges from Rs. 1-8-0 to Rs. 3 per day. All the same, the labour is not assured of stability, although by dint of practical experience, it can gain ground in securing employment elsewhere in similar establishments. A small unit carries on with a person or two—may be an owner and a member of his family or a relative. A medium unit employs a few persons, on a salary basis, whereas in a big laundry with modernised equipment, a number of persons, usually four or five, are found to work at its counters.

Turnover.

Laundry services comprise washing and ironing of articles such as clothes, bed sheets, etc., and provide for dry cleaning, too, of woollen articles. Most of the laundries, particularly in big towns of the district provide for a special wash at charges usually at double the rates for an ordinary wash.

LAUNDERING.

Income and Expenditure.

Our sample survey revealed that the gross turnover of a small laundry situated in a village averaged from Rs. 100 to Rs. 175 per month and, after meeting a total expenditure amounting to Rs. 40, earned a net margin of not less than Rs. 60 but generally not exceeding Rs. 100 per month. A medium unit earned gross proceeds to the tune of from Rs. 200 to Rs. 300 per month and, after meeting the routine disbursements averaging about Rs. 75, derived a net margin varying from Rs. 125 to a little more than Rs. 200 per month. A large unit, of which category there are few in the district, has a monthly turnover ranging from Rs. 500 to Rs. 1,000 and, after paying off establishment and other charges of the order of from Rs. 150 to Rs. 200, earns a net income which varied between Rs. 350 and Rs. 800 per month.

It is common knowledge that the dhobi has served the society for long and earned an age-old recognition though not a rank in it. He has been attending to washing and cleaning of clothes for years. Yet, the frame-work of his occupation has undergone a vast change. In the dynamic society, with the habits of its members showing a gradual but positive fluctuation, the independent dhobi has more or less vanished except in the remotest parts of the district. Thus, with the inception of a laundry, customers began to take a fancy for it and the dhobi, in consequence, had to depend on a laundry for procuring work. Although the dhobi has not been and cannot be driven away from his position in the society, there is little doubt that he has lost, in a large measure, direct contact with the customers. Not that this has reduced the scope of his activity but surely enough has this created an intermediary in the form of a laundry. Probably, regularity of collection and delivery of articles and general decency were the special factors that seemed to drag the customers to it. The occupation to-day appears to be better placed than what it was in the past. Its development can be traced to the formation of better habits among the people. In a village, where it was difficult to come across a person with spotlessly clean and ironed clothes, we find to-day a person clad in lily-white and well-creased uniform. This probably accounts for the intrusion this occupation has made even in the remotest parts of the district. Yet, it is difficult to say that washermen as a class have, in all these years, succeeded in elevating their economic position. On the other hand, the dhobi is generally found to live from hand to mouth, although he represents an indispensable link in the washing and cleaning services. But those who have established a laundry and regularised the activity in a systematic manner, enjoy a moderate subsistence and very few indeed usually to be found in the important towns and villages in the district have settled down well in the occupation. Yet, it inherits a number of shortcomings which emerge from the fact that it has so far attracted the uneducated class of the society.

PAN AND BIDI SHOPS.

Pan and bidi shops are found in all towns and villages except those with a very small populace. Some of the shops are merely extensions of hotels and restaurants while others carry business independently. A large number of these are usually situated at

CHAPTER 8.

Miscellaneous Occupations.

PAN AND BIDI SHOPS.

the busy centres of towns or villages. The existence of innumerable pan and bidi shops in the urban and rural parts of the country demonstrates clearly how, with the passage of time, habits develop into inseparable accidents. Only a few decades before, an establishment of this category was difficult to come across, though to-day these shops have sprung up to cater to the needs of the ever increasing class of customers with whom chewing pan and smoking are becoming a part of the routine life. Whatever pundits may say about the wrongs and rights accompanying these habits, the individual does seem to derive an excessive pleasure in chewing a pan or in allowing, in the curling smoke puffs, his imagination to run riot. However, excessive consumption of pan or bidi further aggravated by a bad quality of this stuff, has eschewed its benevolence, if any. The unstunted growth of pan and bidi shops in recent years has only brought into limelight a gradual change in the habits of the people. Except to the extent it may have brought a few heads within the scope of employment, it has not responded to the economic advance of the community since the occupation has certainly not contributed materially to the wealth of the country. The following table gives a broad idea of employment provided by this occupation during the last sixty years :—

Year	*Persons supported by the occupation*
1891	123
1901	*
1911	274
1921	341†
1931	201
1941	*
1951	924

The above figures include, besides employment at pan and bidi shops, a number of other heads such as dealers in tobacco, manufacturers of tobacco, etc., and give us only a rough picture of employment provided by pan, bidi and other allied occupations.

A sample survey of a few representative establishments was conducted. At the time of the survey, there were thirty establishments at Mahad, distributed as under:—

Specification of the Ward	*Number of Establishments*
I	4
II	5
III	7
IV	9
V	3
VI	2
Total ..	30

* No occupational statistics are available for these years.

† The figure does not cover the district fully. It excludes employment in the Janjira State, the same being not obtainable in the Census of 1921.

CHAPTER 8

Miscellaneous Occupations.

PAN AND BIDI SHOPS.

The object of visiting a few shops of different sizes was to obtain a broad picture indicating the position of the occupation in respect of raw materials, tools and equipment, state of labour, etc. An account of our observations is given in what follows.

Accessories.

Of the raw materials, betel-leaves are purchased from local agents, whereas tobacco, betel-nut, lime or *chunam*, catechu or kath, etc., are usually bought from retail dealers. Different quality bidis are ordered from distributing agents who very often visit pan-bidi shops and supply them bidis in the required quantities. Broadly speaking, bidis made of temburni leaves and manufactured at Mahad, in a large measure, and elsewhere in the district on a petty scale, have a familiar market at almost all the parts of the district. Naturally, bidi-shops too are found to keep them in fairly large stocks. Yet, a few shops purchase temburni leaves, tobacco, thread, etc., and, with the assistance of one or few persons, manufacture bidis by themselves. In a few cases, the shops keep sundry accessories including postal cards, envelopes, inlands, postage and revenue stamps, match-boxes, soaps, scented sticks or *agarbattis* and in fact stock a number of similar articles whose price may be small indeed and yet whose utility in the routine life of the customers cannot be dispensed with. It is difficult to assess the extent of the value of purchases made by the shops, as the same will depend on the scope of products they may keep for sale. Thus, a number of pan-bidi shops are found to sell betel-leaves, betel-nut, catechu, *chunam*, bidis, cigarettes, snuff, etc., to the customers and the extent of monthly purchases made by such shops can be said to run usually from worth Rs. 200 to Rs. 400 and even more. In rare cases, of course, such shops keep lime and coriander too for sale. Thus, what is typical about these shops is that in the initial stage they confine their activity to the sale of betel-leaves, betel-nut, catechu, etc., but later they are found to extend over to a wide range of articles as aforesaid. Another type of pan-bidi shop is found selling pan along with sundry accessories and, being small in size, has its scope restricted more or less to its original character. The purchases made by it are small and found to range from Rs. 75 to Rs. 200 per month.

Tools and Equipment.

The tools required in this occupation include nut-cutters, both small and big, balances to weigh betel-nut, snuff, etc., containers to stuff the stocks of varied articles, *chunam* pot with a rod, china jars and similar other things necessary for the purpose. A few shops are found to be closely adjacent to the residential accommodation of the proprietor and very often a wooden partition seems to break it into two apartments, the small one usually facing the road-side being allowed to operate as a shop. Everywhere in the district the shops are so small that they do not leave any space for the provision of furniture nor does the nature of occupation demand any costly installation of furniture. Yet, there is no dearth of decoration at these shops which are found to be equipped with mirrors, pictures, photo-frames, etc. At big towns in the district, a few shops are maintained up-to-date and well-equipped with modern amenities common among them being a radio-set and a tube-light.

CHAPTER 8.

Miscellaneous Occupations.

PAN AND BIDI SHOPS.

The amount absorbed in tools and equipment differs in response to the size of the shop. A majority of shops in the district have a small size and are possessed with tools and equipment worth hardly beyond Rs. 200. In a few big shops of the type, however, the investment on tools and equipment is much more and varies between Rs. 500 and Rs. 1,000.

Capital.

The pan bidi establishment requires no capital other than that required in the purchases of a few tools and equipment. Furthermore, the nature of business does not involve a lock-up of capital, as most of the volume of business is effected on a cash basis. On the other hand, the incumbents of the occupation are very often found to maintain accounts with retail dealers or distributing agents, as the case may be, from whom they may buy their supplies of requisite material. As capital is not locked up, the instances of borrowings are rare and, even where they exist, they are small in amounts which can be re-paid without difficulty. Thus, our sample survey revealed that the amount of debt per indebted family averaged to the tune of a hundred rupees and that friends and relatives provided a common source of borrowings.

Labour.

The establishment of the kind does not provide employment to a large number of people. It is a common sight to find that it is operated by the owner himself usually unassisted by paid employees. The nature of business justifies its conduct on a small scale and the owner alone can manage the entire business. Where of course the shop also undertakes to make bidis by itself, it is found to employ a few persons on a piece-meal basis. The labourer, in such cases, makes on an average 400 bidis a day, thereby earning a little more than thirteen annas, the rate of payment in the region being two rupees per thousand bidis as per the Minimum Wages Act, 1948. The shops work for long hours extending from 8 a.m. to 7.30 p.m. although at a few places of heavy traffic, they open early in the morning and work till 9 p.m. Usually, a number of establishments which are but extensions of hotels and restaurants do not appear to have hours of work independent of those of the main units, although hotels and restaurants and pan-bidi shops may not necessarily come under the same management.

Turnover.

Apart from such units as are engaged in the production of bidis and which number few in the district, the establishments in general do not produce anything except pans of different qualities such as ordinary, special, etc. The units of the type are more or less retail dealers, buying a number of items on a large scale and retailing them in such proportions as may be demanded by the clientele. What particularly appeals to the observer is that the shop is found to serve a large number of customers, though in aggregate this may not lead to increase the volume of sales ostensibly due to the fact that every transaction contributes a small amount towards the turnover. It is not infrequently that especially at small villages in the district, a transaction may account for much less than an anna and, even in the big towns, the smallest item is the pan which fetches only a fraction of an anna. Yet, the total turnover does not appear to be unwarrantably small. It averages from Rs. 5 to

PAN AND BIDI SHOPS

Turnover.

almost five times as much a day. The net margin earned by the incumbents of the occupation, as revealed by our sample survey, ranged from Rs. 75 to Rs. 400 per month. The income appears to be fairly satisfactory, probably because apart from the expenditure incurred on purchases of the material, there remains hardly anything to be spent on items such as labour, establishment charges, etc. Rent was found to be a major item in establishment charges and ranged from Rs. 7 to Rs. 25 per month. As compared to the tiny space in which the shop is usually housed, the amount of rent perhaps appears to be much more than what it is due. Yet, shopkeepers are willing to pay a higher rent for a favourable location. If the shop is attached to a hotel or a restaurant, it is but natural that the customers of the latter should be attracted to the former. Similarly, the situation of the shop near a cinema theatre or in a bazaar or any public place justifies a higher rent.

It appears that the occupation is not unremunerative and that. being simple in nature, it does not involve any risk of speculation. Nevertheless, the class of educated people does not seem to have taken to it, probably because it has not as yet come to be regarded as a respectable occupation. With the passage of time, however, a few factors that favour the occupation, *viz.*, tidy size of the establishment, small capital requirements, absence of a lock-up of investment and, lastly, ease and safety of operation can be expected to attract even the class of educated people to it. Furthermore, as chewing pan and smoking are becoming more common among the people day by day, there are no grounds to imagine that the growth of this occupation will be obstacled in future.

BAKERY.

With the growing importance the processed foodstuff has attained in the recent past, it is a common sight to come across, in a place with population of a few thousands, what is called a bakery. The existence of bakeries at most of the taluka places is a sure indication of the fact that the consumption of processed food-stuff—particularly the bread does not seem to be restricted to a few classes as perhaps was the case a few years before, but has spread over to the people *en masse*. Perhaps this reflects the capacity of the people to assimilate in their dietary, the novelties and delicacies of western food habits. Bakeries seem to have gained popularity due to cheapness and ready availability of their products. Started originally to supply the needs of European Officials and later of a selected few among the Indians who had just begun to develop a new taste for Western habits, the bakeries gradually assumed growth across the length and breadth of our country. Yet, the fact remains that the processed foodstuff has not succeeded in substituting the main constituents of daily food of the average Indian. This provides perhaps a basic limitation to the growth of this occupation to its full height. The district is well-nigh a poverty-stricken region. Except, therefore, at big towns such as Panvel, Pen, Alibag, Mahad and Karjat among others the bakeries do not seem to have made their appearance anywhere in the district and even where they are found to operate, their establishment on a large scale is a rare occurrence. Yet, there is no gainsaying the

CHAPTER 8.
Miscellaneous Occupations.
BAKERY.

fact that employment provided by the occupation has been on the increase during the last many years. The various Censuses give the following figures in this connection:—

Year			*Number of persons engaged in the occupation*
1891	..	..	..
1901	..	..	*
1911	..	..	1
1921	..	..	15†
1931	..	..	‡
1941	..	..	§
1951	..	..	61‖

It appears that the occupation serves its incumbents as a principal means of livelihood and that it is not hereditary in its nature. In many parts of the district, where bakeries exist, the latter are found to occupy a place at busy localities probably in the proximity of hotels. Not infrequently are the bakeries housed as extensions of hotels under the same or a different management. A sample survey was conducted so as to obtain a broad picture of important features of the occupation. At the time of our survey, there were five bakeries at Alibag and eight bakeries at Mahad, distributed as below:—

Specification of the Ward	Alibag town	Mahad town
I	2	1
II	2	..
III .. .	1	2
IV	..	1
V	..	..
VI	..	4
Total ..	5	8

The survey was restricted to a few important towns including Panvel, Pen, Alibag and Roha and data was obtained on the important features of the occupations such as raw-materials, capital requirements, tools and equipment, labour, production, etc. The findings based on it are embodied in subsequent pages.

* The occupational statistics for the year are not available.

† The figure does not cover the district fully. It is exclusive of the employment in the Janjira State, the same being not obtainable in the Census of 1921.

‡ A separate head of bakeries in the occupational statistics of population is not available in the census of 1931.

§ The occupational statistics for this year are not available.

‖ Includes bakery and other food industries.

CHAPTER 8.

Miscellaneous Occupations.

BAKERY.

Accessories.

Raw-materials consumed by a bakery consist of *maida*, sugar, hydrogenated oil, *soda, etc.*, and are all available locally. The extent of these depended on the volume of turnover. Our sample survey revealed that an average unit consumed ten maunds of *maida*, one and a half maunds of sugar and the necessary quantity of hydrogenated oil which costs it roundabout Rs. 15 per day. It was understood that a large-sized unit used raw-materials of up to Rs. 30 per day but except at big towns like Panvel, Pen and Alibag such an occurrence in the district is rare. In the case of a small unit, these requirements can be said to amount to from Rs. 5 to Rs. 10 a day.

Tools and Equipment.

A large wooden table to prepare a dough, ovens and the accessory equipment such as trays, small iron sheet boxes to bake, long iron rods, vessels, moulds, etc., are the usual items a bakery is found to have in the course of its operation, the number of items depending on the size of the shop. The cost of an oven ranges from Rs. 500 to Rs. 1,500 according to its size. Besides, a bakery is found to have a cup-board or two to accommodate the raw-materials as well as its products. The cost of tools and equipment, as revealed by our sample survey, averages from Rs. 900 to Rs 3,000 according to the size of the unit.

Capital.

There is no capital other than one required for tools and equipment. The amount of working capital in bakeries varies between Rs. 100 and Rs. 2,000, depending on the extent and variety of products taken. Where the ovens are small, they consume fuel such as wood and coal, turn out small produce and absorb a small investment. Where, however, the ovens are large, they are run on electric power, turn out production on a large scale and absorb a fairly large investment. Our sample survey revealed that the incumbents of the occupation did not resort to borrowings for the purpose of raising capital and, in most cases, brought in their own funds.

Labour.

Of the establishments covered by the survey, a majority were only one-man units and the proprietors occasionally took assistance of their family members. They looked after purchasing raw-materials, preparing the products and arranging for their disposal. As the shops do not fall within the purview of the Municipal Shops and Establishments Act, the working hours are nowhere fixed. Furthermore, the nature and the odd timing of work are the factors that prevent the proprietor from prescribing rigid hours of work. In establishments where outside labour is employed, wages obtained at varying rates, depending on the nature of work or skill involved in it. Thus, an unskilled worker is paid one and a half rupees, while a baker twice as much a day.

Turnover.

The bakeries are engaged in turning out such products as bread, butter, cakes, biscuits, etc., although bread alone accounts for a significant portion of the total turnover. The units sell the products on a wholesale as well as retail basis. They are also said to pass a small discount on bulk orders. This is usually the case when grocers buy their requirements of baked products for being retailed to direct consumers. The extent of turnover is determined by the size of the shop. However, in the case of an average establishment, it varies between Rs. 3,000 and Rs. 5,000 per annum

CHAPTER 8.

Miscellaneous Occupations.
BAKERY.
Income and expenditure.

As most of the units conduct business on a small scale, they are required to spend a small amount as recurring and non-recurring expenditure. The sample survey disclosed that an average establishment spent about Rs. 500 as non-recurring expenditure and about Rs. 1,000 as recurring expenditure. Further, as bulk of the transactions are made on cash terms, there is hardly any locking up of capital and the risk of bad debts is almost absent. An average establishment earns a net income varying between Rs. 2,000 and Rs. 3,000 per annum.

Thus, bakeries in the district have a limited business. However, it has improved during recent years. A constant contact with the adjacent cities has developed a taste for baked products in the interior parts of the district. Due to the low purchasing capacity of the people, however, these products do not have a very wide demand even locally.

BICYCLE-REPAIRING.

Before 1931, there were few bicycle repairers, as bicycles were rarely used by the people. At the time of our survey, there were nine establishments of the type at Alibag and fifteen at Mahad. The total employment in them at both the places was 27 out of whom 20 were owners. In both the towns, most of the establishments were managed by owners with the help of their family members. The establishments hire out bicycles on rates fixed per hour. Besides, they also sell spare parts. Most of them raise initial capital from their own resources. The sample survey disclosed that it varied from Rs. 100 to Rs. 1,000. The capital investment in the shops varied from Rs. 700 to Rs. 1,500. The investment in the smallest shop was Rs. 700. The value of equipment like tubes, tyres, pumps, etc., varied from Rs. 50 to Rs. 200.

Establishments in the sample were usually situated in rented premises, the rent of which varied from Rs. 8 to Rs. 20 per month. Two establishments paid Rs. 5 each on electric charges and the other two Rs. 10 and Rs. 15 respectively. Expenditure on other items like advertising, etc., was negligible.

Two shops were managed exclusively by owners with the help of family members. In the other two shops, there were two employees who were paid Rs. 25 and Rs. 30 respectively per month. As the establishments were not big enough to have a large income, their yearly turnover varied from Rs. 1,000 to Rs. 3,000. Their stock on hand varied from Rs. 500 to Rs. 1,000. Most of the establishments conduct a small business. It is brisk during winter and summer and slack during rainy season.

SWEETMEAT MAKING.

Even in old days, sweetmeat making was found in the district. The familiar sweetmeat preparations were *pedhas*, *barfi* and *ladus*. The development of trade and communications and an increasing contact with other parts of the country have introduced some new sweetmeat preparations like *khaja*, *gulab-jambu*, *jilebee* and several *halvas*. The khaja preparation was imitated from the Gujarat region, *gulab-jambu* from U. P. and *jilebee* and *halvas* from regions where Muslims held sway. Sweetmeat establishments are found more in urban areas than in rural areas. But in a district like Kolaba where people live from hand to mouth and where dairy products like milk, cream, butter, etc., and other

CHAPTER 8.

Miscellaneous Occupations

SWEETMEAT MAKING.

products like sugar and *maida* are not easily available, the number of sweetmeat establishments even in urban areas is not too many. There are hardly one or two sweetmeat establishments in each town in the district.

Of the units surveyed, three were old and one was newly started. Their principal occupation was sweetmeat making which provided employment throughout the year.

The initial capital was raised from their own resources. The total investment of most of the average shops varied from Rs. 1,000 to Rs. 1,200. In small shops, however, it ranged from Rs. 300 to Rs. 500. All the establishments were situated in rented premises, the rent of which varied from Rs. 7 to Rs. 30 per month.

Milk, ghee, sugar, hydrogenated oil, wheat and gram flour, etc., which were purchased locally, constituted the main raw materials. An establishment purchased raw materials worth from Rs. 150 to Rs. 500 per month.

Where establishments engage the services of assistants, the latter are paid from Rs. 25 to Rs. 30 per month with meals twice a day. A few units are managed by owners with the help of family members. The annual gross turnover of an average shop varies between Rs. 1,500 and Rs. 9,000. All preparations are hand-made and sold locally.

FLOUR MILLING.

Since rice is a staple food of the district, flour milling does not seem to be an important occupation. Till recently, women used to grind grains with grinding wheels in their own houses. A village or a town has one or two flour mills. In the absence of electricity, the establishments worked with oil engines except at Panvel and Mahad where they were run on electric energy. Grinding grains, de-husking rice and grinding chillies were the main occupations which provided employment throughout the year.

Electric motors, oil-engines, grinders, balances and other minor tools constituted the main equipment. The cost of equipment in these shops varied from Rs. 1,600 to Rs. 3,000. The cost of repairing equipment varied from Rs. 150 to Rs. 400 per year. Almost all establishments raised the initial capital from their own resources.

Establishments were situated in rented premises, the rent of which varied from Rs. 15 to Rs. 30 per month. The other items on which expenditure was incurred were electric energy, diesel oil, etc.

Most of the establishments were managed by proprietors with the help of assistants. However, where they appointed employees the latter were paid between Rs. 40 and Rs. 50 per month.

The rate usually charged for grinding grains varied from six to nine Naye Paise per *paylee* of four seers. The business in these establishments was brisk during winter and summer. Most of them were small in size and were located in temporary sheds and

CHAPTER 8.

Miscellaneous Occupations.

a few in pucca buildings. In Pen, Panvel and Karjat, rice dehusking mills and flour mills were both situated in the same premises worked with the same oil engines.

DOMESTIC SERVICES.

An indication of the growing prospect of the urbanites is the positive increase in the number of domestic servants employed in the households. It is necessary to distinguish between rural domestic servants and their urban counterparts. In rural areas, the domestic servants are employed only during the agricultural operations and are paid in cash and kind according to the work performed. The other category of rural servants now fast disappearing is the one where a worker is employed in the family of a *Jagirdar*, an *Inamdar* or a landlord in return for the monetary help received by him from the household, the period of service extending from about two years to five, depending upon the amount of loan taken. In urban areas, two distinct classes of domestic servants are to be met with. The one employed as a full time farming servant who is expected to do every possible kind of family service and the other, employed partly to do certain specific jobs such as washing of clothes and utensils.

In the district, a survey was conducted in most of the taluka places. Of the total number of domestic servants, the majority belonged to the latter class. Their earnings varied between Rs. 25 and Rs. 45 depending upon the number of families in which they secured employment. In the case of the former, the earnings were between Rs. 15 and Rs. 25 per month depending upon the class of family in which they were employed. Besides, they were also provided with meals, clothing, some space to lie down, etc., which compensated for the imaginary loss they seem to incur by being employed in a single family only. Generally, the employees of the latter category were mostly women, the male members being employed in other types of establishment.

Even though during the last few years their earnings as a class have increased, their living conditions are far from satisfactory. Very few have their own houses. Most of them live in a single-room tenement which is exposed to heat in summer and rain in the rainy season. The food they consume and the clothes they put on are clearly a sign of a sub-standard existence. Children they cannot afford to educate but they have a light of hope in the scheme of the Government to provide free education to the wards of the low income group parents. However, some awakening is visible in the people of this class who are now trying to form associations of their own on the same pattern as the Trade Unions of industrial workers and so far they have responded well to the call given by their leaders. A time seems to have come when persons in this category might enjoy the same status as earners in any other occupation.

RELIGIOUS PROFESSION.

Religion today is on trial and so are the persons belonging to the priestly profession. Education, the so-called advent of western ideas, the growing scepticism or rationalism among the people and to some extent the vulnerability of persons belonging to this profession to the criticism levelled against them, has taken a heavy toll of the number of persons termed as priests, in census reports. The

RELIGIOUS PROFESSION

insignificant number of new entrants in this profession indicates its decreasing popularity as a profession that could provide a reasonable means of livelihood. In the days gone by, the family priest in both urban and rural areas was a respected person who acted as adviser to the family and was a chief participant in all the important events in the family, such as births, marriages, deaths, etc. There has been a gradual decline in the importance of the personality of the priest. Gone are the days when the religious mendicant could amass a fortune as priest in the family, as a *kirtankar* or as a *puranic*. It is not the spread of modern ideas that is alone responsible for the diminishing fortunes of this class but also a gradual decline in their intellectual and moral standards. The class as a whole has failed to stem the tide of growing disbelief in spiritual and aesthetic world consequent upon the advancement of materialistic ideas. All this was bound to have its adverse effects upon the earnings of this class and their general standards. In rural areas, the earnings of the priest hardly amount to between Rs. 20 and Rs. 35 a month. In urban areas, they are slightly higher ranging between Rs. 35 and Rs. 60 per month. The occupation has lost its hereditary character. The younger generation far from being attracted towards this once noble and highly esteemed profession detests it. It would appear as if within the next few generations, this class will wholly disappear.

MEDICAL, LEGAL AND TEACHING PROFESSIONS.

From the category of professions and liberal arts enumerated in the census, doctors, lawyers and teachers are the three distinguished categories. An increase in the number of persons belonging to these professions is a definite indication of the educational achievement of the society, particularly so in a district where institutions providing facilities in higher education to achieve proficiency in the aforesaid professions are on borderline. During the last fifty years or so, the number of earners in this category has considerably gone up. An urban survey was conducted to assess the position of these classes in respect of their earnings and other problems connected with their professions. The areas selected were Mahad, Karjat, Pen, Panvel and Nera. The income of a teacher on an average was found to be between Rs. 200 and Rs. 300 inclusive of the earnings resulting from tuitions, etc. A majority of the teachers were science graduates and trained. In respect of both the earnings as well as educational qualifications, the class shows a definite improvement in that the incomes have gone up nearly thrice and educational qualifications of the present day cannot be compared with those in the past. There is also a variety in training secured by the teachers due to the fact that physical education, technical instruction, etc., have been introduced as compulsory subjects in many secondary schools.

The medical profession has gained much during the last fifty years. The number of general practitioners has gone up ; so also, the number of consultants. A medical graduate is traceable even in a distant village. An ordinary dispensary is equipped with X-ray facilities and arrangements for minor operations. People have become more disease conscious with the result that a medical practitioner today earns much more than his predecessor. On an

CHAPTER 8.

Miscellaneous Occupations.

MEDICAL, LEGAL AND TEACHING PROFESSIONS.

average, the doctor's income varies between Rs. 300 and Rs. 800 per month and, if possession of a car is any indication of prosperity, then the professionals could be said to have scaled the heights.

On the rather reverse side are the lawyers. In a purely agricultural district, there are bound to be civil suits involving agricultural land. The passage of various acts relating to land by the Government has resulted in a diminution in the cases involving land which has adversely affected the practice of lawyers specialising on civil side. Naturally, most of the lawyers have taken to specialisation on the criminal side where no dearth of conflicts involving individuals is expected so long as the basic values of human existence do not undergo a radical change. There is definitely an increase in the number of law graduates but only a small percentage take to regular practice. The average income of a lawyer varies between Rs. 250 and Rs. 600 and the figure inflates much more in the case of those lawyers who have made a name for themselves.

In the list of earners belonging to these professions must be included the following:—

The compounder, the nurse and the servant employed in a dispensary and similar staff but in greater number employed in hospitals and maternity homes.

The lawyer's clerk, typist, servant;

And finally the administrative establishment in a school including clerks, typists and peons.

All these categories of earners can be regarded as belonging to lower income groups with their monthly earnings ranging between Rs. 60 and Rs. 140.

CHAPTER 9—ECONOMIC TRENDS

CHAPTER 9.

Economic Trends.

INTRODUCTION.

THIS CHAPTER DEALS WITH THE STANDARD OF LIVING of the people in urban and rural areas. Besides, it also attempts to envisage economic prospects of the district, having regard to the potentiality of the district in various fields. For the sake of convenience, the chapter is divided into two sections: I Standard of Living and II Economic Prospects.

SECTION I—STANDARD OF LIFE.

STANDARD OF LIFE.

General.

The preceding chapters have described the principal aspects of economy of the district. It would enable the reader to have a broad idea of productive resources and the employment they offer to the people. The average income of a family in a particular region depends upon the available resources and their exploitation. Standard of life of people of a particular region is mostly determined by the level of their income and the material benefits they derive from it and the pattern of expenditure which largely depends upon habits of consumption and socio-economic advancement. In this chapter, an attempt is made to give a broad outline of the patterns of income and expenditure of socially significant sections of the population in both rural and urban areas in the Kolaba district. The account is based on a sample survey conducted in a few villages and towns. It may be pointed out that actual observations corroborate the correctness of the broad outlines of the standard of the people, but complete statistical accuracy is not claimed.

The conclusions of the survey do not indicate whether the different classes of families whose budgets were studied were better off or worse off than what they were in the past. They simply indicate the income and expenditure patterns of these families. However, as representative areas in the district were selected for the purpose of the survey, the conclusions can be said to be representative of the families in the respective income groups in regard to their income and expenditure patterns for the whole of the district.

The methodology adopted for the survey was as follows. Certain areas of the district typically representative of urban and rural characteristics were first earmarked for the survey. From these areas a group of villages and towns were selected where the survey was conducted. Efforts were made to collect data pertaining to as many families as possible. The families were then classified into income groups both for the rural and urban areas representing incomes up to Rs. 1,200, between Rs. 1,200 and Rs. 3.000 and Rs. 3,000 and above, and were named as low, middle and higher income groups, respectively. The details in respect of each family such as number of members, age, relationship with

CHAPTER 9.

Economic Trends.

STANDARD OF LIFE.

General.

the head, educational qualifications, civil condition and main or subsidiary occupations of the head of the family were taken note of. For the purpose of computation the number of members in the family was converted into full units, each adult or two minors representing one full unit.

The income side of the family budget was evaluated thus: If the person has a landed property, its area, value and volume of debts, if any, were noted. If the property was composed of buildings, the number and value of houses, and volume of debts, if any, were taken into consideration. In respect of both landed and building properties, their annual yield was estimated on the basis of figures supplied by the persons concerned. The quantity and value of cattle was also considered. However, in the case of urban areas, the main item of income was the earning of the family members from principal or subsidiary occupation. Here not only the salaries but income in the form of rent, interest on deposits, etc., was grouped together for the analysis of the income side. The statistics regarding deductions from provident fund, insurance premiums, deposits in banks or post offices, national savings certificates and shares and deductions from the income in the form of debt, its purpose, amount repaid, rate of interest, etc., were also collected at the time of survey.

On the expenditure side the items of expenditure were grouped into two categories, *viz*., annual and monthly. The former included such items as clothing, ornaments, ceremonies, charity, medical, travels, etc., and the latter such as grocery, rent, electricity, domestic, lighting, entertainment, education, etc. Besides these, items of monthly and annual expenditure in the form of investment in numerous family possessions was also noted.

The data thus collected provided a basis on which family budgets of different income groups were analysed. Inter group comparisons are also made. In the end a few impressions are also given about educational standards, housing conditions, etc., in the district as a whole based on the material collected from other sources.

The following is the list of villages and towns surveyed:—

Villages:

Kamabarli, Khalapur, Neral, Poladpur, Pali, Parali, Poynad, Shahabad, Thal.

Towns:

Alibag, Chaul, Revdanda, Mahad, Panvel, Pen, Roha, Uran.

Urban Areas.

URBAN AREAS: About 96,000 persons in the district live in urban area which is composed of 12 towns. Of these, three towns have a population of more than 10,000, four between 8,000 and 9,000, three between 5,000 and 7,000, and two between 2,000 and 3,000. Ten towns have municipalities. A town as enlisted in the Census is a municipal area, cantonment area or a place which has a population of 5,000 or more and which exhibits urban characteristics. Matheran with only 2,808 inhabitants has also

CHAPTER 9.

Economic Trends.

STANDARD OF LIFE.

Urban Areas.

been classified as a town. But size of population which seems to be the determinant for assessing the characteristic of a place does not appear to be the sole criterion for distinguishing the urban area from the rural one. In all probability, the census ignores basic economic considerations, which lay down that a village is associated with a predominantly agricultural population and the town with a non-agricultural population. In the light of these considerations not all the towns listed in the census with the exception of Pen, Panvel, Mahad and Alibag can be said to possess urban characteristics.

In fact there is nothing to distinguish *prima facie* the urban standard of life from the rural standard of life. Yet, there are certain problems so akin to the urban way of life. One such problem is the phenomenon of rising prices which was typical in the post-war period of various articles of daily consumption. They have affected both rural and urban sectors in different degrees.

Broadly speaking, the cost of living in a town is somewhat higher than that in a village, though the development of quick transport has tended to remove the difference in prices of number of articles in towns and villages. Milk, milk products and vegetables which are generally produced in villages are sold with a small difference in price in the nearby towns. But when the distance between the village in which they are produced and the town in which they are sold increases, the difference in price becomes more apparent. Housing is another similar problem. The rate of construction of houses in urban areas has not kept pace with the increase in population. The problem of accommodation in urban areas has been aggravated by continuous inflow of landless labour and lower middle class from rural areas. As a result, rents have increased considerably and overcrowding is seen everywhere in towns whereas this problem is not so acute in rural areas. This difference in rent affects the standard of the town population. The decentralisation of trade and industries and development of cottage and small scale industries and transport and communications are the factors which may help to improve the present state of overcrowding in towns.

The urban densities when compared to the general density of the district throw some light on the extent of overcrowding. The census of 1951 reveals that the general density of the district was 335 persons per square mile and the rural and urban densities were 304 and 2,281 persons per square mile, respectively. It shows the acuteness of the problem of overcrowding in urban areas. In dealing with the standard of urban population it will be more appropriate to concentrate on persons engaged in non-agricultural pursuits. It is this section of the population which influences the urban standard of life. The agricultural population in urban areas is returned as 19,524 which forms a small part of the total agricultural population in the district returned as 6,72,839 in 1951. The non-agricultural population of the district is returned as 2,36,244 of which 76,504 are in urban areas. The non-agricultural pursuits as classified in the census cover production other than cultivation,

CHAPTER 9. Economic Trends. STANDARD OF LIFE. Urban Areas.

commerce, transport, and other services and miscellaneous. Of these, the sub-class, production other than cultivation, reveals an economy resembling more of rural than urban. Other services and miscellaneous is a widely accommodating sub-class embracing health, education. public administration, etc. Thus the non-agricultural class cannot in itself be expected to speak adequately for the urban economy. The following table gives the non-agricultural population in urban areas (1951).

LIVELIHOOD CLASSES—KOLABA DISTRICT.

(Non-agricultural Classes).

Persons (including dependants) who derive their principal means of livelihood from—

Name of Town* (1)	Taluka or Peta (2)	Production other than cultivation: Males (3)	Production other than cultivation: Females (4)	Commerce: Males (5)	Commerce: Females (6)
1. Alibag	Alibag	699	646	441	477
2. Chaul	Do.	662	477	119	271
3. Revdanda	Do.	1,172	1,050	419	497
4. Matheran	Karjat	194	166	125	97
5. Mahad	Mahad	965	864	1,321	1,141
6. Mhasla	Mhasla	247	247	177	174
7. Murud	Murud	999	1,048	466	460
8. Panvel	Panvel	2,045	1,800	1,641	1,395
9. Pen	Pen	951	950	866	732
10. Roha	Roha	570	617	543	484
11. Shriwardhan	Shriwardhan	1,283	1,358	351	307
12. Uran	Uran	1,348	1,297	801	708
Total		11,135	10,520	7,270	6,743

Name of Town (1)	Taluka or Peta (2)	Transport: Males (7)	Transport: Females (8)	Other Services and Miscellaneous Sources: Males (9)	Other Services and Miscellaneous Sources: Females (10)
1. Alibag	Alibag	354	294	2,435	2,190
2. Chaul	Do.	36	49	560	623
3. Revdanda	Do.	140	132	611	604
4. Matheran	Karjat	160	127	1,051	871
5. Mahad	Mahad	564	512	2,093	1,798
6. Mhasla	Mhasla	166	192	517	409
7. Murud	Murud	329	319	1,899	1,843
8. Panvel	Panvel	557	465	3,152	2,637
9. Pen	Pen	187	169	1,840	1,665
10. Roha	Roha	207	207	1,139	1,053
11. Shriwardhan	Shriwardhan	236	313	1,198	1,199
12. Uran	Uran	340	300	1,763	1,331
	Total	3,276	3,079	18,258	16,223

*Towns arranged territorially with population by livelihood classes.

The towns in the district can broadly be divided into two categories—major and minor. Pen, Panvel, Mahad, and Alibag represent major towns while the rest are minor towns.

CHAPTER 9.

Economic Trends.

STANDARD OF LIFE.

Urban Areas.

Low-Income Group.

LOW-INCOME GROUP: This class comprising families with an income of up to Rs. 1,200 represents the lowest rung in the occupational ladder. It is economically the most depressed class. It is composed of semi-skilled and unskilled workers, shop assistants *gumastas* in small commercial establishments, peons and petty artisans. The peculiarity of this class lies in its entire dependence upon manual labour for its maintenance. It has to struggle hard to obtain the basic necessities of life.

Thirty-seven families were surveyed in the sample which revealed that a family in this group consisted of four adults and three minors. It had two earning adult members who were required to support two adults and three minors. Each family consisted of four adult males, one or two adult females and three or four minors.

The main source of income of most of these families was service, while a few of them were mainly employed as farm labourers which was their main source of livelihood. About ten families had a subsidiary income from agricultural land, but it did not exceed Rs. 100 per annum per family. No other family had any other source of income nor possessed any milch or draught cattle. The survey revealed that the annual income per family in this group averaged Rs. 1,064. About 60 per cent of the families had an annual income between Rs. 800 and Rs. 1,000 and 40 per cent between Rs. 1,000 and Rs. 1,200. No true picture of the income pattern of this group can be presented without reference to nature of employment which has a great bearing on its income. The earning members of this group were not assured of continuous employment nor of stability and were engaged in unregulated pursuits, and so equipoise between income and expenditure was hardly possible. Furthermore, some of the members of this group were unskilled workers who were engaged in hard manual labour and were not qualified for more remunerative pursuits. The destitution of this group is well-known throughout the country. About ten families in the sample possessed landed property including land and houses. Five families owned about an acre or two of agricultural land each and the remaining five had their own dwellings which were mostly huts built of earth and plastered with cowdung. These dwellings were vulnerable to heavy rains. They were ill-ventilated and ill-equipped. In few cases, they were paid in kind and not in cash. A few female members of these families were employed in gainful employment. So the expenditure on food which claimed the largest share of their income did not reveal the correct picture. Similarly, the expenditure on clothing did not give a correct idea as some members of these families remained half-naked or were provided with clothes by employers whom they served.

More than half of the families in the sample outran their budgets. They kept immediate bills pending and paid those that were overdue. The amount of debt per indebted family came to about

CHAPTER 9.

Economic Trends.

STANDARD OF LIFE.

Urban Areas.

Low-Income Group.

Rs. 480. The maximum debt per family was estimated at Rs. 2,000 and the minimum at Rs. 200. The source of credit was relatives, friends and indigenous money-lenders.

The average annual expenditure on all items per family came to about Rs. 1,300. Of all the items of expenditure, food took the largest share. The following table shows the average monthly expenditure of a family in this group:—

Items of expenditure (1)	Total monthly expenditure (2)	Expenditure per head (3)	Expenditure per cent (4)
	Rs.	Rs.	
Food	82	15	75
Clothing	6	1·1	5·6
Fuel for lighting	3	0·5	2·5
Education	6	1·1	5·6
Housing	4.4	0·8	4·0
Miscellaneous including charity, medicine, domestic, etc.	7·0	..	..

These families spent 75 per cent of their total expenditure on food. Their diet usually composed of cereals and pulses of inferior quality; green vegetables, milk and milk products were rarely found in it. The items of clothing claimed about 5.6 per cent of the total budget and fuel and housing about 6.5 per cent. Miscellaneous expenses as on social and religious occasions, medicines, entertainment and beverages, *pan*, *bidi*, tobacco, etc. claimed about 6.4 per cent of the total budget.

It appears that this group spent more on social functions like marriage, birth and death. Age-old traditions, customs and false notions of prestige often drove them to spend more on such occasions.

The household equipment consisted of a few utensils and a few clothes. In rare cases, their possessions included bicycles, wrist watches, etc. It also appears that about 10 per cent of the families possessed some petty trinkets whose money value did not exceed Rs. 200.

Middle-Income Group.

MIDDLE-INCOME GROUP. This group is composed of families having incomes between Rs. 1,200 and Rs. 3,000. It represents the lower and middle strata of salaried persons employed in Government or private offices and professionals such as doctors, lawyers and petty merchants, skilled and semi skilled workers and artisans such as handloom weavers, brass and copper-smiths, carpenters sawyers, workers in the leather industry, etc. Eight families were surveyed in the sample. The survey revealed that a family in this group was composed of five members with one earning member who had to support three adults and two minors.

Most of these families derived their income from the employment or profession they followed. About ten families had subsidiary income from agricultural land. This income generally did not exceed Rs. 250 per annum per family. Ten families had their owned houses which they used for residence. They did not possess

either milch or draught cattle. The following figures indicate the distribution of families surveyed on the basis of their annual income:—

Income between Rs.	Rs.	No. of families
1,200	1,500	21
1,501	1,800	12
1,801	2,100	15
2,101	2,400	11
2,401	3,000	21

It can be seen from the table that about 40 per cent of the families enjoyed an annual income from Rs. 1,200 to Rs. 1,800, 20 per cent from Rs. 1,801 to Rs. 2,000 and about 40 per cent from Rs. 2,001 to Rs. 3,000. The average annual income of the families in this group from all sources amounted to Rs. 2,000. It fell to a very low level when the season was slack but more than doubled itself when it was brisk. The *per capita* income of this family works out to even more than the per capita income of a family in the lower income group. It is nearly three times the average income of a family in the lower income group. The following tabulation shows the *per capita* income of the families calculated on the basis of two minors equivalent to one adult:—

Category	Size of the family	Annual income in Rs.	Annual income per head in Rs.
Low-income group	5·5	1,064	194
Middle-income group ..	4	2,000	500

The average annual expenditure per family worked out at Rs. 1,994. The following table shows the expenditure pattern of these families:—

Items	Total monthly expenditure per family in Rs.	Total monthly expenditure per head in Rs.	Percentage to the total monthly expenditure
1. Food	92·00	23·00	55·00
2. Lighting and domestic ..	9·00	2·50	6·00
3 Education	19·00	3·80	11·50
4. Housing	11·08	3·00	7·00
5. Clothing	16·05	4·30	10·00
6. Miscellaneous	17·00	4·20	10·00

The above table shows that the family in this group spent more on articles of food which works out at about 55 per cent of its total monthly expenditure; clothing took about 10 per cent; education 11.5 per cent; lighting, fuel, etc., about 6 per cent; housing 7 per cent; and miscellaneous about 10 per cent. If measured in terms of money, the family in this group spent Rs. 92 per month on articles of food which works out to Rs. 23 per head. In the case of families in the lower income group this expenditure was about Rs. 82 per family, which worked out at Rs. 15 per head. It indicates that the families in this group enjoyed a better standard of food than the families in the lower income group. There was a change in the composition or contents of dieting of these families which could afford to have some milk, ghee and vegetables in diet.

CHAPTER 9.

Economic Trends.

STANDARD OF LIFE.

Urban Areas.

Middle-Income Group.

The following table gives a comparative analysis of the expenditure pattern of the families classified in the two groups described so far:—

Items	Monthly expenditure per head in the low income group in Rs.	Monthly expenditure per family in the middle income group in Rs.	Excess at the disposal of the family in the middle income group in Rs.
Food ..	15·00	23·00	8·00
Fuel ..	0·50	2·20	1·70
Housing ..	0·80	3·00	2·20
Clothing ..	1·10	4·30	3·20
Education ..	1·10	3· 8	2·70
Miscellaneous ..	1·20	4·20	3·00

The table above shows that there is a noticeable change in the expenditure on all other items including housing, clothing, education and miscellaneous.

The survey revealed that 35 per cent of the families in this group had incurred debts which worked out at Rs. 1,150 per family, the maximum and minimum being Rs. 5,000 and Rs. 500, respectively. Relatives, friends, merchants and co-operative societies were the main sources of credit. The rate of interest charged by them varied from nothing to 12½ per cent. Usually relatives and friends made a common source of credit because there was an easy access to them and the terms and conditions of repayment were easy. Merchants were the next convenient source but due to their higher rate of interest, recourse was made to them on few occasions. The amount of debt per indebted family worked out at Rs. 1,150. The corresponding figure in the lower income group was Rs. 480. Thus the debt per head in the families in the two groups stood at Rs. 287 and Rs. 80, respectively.

One-fifth of the families lived in rented houses and the remaining in owned premises. The family in this group stayed in tenements consisting of two or three rooms, annual rent whereof averaged Rs. 150. In many cases these houses were ill-equipped and lacked amenities. Most of the houses were built in stone and mortar.

The survey disclosed that twenty families possessed landed property including agricultural land and houses which were mostly acquired as ancestral property. It is very rarely that a family in this group can afford to construct a house. About 50 per cent of the families possessed ornaments of conventional-type which were acquired in many cases as ancestral property. On an average the value of the ornaments possessed by a family in this group approximated Rs. 800. The household equipment of the family consisted of a few cooking and other utensils, clothes, bedding, blankets, etc. Some families owned furniture such as chairs, tables and stools. Some families were also found to possess bicycles and radio sets.

Higher-Income Group.

HIGHER-INCOME GROUP: This group is composed of families, with annual income of over Rs. 3,000. Government officials, College teachers and heads of secondary schools, legal and medical practitioners of long standing, merchants, proprietors of hotels and shops, commission agents, etc., constitute this class. This group also includes technical personnel in different occupational categories.

The problems and characteristics typical of the class present a wide contrast in comparison to the other income groups considered so far. The following table indicates the percentage distribution of families surveyed on the basis of their annual income:—

Annual income in rupees		Distribution of families	
		Number	Percentage
3,001	3,600	21	60
3,601	4,800	7	20
4,801	6,000	4	14
6,001	8,400	1	·2
8,401	12,000	2	4
12,001	24,000	..	..

The size of a family in this group was the same as the size of a family in the middle income group. It was composed of five members with one earning member who was the head of the family.

Most of these families derived their income from the profession or employment of the head of the family. It can be seen from the above table that about 60 per cent of the families surveyed enjoyed an income between Rs. 3,001 and Rs. 3,600; about 20 per cent between Rs. 3,601 and Rs. 4,800, about 14 per cent between Rs. 4,801 and Rs. 6,000 and about 6 per cent between Rs. 6,000 and Rs. 12,000.

The average annual income of the families surveyed in this group from all sources amounted to Rs. 4,000. There were seven families with subsidiary income. Of these, four families derived it from land. This income did not exceed Rs. 800 per annum. The other three earned it by way of rent from houses. This was about Rs. 300 per annum per family. The comparison of income of this group with the middle income group indicates that the average income of the family in this group was a little less than three times the average income of a family in the middle income group. The income per head in this group, as revealed by the survey, worked out at Rs. 1,075 which was more than double the income per head in the families in the middle income group. The following table shows the income per head of the families in both the groups:—

	Average size of family	Annual average income per family in Rs.	Annual average income per head in Rs.
Middle Income Group ..	4	2,000	500
Higher Income Group ..	4	4,000	1,000

The average annual expenditure per family worked out at Rs. 2,520. About half of its budget was spent on food. The following tabulation shows the expenditure pattern of the family in this group:—

Item	Monthly expenditure per family in Rs.	Monthly expenditure per head in Rs.	Percentage to the total monthly expenditure
Food	95	24·00	45·30
Fuel and Domestic	20	5·00	9·50
Housing	17	4·50	8·10
Education	34	8·50	16·20
Clothing	20	5·00	9·50
Miscellaneous	24	6·00	11·40

It was observed that the family on an average spent Rs. 95 per month on articles of food which works out at Rs. 24 per head, two minors being treated as equal to one adult. In case of

CHAPTER 9.

Economic Trends.

STANDARD OF LIFE.

Urban Areas.

Higher-Income Group.

families in the middle income group. It was composed of five articles averaged Rs. 23 per head. which indicates the close resemblance between the standard of food obtaining in the families of these two groups. But as compared to the food consumed by the families in the lower income group the standard of food obtaining in these families was definitely higher. The expenditure on education of a family in this group was 16.2 per cent of its total budget while it covered only 11.5 per cent of the budget of a family in the second income group. Similarly, the family in this group spent 9.5 per cent of its total budget on clothing and in the other case it covered 10 per cent of its budget only.

The following table gives a comparative analysis of the expenditure pattern of the middle and higher income group families:—

	Expenditure per head in the middle income group in Rs	Expenditure per head in the family in higher income group in Rs.	Excess at the disposal of the higher income group in Rs.
Food	23·00	24 00	1·00
Fuel	2·20	5·00	2·80
Housing	3·00	4·20	1·20
Clothing	4·30	5·00	0·70
Education	3·80	8·50	4·70
Miscellaneous .. .	4·20	6·00	1·80

The above table reveals that there is a noticeable change in the expenditure pattern of the family in this group.

Our survey reveals that the family in this group had a spacious house with a domestic servant. The expenditure on fuel and housing per head was Rs. 2.2 in the middle income group and Rs. 5 per head in this group. The expenditure on clothing in both the cases was more or less the same. Education was perhaps the only item on which they spent Rs. 8.5 per head. It was Rs. +7 more per head in this group than in the expenditure per head in the former group.

The survey revealed that no family in this group had incurred any debt. Their total savings in form of cash, shares, bank deposits, debentures, etc., amounted to Rs. 97,000 which worked out at about Rs. 2,620 per family. About 45 per cent of the families saved to the extent of Rs. 2,000 each, about 20 per cent saved between Rs. 2,000 and Rs. 5,000 each and about 15 per cent over Rs. 10,000 each and the remaining had no savings at all.

Most of the houses of these families were built in brick or in stone and, in a few cases, they had concrete constructions. Of the families in this group, 40 per cent lived in owned houses and the remaining in rented houses. The average tenement consisted of four or five rooms fitted with modern amenities such as electricity, tap water system, etc., wherever available. The houses of families having larger income in Pen, Panvel and Maad were quite spacious and comfortable. They were situated in incongested localities and enjoyed good ventilation and amenities.

About 50 per cent of the families possessed gold ornaments, whose value did not exceed Rs. 2,500 per family. The family in this group possessed the necessary furniture and costly clothes in a few cases. Many had bicycles, radio sets, wrist watches, clocks, electric fans, musical instruments and, in some cases motor cars as well.

Rural Areas.

RURAL AREAS: An assessment of the standard of ,life of the rural population involves certain difficulties. In rural areas several barter transactions take place even now in agricultural produce and it is very difficult to bring about their full economic significance. So also almost all rural classes are in one way or other connected with the cultivation of land. They claim a share in the agricultural produce. Many cultivators' families supplement their income from the main occupation with the help they receive from their relatives residing in urban areas. In these circumstances, a clear-cut differentiation among these classes and their occupations is not possible. All the same, an account to be generally intelligible can proceed only on the basis of occupation and on the calculation in terms of monetary earnings and expenditure.

The sample survey in this area was conducted in nine villages from which family budgets numbering about 60 were collected and classified into three categories on the basis of annual incomes The groups were as under:—

Low-income group...Up to Rs. 1,000.

Middle-income group...Rs. 1,000 to Rs. 3,000.

Higher-income group...Rs. 3,000 and above.

Low-Income Group.

LOW-INCOME GROUP: This group is mainly composed of artisans and farm workers who earn their living by working as artisans and labourers on farms.

The average size of the families surveyed was six persons including two minors. Each family had a maximum of eight persons including two minors and a minimum of two adults. On an average, there were two earners per family.

Five families in this group possessed land which provided them a supplementary source of income in addition to the wages they earned as farm workers. However, holdings of these families were so tiny that it became difficult or almost impossible for them to eke out an existence from farm income alone.

More often than not these families worked on the farms of others. The average holding per family was 1.75 acres. They did not possess the basic equipment of an average cultivator nor did they have bullocks, ploughs, or minor implements, which were borrowed from tenant cultivators. They did not possess milch cattle.

It is against this background that the whole picture of this group is to be viewed. The small house in which they live could more correctly be described as a hut and their tiny holdings and meagre equipment seemed to be all that they possessed.

CHAPTER 9.

Economic Trends.

STANDARD OF LIFE. Rural Areas.

Low-Income Group.

The income of these families on an average hardly exceeded Rs. 55 to Rs. 60 per month. About four families earned less than Rs. 50 per month and the remaining thirteen between Rs. 50 and Rs. 83 per month.

The earnings of the family fell short to meet the normal needs of a family consisting of five units. Most of the members of these families had employment of a seasonal nature which affected their aggregate total earnings of the year. In the off season they were, therefore, forced to seek alternative employment or to go without employment Their womenfolk also supplemented the family income by taking to agricultural labour.

It is difficult to speak of a regular family budget of this class as the tenor of their life fluctuated almost from day-to-day. Agriculturally busy seasons meant enough food for them as their wages were usually paid in kind and their womenfolk also found employment during the period. The days of good employment brought them a fair satisfaction of their primary wants.

The monthly expenditure of such a family is spread over in such a manner as to cover only the bare necessities of life.

The expenditure pattern of these families showed that most of their earnings were spent on food-grains, oils, vegetables, etc., which accounted for nearly 73 per cent. On an average each family spent Rs. 32 on cereals, Rs. 4.8 on oils, Rs. 3.3 on vegetables and Rs. 1.2 on fuel.

Their expenditure on clothing was Rs. 11 per month. The expenditure on food which represented the major item of their budget left only a small margin to cover other items of expenditure. The expenditure on other items was mostly met by incurring debt. Each family had debt varying from Rs. 500 to Rs. 2,000.

Housing conditions of these people were far from satisfactory Most of them lived in huts made of straw and bamboos. The household utensils were made up of earthen pots and bedding consisted of worn-out carpets and *Kamblis*. This group, therefore, hardly got adequate income to satisfy all their physical needs This was due to the lack of continuous employment throughout the year.

Middle-Income Group.

MIDDLE INCOME GROUP: This group with an income of between Rs 1,000 and Rs. 3,000 was composed of medium agriculturists, tenant cultivators and artisans. They represented the middle class in the villages. The medium cultivator stands between the aristocrats at the top and that group of villagers who are part-time farmers or landless labourers at the bottom. Like families in the same groups in the other districts, most of them followed agriculture as their main occupation. Their average holding did not exceed five acres. A few families owned the land they cultivated. A few of them were tenant cultivators. Five artisan families followed household industries as the main source of livelihood. They also owned in addition a small piece of land, the income from which provided them a subsidiary source

of livelihood. Houses, agricultural implements, including bullock-carts, ploughs, etc., and milch cattle such as a cow or a buffalo were a few of their possessions. Ten families owned their houses which were modest in size and the remaining families resided in rented premises. Families having land as the main source of livelihood possessed bullock-carts and a few other agricultural implements such as ploughs, hoes, drills, spades, etc., and cows or buffaloes.

The average size of the family generally varied between two and ten adults and two and five minors. The average, however, worked out at four adults and three minors. Instances of families with too big or too small a size were very few. On an average each family had one earning member. The womenfolk and children also helped the male members in their agricultural pursuits.

The average earnings from all sources of the families belonging to this group came to about Rs. 120 per month or Rs. 1,440 per year Six families were having income between Rs. 1,000 and Rs. 1,200, nine between Rs. 1,200 and Rs. 1,500 and three about Rs. 2,000. The standard of life of families in this group cannot be termed as high as their income was just enough to meet the bare necessities of life.

Being mainly agriculturists, the families were partially self-sufficient in respect of articles such as foodgrains. This renders difficult the task of computing their expenses on such articles. They could only be calculated at their prevailing prices.

On an average the family in this group spent Rs. 80 per month on cereals, oils, vegetables and fuel. The total monthly expenditure on these items formed about 70 per cent of their total expenditure. Unlike the families of landless labourers these families spent more on cereals, vegetables, oils, etc. Their expenditure on clothing was Rs. 15 per month. Rent accounted for five per cent of their total expenditure. The rest of the income was spent on miscellaneous items including repairing of houses, implements, etc.

The fact that the families belonging to this group were in a position to meet their expenses at a bare minimum did not impose upon them the traditional burden of debt for unproductive purposes. Debts which were incurred by the families were comparatively small and they had been contracted mostly for productive purposes. The savings represented just a fraction of their total income. Of the families surveyed, only ten were found to have saved about Rs. 600 each.

Household equipment possessed by these families was confined to articles of daily use such as brass, copper and earthen utensils, crockery, mirror and some pieces of furniture like chair or a stool. Their beddings, too, were quite ordinary consisting of blankets, chaddars, etc. Very few families possessed gold ornaments.

CHAPTER 9.

Economic Trends.
STANDARD OF LIFE.
Rural Areas.
Higher-Income Group.

HIGHER-INCOME GROUP: This group is composed of families with an annual income over Rs. 3,000. Big cultivators cultivating land by themselves or with hired labour constituted this group. These farmers cultivated holdings of a considerable size. Fifteen families from this group were surveyed. The following table indicates the percentage distribution of families surveyed on the basis of their annual income:—

		Percentage
Rs. 3,001 to Rs. 3,500	..	74
Rs. 4,000 to Rs. 4,500	..	13
Rs. 6,000 to Rs. 6,500	..	13

An average family usually composed of three adults and three minors.

These families derived their income from the land they cultivated. The average annual income of these families from all sources amounted to Rs. 3,700. Only two families earned house rent in addition to income from land. The income of these families was more than double the annual income of the families of medium agriculturists. The following table shows the income per head of the families in both the groups:—

		Average size of the family	Average annual income per family in rupees	Average annual income per head in rupees
Middle Income Group	..	5·50	1,440	262
Higher Income Group	.	4·50	3,700	822

Their possessions were their residential places, their agricultural implements, milch cattle and bullocks. Four families had somewhat spacious houses.

For foodgrains, vegetables, milk and fuel, these farmers mostly depended upon their own farms and cattle. They seemed to be more or less assured of the supply of these basic necessities on account of a fairly large size of farms.

The total monthly expenditure per family averaged about Rs. 140 of which food and lighting accounted for 60 per cent; clothing 10 per cent; education 7 per cent and the rest 23 per cent. In comparison with families in the middle income group in rural areas these families spent proportionately less on food and clothing. Their expenditure on other items like entertainment and miscellaneous items was more than that in the middle income group.

The fact that the income of these families was enough to meet their requirements was evidenced from their capacity to save. The total savings of these families were Rs. 24,000. Only one family had a debt of Rs. 4,000. It was borrowed at six per cent from a local bank for productive use.

The household equipment of the families was adequate. They used brass and copper utensils and had beddings consisting of mattresses, pillows, rugs, and chaddars.

Summary.

The analysis of the budgets of the families surveyed from the different economic classes in the villages, presents a broad picture of the rural standard of living.

CHAPTER 9.

Economic Trends.

STANDARD OF LIFE. Summary.

Except for a small minority belonging to the higher income group. the majority of the population in villages lived almost on the margin of subsistence and were in a very precarious condition. They formed a substantial portion of the community and, if they were provided opportunities of alternate employment, there would be a perceptible improvement in their living standards. The middle income group was slightly in a better position because its income was sufficient to cover its bare requirements. Even in this case it was rather difficult to draw a line of demarcation between balancing the budget and falling into a deficit. Once this balance was upset, financial malaise went on deepening. Even though the annual income of an individual family ranged from Rs. 1,000 to Rs. 3,000 when distributed over its members, it amounted to less than the per capita national income of Rs. 365. It many also be noticed that except in the case of families belonging to the highest income group the proportion of capital expenditure to total income was very small. Since food alone absorbed more than half the income, practically no margin was left for acquiring other amenities essential to decent life. Majority of the families in rural areas lived in thatched houses and their apparel bore eloquent testimony to their poverty. Sanitation and modern amenities like electric lighting. tap-water, etc., were found only at a few places in the region.

In the urban areas the standard of living presented a somewhat different picture. Although on the basis of the data collected, one cannot come to any accurate conclusion, one could say that living conditions were improving. Pucca houses, modern facilities like electric lighting and tap-water were found in most of the towns. Improved sanitary conditions were also to be noticed in some parts of the region. Education was spreading at a fairly rapid rate even among the backward classes. People were gradually adopting new modes of living. The general trend observed in the pattern of expenditure was to spend more with a view to getting more comforts than to save for the future. The lower middle class which could hardly afford to balance the budget was putting up with great hardships because prices of essential commodities continued to soar higher and higher.

SECTION II—ECONOMIC PROSPECTS.

ECONOMIC PROSPECTS. Factors Determining Economic Prospects.

Economic prospects of a region are mainly conditioned by natural as well as external factors. Availability of natural resources such as fertile land, abundant water-supply, rich forests, minerals and manpower are pre-requisites to the development of any region. However, any endeavour for economic development is conditioned by the exploitation of the natural resources by application of external aids such as capital, machinery and equipment, skilled labour, improved techniques of production, transport facilities, etc. With the given supply of natural factors of production over a long term, external factors have to bear the brunt of economic progress. Consequently, planning of the factors of production becomes essential for the achievement of optimum production.

CHAPTER 9.

Economic Trends.

ECONOMIC PROSPECTS.

Factors determining Economic Prospects.

Another fact that must also be taken note of is the existence of inter-regional and national planning. The idea of a separate and independent plan for a region is inconceivable. Planning to-day has shed its individualistic and regional approach. The principle of regional self-sufficiency is not regarded as scientific. A region in the wake of its development is expected to contribute its highest towards the wider national economy. The whole problem of future development possibilities have to be viewed from this angle.

Economic Background.

In the preceding chapters a detailed analysis of the various aspects of economic life of the people of the district is made, and as such subjects like agriculture, industry, trade, transport and miscellaneous occupations are described in their historical and structural aspects. Even though no attempt is made to draw conclusions or to evaluate the rate of progress in the various fields, it is made sufficiently clear that during the course of the last 50 years the economy of the district has advanced considerably. The rate of economic and social growth was, however, slow till the advent of political freedom. It was thwarted by lack of imagination and niggardliness of the British rulers and also the peculiar topography of the district.

The chapter on Agriculture indicates an improvement in the technique of production, variety in the output, and a slight expansion in the yield. Industry appears to have made some progress. Some large scale industries have sprung up near Panvel, Pen and Khopoli; and it seems probable that the pace of industrialisation will quicken in the future. The transport system also indicates far-reaching changes. A well-built national highway passes through the district. Extension of the Diva-Panvel-Uran railway service is contemplated during the third five-year plan. A big chemical plant and the application of the package plan to the district should be expected to affect favourably the economy of the district in an unprecedented measure. It is against this background that the economic prospects of the district will have to be considered.

Agrarian Economy.

Agriculture is the main pursuit of the people in this district. The predominant agrarian nature of the district's economy can be traced to the most ancient times. The agricultural land in the district is chiefly suited to the production of paddy. And as such there is ample scope for increasing the production of paddy with the increased availability of green and chemical fertilisers, improved seeds and scientific methods of cultivation. Bumper paddy crops can be visualised as a consequence of the working of the package plan.

Extensive and Intensive Cultivation.

Agricultural production can be accentuated by extensive or intensive cultivation. There is not much scope for extensive cultivation as a large proportion of the total geographical area is already under cultivation. The remaining area is occupied by mountain ranges and hills. So there is not much of cultivable waste land which could be available for cultivation. Reclamation

of forest area is also not worthwhile as in the past forests were cut indiscriminately. However, some fragments on the low-lands between the hills may be availed of for further cultivation.

CHAPTER 9.

Economic Trends.

ECONOMIC PROSPECTS.

Extensive and Intensive Cultivation.

Intensive cultivation has, therefore, to be resorted to for increase in agricultural production. The main lines along with which agricultural progress has to proceed are adoption of improved methods of cultivation, such as resort to the Japanese method, agricultural research and demonstration, and measures for soil conservation.

Improvement of Agriculture.

The prevalent *rab* system of paddy cultivation, in which dependence on assured rainfall is the main drawback, is becoming outdated and needs to be supplemented by better facilities of manuring. As is evident from the experiments on private farms by the Government, the Japanese method of paddy cultivation is calculated to yield more remunerative returns. A vigorous programme for bringing increased acreage under this method is expected to multiply the production of paddy. In addition to expanding the area under the Japanese method, measures such as increased supply of improved seeds, manures and fertilisers should be undertaken. Selected seed from the paddy research station at Karjat which is distributed to some of the progressive cultivators for further multiplication is expected to multiply unadulterated production of paddy. The disease resistant and high yielding strains evolved at the research stations will help to accentuate production.

Vegetables in the rabi season can be expected to yield prospective returns. Considerable portions of agricultural land in the vicinity of Panvel and Uran are very suitable to the production of cabbage, *val*, cucumber, water melons, chillis, brinjals, beans, coriander, *methi* and gram. These places enjoy the advantages of being near the assured vegetable market of Bombay. Vegetables from Uran can be sent in vessels or launches within a short time to Bombay across the harbour.

If better irrigation facilities are made available the production of the vegetables can be increased to a considerable extent. Absence of proper irrigation facilities is a great deterrent to the production of vegetables on a commercial scale.

Mango, cocoanut, cashew-nut and pineapple can be produced on a commercial scale if organised and systematic efforts are made. Large hilly tracts can be profitably brought under cultivation of these crops. The importance of mango and cashew-nut cannot be overemphasised as they fetch the much needed foreign exchange.

Land Reforms.

The programme of land reforms mainly relates to prevention of fragmentation and consolidation of holdings, bettering the conditions of tenancy and fostering co-operative farming. The subdivision of holdings into very small and ill-shaped fragments is the worst feature of agriculture in this district. Efforts at improving agriculture are very often defeated by it. The subdivision of holdings makes mechanical cultivation well-nigh impossible. The tenancy legislation which has turned tenants into

CHAPTER 9. Economic Trends. ECONOMIC PROSPECTS. Forest Produce.

owners has not led to appreciable increase in production so far. But with the adoption of the progressive measures discussed so far, the desideratum may be reached in due course.

Development and proper use of forest produce is an integral part of the programme of optimum utilisation of land. It is essential to plan forest development in order to cope with the increasing demand for forest produce for industrial as well as domestic purposes. A step in this direction will include keeping forest reserves, afforestation in denuded areas and providing communications to inaccessible forests.

Forests occupy an area of 4,01,245 acres, and comprise mainly teak and *ain* which are valuable as timber and furniture wood. Some of the forests are rich in trees like bamboo, *khair*, *sisum*, *apta*, *sawar*, etc. Establishment of wet nurseries is essential for ensuring a supply of good quality seedlings for the forest development schemes. Plantation of the various species of soft-wood, which can be useful for the manufacture of matches, is expected to yield quite favourable returns. Propagation of bamboos will also be helpful in initiating the paper pulp industry in this district.

Fisheries

The coast line of this district is interspersed by a number of creeks and the mouths of these creeks provide considerable scope for an expanding fishing industry. The off-shore fishing grounds are also rich. Karanja, Mora, Rewas, Thal, Varsoli, Murud Revdanda, Shriwardhan and Dighi are important fishing centres. There is considerable scope for development of inland fresh water fisheries also.

Mechanisation of indigenous fishing crafts is calculated to multiply fish catch by enlarging and intensifying the sphere of operations. Demonstrations in mechanised fishing will induce local fishermen to avail themselves of the mechanised fishing equipment. Co-operative societies of fishermen provided with modern fishing equipment will be of advantage if they train fishermen in utilising the equipment properly.

The commercial development of fisheries postulates scientific investigations of fishery problems, such as life history of important food fishes available in the locality, their spawning grounds, feeding habits, seasonable migrations due to changes in the planktonic food, the chemical nature of waters and the population studies of different groups of fish, etc. The Marine Biological Research Station at Ratnagiri which is undertaking such studies will prove useful to the fishing industry of Kolaba coast line.

Industrialisation

The Kolaba region is rich in natural wealth, such as, minerals, fruits, fish, salt, vegetables, timber and forest produce. This region affords all the facilities for industrial development since plenty of potable water and power are available. There is abundance of cheap labour and a big port and market like Bombay is in its vicinity.

It seems probable that Kolaba district promises potentialities regarding pure salt and soda ash industries near Uran, and special grade paper, organic chemicals, intermediates and dyestuffs, pharmaceuticals and rayon industries in the Patalganga

Valley. In the wake of big units, numerous feeder small and medium-scale industries can also be started. Tail water from the Kundalika and the Patalganga rivers will help in the development of such industries. From the Koyna Hydel Scheme it is expected that ample power supply would be available to this region. This will accelerate the growth of industries in this area. The Patalganga Valley is ideally suited for setting up an industrial estate This area has abundant supply of natural resources. Kharpada has been chosen as a suitable site for a big rayon manufacturing unit. All other optimum conditions are found to be present in this place. The lack of adequate transport facilities will now be removed by the Diva-Panvel-Kharpada railway line that is to be completed by 1963. Konkan provides about 60 per cent of the labour in the manufacturing units at Bombay. It is very clear from this that there is surplus labour always available for these new plants.

The natural vegetation and abundant supply of water and fire-wood in the vicinity of Khopoli and Bhira strengthen the case for the establishment of paper and pulp factories. Production of blotting paper, brown paper, wrapping paper and cardbroads can be increased considerably near these places. Electric power at economic rates can be made available to such plants.

The areas surrounding Panvel and Uran are congenial to the establishment of industrial estates. If small-scale industries are established in these areas, they will serve as feeders to the bigger industrial units at Bombay and much of the congestion in Greater Bombay would be reduced.

Lack of railway transport facilities has been one of the factors hampering the industrial development in this district. If railway transport is made available, it will encourage rapid industrialisation of this region. The proposed Diva-Dasgaon railway route which may further be extended to Mangalore is calculated to usher in an era of economic prosperity and industrialisation Construction of this railway route as well as a bridge across the Thana Creek are expected to open this area to industrial units, with the result that much of the congestion in Bombay will be removed.

The degree of industrialisation also depends upon the progress of the existing financial institutions and facilities of underwriting of capital. On this count this district suffers much as there is not sufficient number of banking houses and agencies for under-writing capital. The proximity of Bombay and Poona may, however, partly make for this shortcoming.

Transport and Communications.

The development of facilities of transport and communications in general and ports in particular has much to do with the economic prosperity of this district. The difficulties of transport in this district as in the entire Konkan are well-known. Traffic from Bombay to Konkan is taken up by the State Transport and the steamer services. Both are, however, inadequate to meet the enlarged traffic demand ; and while the former is just able to cater to the needs of passenger transport throughout the year,

CHAPTER 9. — Economic Trends. ECONOMIC PROSPECTS. Transport and Communications.

the latter is totally suspended during the monsoons. However, the state of affairs is fast improving. This district has a coastal line of nearly a hundred miles. But many of the ports have silted up and it is feared that the steamer service might become impossible in the near future if dredging operations are not undertaken in good time.

Revdanda and Rajpuri ports have the advantage of being natural harbours which are not exposed to violent winds. From the landing as well as defence point of view Rajpuri has strategic importance. It can serve as a supplementary port to the Bombay harbour. This will, however, entail some dredging operations.

If the waterways are made convenient for traffic, transport of passengers and cargo will become very cheap. This will encourage trade and commerce. Waterways will serve the shortest link to Bombay and at cheaper rates.

Any programme of economic development will have to take into consideration the necessity of improvement in roads. The important centres of trade and commerce should be linked with the ports by good roads. Improvements in the Bombay-Konkan-Goa road have helped increase in the goods as well as passenger traffic. Construction of the Dharamtar bridge has met with the long-felt need of the local population as it has made through traffic to Alibag possible. It facilitated passenger transport to a very large extent.

Marketing reforms.

Profitable disposal of agricultural produce can be made possible by improving the working of existing regulated markets and by establishing new ones. Encouragement should also be given to co-operative marketing. Emancipation of the agriculturist *vis-a-vis* the fluctuations in prices caused by speculative activities of the traders will have an adverse impact on the agricultural economy of the district. The present state of affairs in this respect is far from desirable in this district.

It is, therefore, essential to establish regulated markets at all the centres of trade and to provide for the required facilities at the existing market yards. Marketing of agricultural produce should be linked with co-operative credit and warehousing. This will relieve the agriculturist from the necessity of selling his produce immediately after the harvest when the prices are considerably low.

CHAPTER 10—GENERAL ADMINISTRATION

CHAPTER 10.

General Administration.

INTRODUCTION

PUBLIC ADMINISTRATION IN THE STATE in the last century consisted mostly in providing security to person and property and raising the revenue necessary for the purpose. In other words, Police, Jails and Judiciary representing security, and Land Revenue, Excise, Registration and Stamps representing revenue formed the most important departments of the State. The Public Works Department was the only other branch of sufficient importance, but its activities of construction and maintenance were, apart from roads and irrigation works, confined to buildings required for the departments of Government. With the spread of Western education and the growth of political consciousness in the country, and as a result of the gradual association of a few Indians with some aspects of the work of government the demand arose for the expansion of governmental activities into what were called "nation-building" departments, namely, Education, Health, Agriculture, Co-operation, etc. In the twenties and thirties of this century, after the introduction of the Montague-Chelmsford Reforms, greater emphasis came to be laid on the development of these departments. When, as a result of the Government of India Act of 1935, complete popularisation of the Provincial Government took place in 1937, the new Government attempted not only to expand the "nation-building" departments but also to take steps in the direction of creating what has now come to be generally described as a Welfare State. After the close of World War II and the attainment of independence by India in 1947, an all-out effort is being made to achieve a Welfare State as rapidly as possible and to build up a socially directed economy. The present activities of the State, therefore, require a much more elaborate system than what was felt to be necessary during the nineteenth century.

In the descriptions that follow in this chapter and in chapters 11—17 the departments of the State operating in the Kolaba district have been grouped as follows:—

Chapter 10—General Administration.

Chapter 11—Revenue Administration.

Chapter 12—Law and Order and Justice.

Chapter 13—Other Departments.

Chapter 14—Local Self-Government.

Chapter 15—Education and Culture.

Chapter 16—Medical and Public Health Services.

Chapter 17—Other Social Services.

CHAPTER 10.

General Administration.

The Kolaba district formerly consisted of three sub-divisions composed of eight talukas, four mahals and one hill station. After the merger of Janjira and Bhor States into the then Bombay State, three mahals from the former Janjira State and one mahal from the former Bhor State were added to Kolaba district in 1948. The district now covers an area of 2,715.1* sq. miles and according to the census of 1951, has a population of 9,09,083.

ADMINISTRATIVE DIVISIONS.

The administrative divisions at present stand as shown below:—

Administrative Divisions	Area in Sq. Miles	Population (1951 Census)
I. Alibag Sub-Division—		
Alibag Taluka	195·9	1,05,455
II. Panvel Sub-Division—		
(1) Pen Taluka	199·6	69,665
(2) Panvel Taluka	215·3	91,386
(3) Khalapur Taluka	156·8	41,601
(4) Karjat Taluka..	238·6	67,364
(5) Uran Mahal	75·2	47,322
(6) Sudhagad Mahal	162·0	33,066
(7) Matheran Hill Station	2·9	2,808
III. Mahad Sub-Division--		
(1) Mahad Taluka	271·1	92,439
(2) Roha Taluka	272·0	70,502
(3) Mangaon Taluka	362·7	1,07,633
(4) Poladpur Mahal	188·0	51,742
(5) Murud Mahal	133·2	39,968
(6) Shriwardhan Mahal	104·6	50,885
(7) Mhasla Mahal	134·4	37,247
Total	2,712·3	9,09,083

FUNCTIONARIES. Collector.

The Collector is the pivot on which the district administration turns. Not only is he at the head of the Revenue department in the district, but, in so far as the needs and exigencies of the district administration are concerned, he is expected to supervise the working of the officers of other departments as well.

*The area figure of the district of Kolaba supplied by the Surveyor General of India is 2,715·1 sq. miles. The area figures given by the Census authorities, which are reproduced in this table were obtained by the Census authorities from the District Inspector of Land Records or from local records.

CHAPTER 10.
General Administration.
FUNCTIONARIES.
Collector.

(i) *Revenue.*—The Collector is the custodian of Government property in land (including trees and water) wherever situated, and at the same time the guardian of the interests of members of the public in land in so far as the interests of Government in land have been conceded to them. All land, wherever situated, whether applied to agricultural or other purposes, is liable to payment of land revenue, except in so far as it may be expressly exempted by a special contract (vide section 45, Land Revenue Code). Such land revenue is of three kinds: (i) agricultural assessment, (ii) non agricultural assessment, and (iii) miscellaneous. The Collector's duties are in respect of (1) fixation, (2) collection, and (3) accounting of all such land revenue. The assessment is fixed on each piece of land roughly in proportion to its productivity. This assessment is revised every thirty years taluka by taluka. A revision survey and settlement is carried out by the Land Records Department before a revision is made, and the Collector is expected to review the settlement reports with great care. The assessment is usually guaranteed against increase for a period of thirty years. Government, however, grant suspensions and remissions in bad seasons and the determination of the amount of suspensions and remissions is for the Collector to decided. As regards non-agricultural assessment, section 48 of the Code provides for alteration of the agricultural assessment when agriculturally assessed land is used for a non-agricultural purpose. In the same way, unassessed land used for a non-agricultural purpose is assessed to non-agricultural rates. All this has to be done by the Collector according to the provisions of the rules under the Land Revenue Code. Miscellaneous land revenue also has to be fixed by the Collector according to the circumstances of each case, when Government land is temporarily leased. It is also realised by the sale of earth, stones, usufruct of trees, etc., in Government land.

The collection of land revenue rests with the Collector, who has to see that the revenue due is recovered punctually and with the minimum of coercion and that the collections are properly credited and accounted for.

The Collector is also responsible for the collection of fees and taxes under various other Acts, such as the Bombay Irrigation Act (VII of 1879), the Indian Stamp Act (II of 1899), the Indian Court-fees Act (VII of 1870), the Bombay Tolls on Roads and Bridges Act (III of 1875), the Bombay Entertainments Duty Act (I of 1923), and the Bombay Prohibition Act (XXV of 1949). There are also other revenue Acts which contain a provision that dues under them are recoverable as arrears of land revenue, and the Collector and his establishment have to undertake the recovery of such dues when necessary.

In regard to the administration of the Forest Act, the ultimate responsibility for the administration of the Forest department, so far as his district is concerned, lies with the Collector, and the Divisional Forest Officer is his assistant for the purpose of that administration, except in matters relating to the technique of forestry.

CHAPTER 10. General Administration. FUNCTIONARIES. Collector.

As regards the Prohibition Act, the Collector has to issue personal permits to liquor and drug addicts and recover the assessment fees from shops permitted to sell liquor and drugs. The Collector of Kolaba is the Chairman of the Prohibition Committee of the district. In fact, he is the agency through which the Director of Excise and Prohibition arranges to have the policy of the department carried out.

The administration of the Bombay Tenancy and Agricultural Lands Act (LXVII of 1948) in its proper spirit rests with the Collector. He is also an appellate authority to hear appeals under the various sections of the Act.

(ii) *Public Utility*.—The Agriculturists' Loans Act (XII of 1884), and the Land Improvement Loans Act (XIX of 1887) regulate the grant of loans to agriculturists at cheap rates for financing their operations. The Collector has to estimate the needs of his district in accordance with the policy of Government for the time being and in the event of a bad season, to make further demands for as much money as can be usefully loaned for the purpose of tiding over the scarcity. He has to take necessary steps for the most advantageous distribution of the amount placed at his disposal and to see that the advances so made are recovered at the proper time.

The Collector of Kolaba is the Court of Wards for the estates taken over under the Bombay Court of Wards Act (I of 1905). He has appointed a "Manager" to superintend these estates.

(iii) *Accounts*.—The Collector is in charge of the treasury and is personally responsible to Government for its general administration, the due accounting of all moneys received and disbursed, the correctness of the treasury returns and the safe custody of the valuables which it contains. In matters of accounts and audit, the Collector (with the Treasury Officer under him) is responsible to the Accountant-General, whose instructions he has to obey. He does not, however, take part in the daily routine of treasury business. For that work his delegate and representative is the Treasury Officer.

(iv) *Quasi-judicial functions in revenue matters*.—Among the quasi-judicial functions of the Collector on the revenue side, apart from hearing appeals from the decisions of the Prant Officer under the Land Revenue Code and various other Acts, may be mentioned: (i) the revisional powers exercised under section 23 of the Bombay Mamlatdars' Courts Act (II of 1906) in respect of Mamlatdars' orders under the Act (this power is delegated to an Assistant or Deputy Collector), (ii) appellate powers under sections 53 and 67 of the Bombay Irrigation Act (VII of 1879), (iii) the work which the Collector does in connection with the execution of civil courts' decrees, and (iv) proceedings and awards under section 11 of the Land Acquisition Act (I of 1894).

(v) *Local Self-Government*.—In all cases in which the power of passing orders in matters affecting local bodies rests with the Divisional Commissioner or the State Government, either the proposals are made by the Collector or they are received by the

Divisional Commissioner with the Collector's remarks. The Collector is entrusted with holding the triennial elections and by-elections of the local bodies including panchayats. The various Acts governing local bodies give authority to the Collector as the chief representative of Government to supervise the actions of local bodies and to give advice.

(vi) *Officers of other Departments.*—The Officers of other departments stationed at the district headquarters can be divided into two groups, viz., (A) (1) the District Judge, (2) the District Superintendent of Police, (3) the Divisional Forest Officer, (4) the Executive Engineer, and (5) the Civil Surgeon and (B) (1) the District Inspector of Prohibition, (2) the Administrative Officer, District School Board, (3) the District Agricultural Officer, and (4) the Inspector of Sanitation and Vaccination.

(A) (1) The District Judge has a separate and independent sphere of work, and as Sessions Judge he exercises appellate powers over the decisions of all judicial magistrates in the district. The Bombay Separation of Judicial and Executive Functions Act (XXIII of 1951) was enacted to meet a long standing and widespread public desire for the separation of judicial functions from executive officers. It has separated the magistracy into "judicial magistrates", who are subordinates to the Sessions Judge, and "executive magistrates" who are subordinates to the District Magistrates. It has withdrawn from the executive magistrates practically all powers of trial of criminal cases, and only in certain cases the Sessions Judge has to hear appeals from the decisions of executive magistrates. Before the enactment of this legislation, the Sessions Judge used to exercise appellate powers over the decisions in criminal cases of the District Magistrate and other First Class Magistrates.

(2) The District Superintendent of Police and the Police force of the district are under the control of the District Magistrate in so far as their functions regarding the maintenance of law and order are concerned. As regards discipline, training and other administrative matters they are under the control of the Range Deputy Inspector-General of Police.

(3) The Divisional Forest Officer is regarded as the Collector's assistant in regard to forest administration.

(4) The Executive Engineer stands a little apart. Since his work is technical, he is not directly subordinate to the Collector though in a sense he plays a part subsidiary to the general administration of the district, of which the Collector is the head, and he is expected to help the Collector whenever required to do so. The Collector can ask him to investigate the utility of minor irrigation works likely to be agriculturally useful in the district. According to Section 11 of the Famine Relief Code, the Executive Engineer arranges, in consultation with the Collector, for the inclusion, in the programme of expansion of public works, of the plans for the special and current repairs to roads and other useful work suitable as scarcity works. The programme of famine relief works is also prepared quinquennially by the Executive Engineer in consultation

CHAPTER 10.
General Administration.
FUNCTIONARIES.
Collector.

with the Collector. When the time for actual execution of any work comes, the Collector can requisition the services of the Executive Engineer for making immediate arrangements for procuring the necessary establishment, tools, plant, building materials, etc. (Famine Relief Code. Section 81).

(5) The Civil Surgeon has also a separate and independent sphere of his own, but must place his professional and technical advice and assistance at the disposal of the general district administration whenever required.

(B) The officers in this group are all of subordinate status. Their services in their particular sphere can be requisitioned by the Collector, either directly in case of necessity, if the matter is urgent, or through their official superiors. The District Inspector of Prohibition and Excise is subordinate to the Collector except in technical matters.

The following are some of the other officers of the district who have more or less intimate contact with the Collector in matters relating to their departments and have to carry out his general instructions: –

(1) The District Industries Officer, (2) the Assistant Director of Backward Class Welfare, (3) the Medical Officer of Health, (4) the Assistant Registrar of Co-operative Societies, (4) the Compost Development Officer (through the District Development Board), (6) the Divisional Veterinary Officer, (7) the District Inspector of Land Records, (8) the District Officer, Industrial Co-operatives and Village Industries, (9) the District Co-operative Officer and (10) the Assistant Marketing Inspector.

(vii) *As District Magistrate.* –The Collector's duties as District Magistrate are mostly executive He is at the head of all other executive magistrates in the district. As District Magistrate, besides the ordinary powers of a Sub Divisional Magistrate, he has the following powers among others:—

(1) power to hear appeals from order requiring security for keeping the peace or good behaviour (section 406, Criminal Procedure Code);

(2) power to call for records from any subordinate executive magistrate (section 435);

(3) power to issue commission for examination of witness (sections 503 and 506): and

(4) power to hear appeals from or revise orders passed by subordinate executive magistrates under section 514—procedure on forfeiture of bond (section 515).

When authorised by the State Government, the District Magistrate may invest any magistrate subordinate to him with—

(1) power to make orders prohibiting repetitions of nuisances (section 143):

(2) power to make orders calculated to prevent apprehended danger to public peace (section 144); and

(3) power to hold inquests (section 174).

The executive management of sub-jails in the district is subject to his orders.

CHAPTER 10.

General Administration.

FUNCTIONARIES. Collector.

Besides being in control of the police in the district, the District Magistrate has extensive powers under the Criminal Procedure Code, the Bombay Police Act (XXII of 1951) and other Acts for the maintenance of law and order. It is his duty to examine the records of police stations and outposts, in order that he may gain an insight into the state of crime in the limits of the police station and satisfy himself that cases are being promptly disposed of.

In his executive capacity, the District Magistrate is concerned with the issue of licences and permits under the Arms Act (II of 1878), the Petroleum Act (VIII of 1899), the Explosives Act (IV of 1884), and the Poisons Act (I of 1904). He has also to supervise the general administration of these Acts, to inspect factories and magazines, and to perform various other supervisionary functions.

(viii) *As District Registrar.*—As District Registrar the Collector controls the administration of the Registration Department within his district.

(ix) *Sanitation and Public Health.*—The duties of the Collector in the matter of sanitation are: (a) to see that ordinary and special sanitary measures are initiated in cases of outbreaks of epidemic diseases; (b) to watch and stimulate the efficiency of the daily sanitary administration of municipalities and other sanitary authorities; and (c) to advise and encourage local bodies to improve the permanent sanitary conditions of the areas under them so far as the funds at their disposal will allow. He can freely requisition the advice and technical assistance of the District Health Officer, Kolaba, Pen, in this regard.

(x) *District Development Board.*—Prior to 1952 there was a District Rural Development Board. The District or Divisional Officers of various departments concerned with rural development, members of the State Legislature and other representatives of rural areas constituted the District Rural Development Board. It functioned from 1939 to October 23, 1952. The Collector was its *ex-officio* Chairman.

With a view to co-ordinating the activities of the various non-statutory boards and committees in the district, the former District Rural Development Board was reconstituted in September 1952 as District Development Board by amalgamating all existing non-statutory boards and committees with it. The constitution of the District Development Board is as below:—

(*a*) There are 57 members on the Board—

20 District or Divisional Officers;

8 Members of the Legislative Assembly;

1 Member of Parliament;

1 President, District Local Board;

1 Sanchalak, Sarvodaya Centre;

1 Representative of the State Co-operative Bank;

25 Other non-officials.

CHAPTER 10.

General Administration.
FUNCTIONARIES.
Collector.

(b) The Collector is the *ex-officio* Chairman of the District Development Board;

(c) The Vice-Chairman of the District Development Board is the Chairman of all the Sub-Committees except District Police Advisory Sub-Committee of which the Collector is the Chairman;

(d) A Joint Secretary and the District Project Officer in District Deputy Collector's grade has been appointed and he is assisted by a small staff for carrying out the administration of the Board;

(e) The below mentioned twelve sub-committees are functioning under the District Development Board:—

SUB-COMMITTEE OF THE DISTRICT DEVELOPMENT BOARD, KOLABA.

Serial No. (1)	Name of the Sub-Committee (2)	Number of members (3)	Secretary (4)	Nature of work entrusted (in brief) (5)
1	Prohibition Sub-Committee	9	District Inspector of Prohibition, Alibag.	Relating to Prohibition matters.
2	Backward Class Sub-Committee.	9	Social Welfare Officer, Alibag.	Amelioration of Backward Classes.
3	Minor Irrigation, Roads and Village Water Supply Sub-Committee.	13	Executive Engineer, Kolaba Division, Alibag.	Minor Irrigation, Roads, Water Supply.
4	Agriculture and Rural Development Sub-Committee.	10	District Agricultural Officer, Alibag.	Rural Development
5	Public Health Sub-Committee.	9	District Health Officer, Kolaba, Pen.	Public Health.
6	Khar Lands Development Sub-Committee.	9	Deputy Engineer, Khar Lands Development, Pen.	Khar Lands Development
7	Police advisory Sub-Committee.	9	District Superintendent of Police, Kolaba.	Law and Order and Communication.
8	Publicity Sub-Committee..	10	District Publicity Officer, Kolaba, Pen.	Publicity of Government Policies and such other matters.
9	Recruitment Sub-Committee	10	District Superintendent of Police, Kolaba.	Recruitment to Armed Forces, etc.
10	Village Panchayat Sub-Committee.	11	District Village Panchayat Officer, Kolaba, Alibag.	Establishment of new Village Panchayats and their Functioning.
11	District National Extension Service / Community Development Sub-Committee.	16	Joint Secretary and District Project Officer, Kolaba.	Implementation of National Extension Service Programme.

The functions and duties of the District Development Board are (1) to advise and help Government in the execution of policies, mainly in respect of the matter concerning all the sub-committees, (2) to supervise and co-ordinate the work of its various sub-committees and the Taluka Development Boards; (3) to elect suitable agencies for the distribution of iron and steel materials and cement, to allot the materials and to supervise the scheme and (4) to execute such other schemes as may be entrusted by Government by specific instructions and orders.

FUNCTIONARIES. Collector.

National Extension Service Block.—The Collector as Chairman is to implement and to supervise the National Extension Service programme through the blocks opened in the district.

(xi) *District Soldiers', Sailors' and Airmen's Board.*—The Collector is also the President of the District Soldiers', Sailors' and Airmen's Board. The Vice-President of the Board is a Senior Ex Service Officer nominated by the Collector as President of the Board. The members of the Board are as under:—

Official members.—(1) The District Superintendent of Police; (2) The Regional Director of Resettlement and Employment, Bombay, or his nominee; (3) A representative of the Indian Navy; (4) The President, District Local Board; (5) The Civil Surgeon; (6) The Educational Inspector; (7) The Prant Officers; (8) The Administrator, Services Post War Reconstruction Fund and other allied funds; (9) The Assistant Recruiting Officer, Colaba, Bombay.

Non-official members.—Six non-official members are nominated by the Collector as President of the Board. The term of their appointment is for a period of three years.

Secretary.—An ex-service officer serves as paid Secretary.

The duties of the Board are: (*a*) to promote and maintain a feeling of good-will between the civil and military classes, (*b*) generally to watch over the welfare of ex-servicemen and their family dependents and to guard the interest of serving soldiers, etc., and (*c*) to implement in detail the work and the policy of the State Soldiers', Sailors' and Airmen's Board. The Board supervises over the Military Boys' Hostel at Mahad.

Prant Officers.

The Prant Officers.—Under the Collector are the Prant Officers who are either Assistant Collectors (Indian Administrative Service Officers) or District Deputy Collectors (Members of the Maharashtra Civil Service). There are in all three such prants or subdivisions in the district. Each Prant is in charge of an Assistant Collector or a Deputy Collector. The Headquarters of the Alibag Prant is at Alibag and those of the other Prants are at Panvel and Mahad. The Treasury Officer is also of Deputy Collector's grade.

The Prant Officers form the connecting link between the Mamlatdars or Mahalkaris and the Collector. A Prant Officer exercises all the powers conferred on the Controller by the Land Revenue Code and by any other law in force or by executive orders, in regard to the talukas and mahals in his charge, except such powers as the Collector may specially reserve to himself. His principal functions in regard to his sub-division are—

(i) *Revenue*—(1) Inspection and supervision of the work of Mamlatdars, Circle Officers, Circle Inspectors and Village Officers, including the inspection of taluka *kacheris.*

(2) Appointments, transfers, etc., of stipendiary village officers and the appointment of hereditary village officers.

(3) Safeguarding Government interest in land by constant inspection, dealing with encroachments, breaches of the conditions on which land is held on restricted tenure, etc.

CHAPTER 10. — General Administration. FUNCTIONARIES. Prant Officers.

(4) Grant of waste land and disposal of alluvial land.

(5) Levy of non-agricultural assessment and passing orders regarding miscellaneous land revenue.

(6) Hearing of appeals against Mamlatdars' decisions in assistance suits and watching the execution of assistance decrees.

(7) Hearing of appeals against Mamlatdars' and Mahalkaris' decisions in cases under the Bombay Tenancy and Agricultural Lands Act.

(8) Crop and boundary mark inspection and the checking of *annewaris* (estimates of crop yields for purposes of suspensions and remissions of revenue) and the Record-of-Rights.

(9) Supervision over the realisation of Government revenue.

(10) Successions to watans and other properties.

(11) Land acquisition.

(ii) *Magisterial.*—The Prant Officer is the Sub-Divisional Magistrate of his charge and as such exercises the powers specified in Part IV of Schedule III of the Criminal Procedure Code. These include the ordinary powers of a Taluka Magistrate and also the power to require security to keep the peace (section 107); power to require security for good behaviour (sections 108, 109 and 110); power to make orders calculated to prevent apprehended danger to public peace (section 144); power to record statements and confessions during a police investigation (section 164); and power to hold inquests (section 174). The Sub-Divisional Magistrate, when empowered by the State Government, has power also to call for and forward to the District Magistrate records and proceedings of subordinate executive magistrates.

As Sub-Divisional Magistrate the Prant Officer is required to inspect Police Sub-Inspectors' Offices in the same way as the District Magistrate is required to do.

(iii) *Other Duties.*—Among the other duties of the Prant Officer may be mentioned—

(1) Keeping the Collector informed of what is taking place in his sub-division not only from the revenue point of view but also in matters connected with law and order.

(2) Forest Settlement Work.

(3) Grant of *tagai* loans.

(4) The Prant Officer has over-all charge of directing and supervising development activities of the National Development Blocks opened in the talukas in his charge.

Each Prant Officer is assisted in his work by a *shirastedar* who is of the grade of an *aval karkun*.

Mamlatdars and Mahalkaris.

The Mamlatdars and Mahalkaris.—The Mamlatdar is the officer in executive charge of a taluka and the Mahalkari has executive charge of a mahal. There is a sub-treasury in every

CHAPTER 10.

General Administration.

FUNCTIONARIES. Mamlatdars and Mahalkaris.

taluka or mahal, and it is in charge of the Mamlatdar or Mahalkari. There is practically no difference in kind between the functions and duties of a Mamlatdar and those of a Mahalkari. Each taluka or mahal has on the average two or three *Aval Karkuns*, 8 or 10 clerks, 50 talathis, one Circle Officer and three Circle Inspectors. The duties of Mamlatdars and Mahalkaris fall under various heads.*

(i) *Revenue.*—The Mamlatdar's revenue duties are to prepare the ground work for the Prant Officer and the Collector to pass their orders upon. His report is called in almost all revenue matters. When these orders are passed he has to execute them.

In regard to the annual demand and collection of land revenue he has to get ready all village and taluka forms necessary for what is called the making of the *jamabandi* of the taluka by the Collector or Prant Officer. The *jamabandi* is an audit of the previous year's accounts. The demand for fixed agricultural revenue is settled, but there are remissions and suspensions to be calculated upon that fixed demand in lean years. Remissions and suspensions are given in accordance with the crop *annewaris* with the determination of which the Mamlatdar is most intimately concerned. To the demand of fixed revenue is added the amount of non-agricultural assessment and fluctuating land revenue such as that arising from the sale of trees, stone or sand, fixed when individuals apply for them.

The brunt of the work of collection of revenue lies on the Mamlatdar. He can issue notices under section 152, Land Revenue Code, inflict fines for delay in payment under section 148, Land Revenue Code, distrain and sell moveable property and issue notices of forfeiture of the land, though he has to take the Prant Officer's or the Collector's orders for actual forfeiture.

He has to collect, in addition to land revenue, *tagai* loans, *pot hissa* measurement fees, boundary marks advances and irrigation revenue, the dues of other departments like Sales Tax, Income Tax and Forest when there is default in their payment, at the request of these departments to recover the dues as an arrear of land revenue.

It is also his duty to see that there is no breach of any of the conditions under which *inams* are held and, whenever there is any such breach, to bring it to the notice of the Collector through the Prant Officer.

He has to make enquiries and get ready the material on which the Prant Officer has to pass his own orders under the Bombay Hereditary Offices Act (III of 1874). He can himself pass orders as to the appointment, remuneration, period of service, suspension and fining of inferior village servants, the grant of leave of absence to them and the like.

*In the following paragraphs whatever is said of the Mamlatdar applies also to the Mahalkari.

CHAPTER 10.

General Administration.
FUNCTIONARIES.
Mamlatdars and Mahalkaris.

Applications for grant of *tagai* are generally received by the Mamlatdar, who has to get enquiries made by the Circle Officer and Circle Inspector, see the sites for the improvement of which *tagai* is sought, ascertain whether the security offered is sufficient, determine what instalments for repayment would be suitable, etc. He can himself grant *tagai* up to Rs. 1,000 and Rs. 200 under the Land Improvement Loans Act and Agricultural Loans Act, respectively. A Mamlatdar who has been specially empowered can grant *tagai* up to Rs. 2,500 and Rs. 500 under the Land Improvement Loans Act and the Agricultural Loans Act, respectively. In other cases he has to obtain orders from the Prant Officer or the Collector.

The Mamlatdar's duties regarding *tagai* do not end with the giving of it; he has to see that it is properly utilised, inspect the works undertaken by its means, watch the payment, and make recoveries from defaulters. The Mamlatdar is primarily responsible for the administration of the Bombay Tenancy and Agricultural Lands Act (LXVII of 1948) within the areas of his charge. Some of his powers under the Act have been delegated to the *Aval Karkuns*.

(ii) *Quasi-Judicial*. The quasi-judicial duties which the Mamlatdar performs include- (1) enquiries and orders under the Mamlatdars' Courts Act (II of 1906); (2) the execution of Civil Court decrees; (3) the disposal of applications from superior holders for assistance in recovering land revenue from inferior holders; and (4) enquiry in respect of disputed cases in connection with the Record of Rights in each village. The last two are summary enquiries under the Land Revenue Code.

(iii) *Magisterial*.—Every Mamlatdar is *ex-officio* the Taluka Magistrate of his taluka. As Taluka Magistrate, First Class, he has the following among other powers under the Criminal Procedure Code:—

(1) Power to command any unlawful assembly to disperse (section 127).

(2) Power to use civil force to disperse unlawful assembly (section 128).

(3) Power to require Military Force to be used to disperse unlawful assembly (section 130).

(4) Power to apply to District Magistrate to issue commission for examination of witness (section 506).

(5) Power to recover penalty on forfeited bond (section 514) and to require fresh security (section 514-A).

(6) Power to make order as to disposal of property regarding which an offence is committed (section 517).

(7) Power to sell property of a suspected character (section 525).

If authorised by the State Government or the District Magistrate, the Taluka Magistrate may exercise the following among other powers:—

(1) Power to make orders prohibiting repetitions of nuisances (section 143).

(2) Power to make orders calculated to prevent apprehended danger to public peace (section 144).

(3) Power to hold inquests (section 174).

The Mamlatdar is also in charge of the management of the sub-jail. He has to keep the District Magistrate and the Sub-Divisional Magistrate informed of all criminal activities in his charge and take steps incidental to the maintenance of law and order in his charge. In a case of serious disturbance of the public peace the Mamlatdar carries great responsibility, for, as the senior executive magistrate on the spot, he must issue orders and carry on till his superiors arrive.

(iv) *Treasury and Accounts.*—As a sub-treasury officer the Mamlatdar is in charge of the taluka treasury, which is called "sub-treasury" in relation to the district treasury. Into this treasury all moneys due to Government in the taluka—land revenue, forest, excise, public works and other receipts are paid and from it nearly the whole of the money expended for Government in the taluka is secured. The sub-post offices in the taluka receive their cash for postal transactions from the sub-treasury and remit their receipts to it. The sub-treasury officer pays departmental officers on cash orders or demand drafts issued by treasury officers and on cheques, except where certain departments are allowed to present bills direct at the sub-treasury. The sub-treasury officer also issues Government bank drafts.

When the Mamlatdar is away from his headquarters the Treasury Head Karkun is *ex-officio* in charge of the sub-treasury and the account business and is held personally responsible for it. During the Mamlatdar's presence he is authorised to sign receipts irrespective of the amount.

The taluka sub-treasury is also the local depot for stamps-general, Court-fee and postal of all denominations and for the stock of opium held there for sale to permit-holders.

A currency chest is maintained at almost all sub-treasuries in which surplus cash balances are deposited. From it withdrawals are made to replenish sub-treasury balances. Sub-treasuries are treated as agencies of the Reserve Bank for remittance of funds.

The Mamlatdar has to verify the balances in the sub-treasury, including those of stamps and opium, on the closing day of each month, which for the convenience of the District Treasury is fixed on the 25th of all months, except February when it is the 23rd, and March when it is the 31st, the latter being the closing day of the financial year. The report of the verification, together with the monthly returns of receipts under different heads, has to be submitted by the Mamlatdar to the Treasury Officer at Alibag. The Sub-Treasuries are annually inspected either by the Collector or by the Prant Officer.

CHAPTER 10.

General Administration.

FUNCTIONARIES.

Mamlatdars and Mahalkaris.

(v) *Other Administrative Duties.*—The Mamlatdar is the pivot of administration in his taluka. He is responsible to the Collector and the Prant Officer whom he must obey and keep constantly informed of all political happenings, outbreaks of epidemics and other matters affecting the well-being of the people, such as any mal-administration in any department or any hitch in the working of the administrative machine.

He must help and guide officers of all departments in the execution of their respective duties in so far as his taluka is concerned. In fact, he is at the service of them all and forms the connecting link between the officers and the public whom they are all meant to serve. This is particularly so in case of departments which do not have a local taluka officer of their own. The Mamlatdar is also responsible for the cattle census, which really comes under the purview of the Agriculture Department. The Co-operative Department expects the Mamlatdar to propagate co-operative principles in his taluka. He has to execute the awards and decrees of societies in the taluka, unless there is a special recovery officer appointed for the purpose. He has to take prompt action for the control of epidemics and to render to the Assistant Director of Public Health and his assistants every help in preventing outbreaks of epidemic diseases and suppressing them when they occur.

Under executive orders the Mamlatdar has to provide the Military detachment with the necessary provisions and conveyance when any detachment marches through the taluka.

The Mamlatdar's position in relation to other taluka officers, e.g., the Sub-Inspector of police, the Sub-Registrar, the Range Forest Officer, the Sub-Assistant Surgeon and the Prohibition Officer is not definable. Though they are not subordinate to him they are grouped round him and are expected to help and co-operate with him in their spheres.

Though the Mamlatdar is not expected to work directly for local self-governing bodies, he is usually the principal source of the Collector's information about them. He is responsible for the administration of his taluka just as the Collector is responsible for the district.

He is *ex-officio* Chairman of the Taluka Development Board, which acts as the agency of the District Development Board in the taluka in all matters pertaining to agricultural and rural development and especially in regard to the "Grow More Food" campaign. The other members of the Board are the Agricultural Assistant stationed at the taluka headquarters, the Forest Range Officer, the Assistant District Co-operative Officer stationed at the taluka headquarters and the Veterinary Assistant. The Collector nominates as members, with the approval of Government, three non-officials known to take an active interest in the "Grow More Food" campaign in the taluka.

In relation to the public well-being, the Mamlatdar is the local representative of Government and performs generally the same functions as the Collector but on a lower plane.

Circle Officers and Circle Inspectors.

Circle officers and Circle Inspectors.—In order to assist the Mamlatdar in exercising proper supervision over the village officers and village servants and to make local enquiries of every kind promptly, Circle Officers in the grade of *Aval Karkuns* and Circle Inspectors in the grade of *Karkuns* are appointed. The Circle Officer certifies entries in the Record of Rights and thus relieves the Mamlatdar of a good deal of routine work. There are some 30 to 50 villages in charge of a Circle Officer or Circle Inspector These Officers form a link between the Mamlatdar and the village officers. There are generally one Circle Officer and three Circle Inspectors in each taluka. Their duties relate to—

(1) boundary marks inspection, inspection of crops including the estimating of the *annewari*, the inspection of *tagai* works and detection of illegal occupation of Government land;

(2) preparation of agricultural and other statistical returns, *viz.*, crop statistics, cattle census, and water-supply;

(3) supervision of the village officers in the preparation and maintenance of the Record of Rights, the mutation register and the tenancy register;

(4) examination of land revenue receipts and supervision of the revenue collection; and

(5) such other miscellaneous work as the Mamlatdar may, from time to time, entrust them with, e.g., enquiry into alleged encroachments, etc.

Patil.

Patil (or *village headman*).—The Patil or village headman is the principal official in a village.

The duties of the *patil* fall under the following heads.—(i) revenue; (ii) quasi-magisterial; and (iii) administrative. His revenue duties are—

(i) to collect the revenue due to Government from the rayats in conjunction with the *talathi* (village accountant),

(ii) to detect encroachments on Government land and protect trees and other property of Government;

(iii) to execute the orders received from the taluka office in connection with recovery of revenue and other matters:

(iv) to assist the *talathi* in maintaining properly the Record of Rights and village accounts and to get him to submit the periodical returns punctually; and

(v) to render assistance to high officials visiting the village for inspection work and other purposes.

There are quasi-magisterial functions appertaining to the police *patil*. In a majority of villages the same person is both the police and the revenue *patil*. In some villages there are separate *patils* for revenue and police work. The police *patil* is responsible for the writing up of the birth and death register and for the care of unclaimed property found in the village. Several duties have been imposed on the police *patil* by the Bombay Village Police Act (VII of 1867). The village police is under his charge, and he

CHAPTER 10. General Administration. FUNCTIONARIES. Patil.

has authority to require all village servants to aid him in performing the duties entrusted to him. He has to make use of the village establishment so as to afford the utmost possible security against robbery, breach of the peace and acts injurious to the public and to the village community. It is the police *patil's* duty to furnish the taluka magistrate with any returns or information called for and keep him constantly informed as to the state of crime and health and general condition of the community in his village. He has to afford police officers every assistance in his power when called upon by them for assistance. Further, he has to obey and execute all orders and warrants issued to him by an executive magistrate or a police officer; collect and communicate to the district police intelligence affecting the public peace; prevent within the limits of his village the commission of offences and public nuisances; and detect and bring offenders therein to justice. If a crime is committed within the limits of the village and the perpetrator of the crime escapes or is not known, he has to forward immediate information to the police officer in charge of the police station within the limits of which his village is situated, and himself proceed to investigate the matter and obtain all procurable evidence and forward it to the police officer. If any unnatural or sudden death occurs, or any corpse is found, the police *patil* is bound to assemble an inquest, to be composed of two or more intelligent persons belonging to the village or the neighbourhood. The report of the inquest has then to be forwarded by him to the police officer. He has also to apprehend any person in the village who he has reasons to believe has committed any serious offence and send him, together with all articles to be useful in evidence, to the police officer.

As regards the *Patil's* administrative duties, he is expected to look to the sanitation and public health of the village. He must also report promptly the outbreak of any epidemic disease to the taluka office. He is expected to render every assistance to travellers, provided payment is duly tendered. Many of the patils are hereditary officers holding watan lands and having fixed terms of service; a few are stipendiary nominees of Government.

Talathi.

The Talathi (village accountant).—The office of village accountant used generally to be held by hereditary *kulkarnis* who were allowed, subject to certain conditions, to commute the right of service attached to the *Kulkarni watan*. But very few people took advantage of the commutation of *watan*. By the enactment of the Bombay Paragana and Kulkarni Watans Abolition Act, all the Kulkarni watans along with the right of service were abolished with effect from May 1, 1961 and *talathis* were appointed in place of these *kulkarnis*. However, the Bombay Paragana and Kulkarni Watans Abolition Act is not yet made applicable to the former princely State areas which have been merged in the district. In the merged areas, the hereditary *kulkarnis* are still performing the services of village accountants. If the villages are small, one *talathi* is appointed for two or more villages, which are called his charge or *saza*. The *talathi* receives monthly salary. in a time scale of pay. His main duties are: (1) to maintain the

village accounts relating to demand, collection and arrears of land revenue, etc., the Record of Rights and all other village forms prescribed by Government; (2) to inspect crops and boundary marks and to prepare agricultural statistics; and (3) to help the *patil* in the collection of land revenue, write the combined day and receipt books and other accounts and do other clerical work, including that of the police *patil* when the latter is illiterate. The *talathi* is Assistant Gram Sevak in those places where community development projects or national extension service blocks have been opened.

Village Servants.

Village servants.—Under Government Resolution, Revenue Department, No. PKA-1059-VI-L, dated 7-5-1959, the system of Inferior Village Servants has been replaced by the system of stipendiary *Kotwals* with effect from August 1, 1959, i.e., from the date on which the Bombay Inferior Village Watans Abolition Act, 1958, has come into force in Kolaba district. The duties of *Kotwals* are as under:—

1. to accompany Government remittance to Sub-Treasury;

2. to call villagers to the Chawadi for paying Government dues;

3. to carry village *daftar*;

4. to keep a watch on Government money and office record;

5. to carry Government *tapal*;

6. to accompany village officers and touring officers;

7. to report births and deaths to village officer;

8. to carry distrained moveable property to village Chawadi;

9. to assist the police *patil* in serving the summonses;

10. to accompany the police *patil* and police;

11. to publish Government orders in the village by beat of drum;

12. to bring impounded cattle to the *Kacheri* for auction when necessary.

13. to assist the vaccinators in collecting children for vaccination;

14. to help in disposal of unclaimed property and dead bodies,

15. to help the police *patil* in case of accidental deaths and outbreaks of epidemics and epizootics;

16. to report movement of criminals;

17. to keep guard on prisoners in police *patil's* custody;

18. to set up camp offices in the village;

19. to keep the village Chawadi clean and light the lamps there; and

20. to assist the village officers generally in the performance of their public duties;

CHAPTER 10.

General Administration. FUNCTIONARIES. Village Servants.

The *kotwals* are to be paid their monthly remuneration at the following rates:—

Population of a village.	Rate of remuneration per month.
	Rs.
1 to 500	18
500 and above	27

Divisional Commissioner.

Divisional Commissioner.—With the passing of the Bombay Commissioners Act, 1957, Government have created with effect March 3, 1958, the posts of Commissioners in place of the Divisional Officers. The State of Maharashtra consists of four Divisions with four Divisional Commissioners. The Commissioner is considered to be king-pin of the State administration and also the pivot on which the Divisional Administration hinges. Kolaba district falls under the jurisdiction of the Divisional Commissioner, Bombay Division.

Subject to the general or special orders of the State Government, the Commissioner is the chief controlling authority in all matters connected with the land revenue. The District Collectors, in exercise of the powers conferred upon them under the Land Revenue Code or under other Acts are subordinate to the Commissioner Of the powers delegated to him and conferred upon him by law in land revenue matters, the following are important:—

(1) to revise the limits of the sub-divisions of the districts,

(2) to pass final orders regarding extinction of rights of public and individual in or over any public road, lane or path not required for use of the public,

(3) to sanction reduction of assessment consequent upon reclassification of agricultural lands up to Rs. 200 per annum when classification operation is confined to a single village and Rs. 400 per annum when it extends to more than one village in a taluka,

(4) to decide disputes regarding rights to lands between municipalities and Government,

(5) to sanction remission in cases of total loss of crop due to local calamities up to Rs. 1,000,

(6) to fix priority for scarcity relief works and

(7) to sell lands for building sites without auction if the value of such land does not exceed Rs. 1,000 in rural areas and Rs. 5,000 in urban areas.

The Commissioner has to—

(a) supervise the working of the revenue offices,

(b) exercise executive and administrative powers delegated by Government or conferred on him by law from time to time,

(c) undertake general inspection of offices of all departments within his division,

(d) inspect local bodies,

CHAPTER 10. General Administration. Divisional FUNCTIONARIES. Commissioner.

(e) co-ordinate and supervise the activities of all divisional heads of departments with particular reference to planning and development, and

(f) integrate the administrative set-up in the incoming areas

The Commissioner has to inspect at least two collectorates in a year, two district local boards, 25 per cent. of the borough municipalities and 20 per cent. of the district municipalities and one village panchayat in every district in his division.

The office of the Commissioner is divided in three main branches, *viz*., revenue branch, general branch and development branch and each of the above branches is supervised by an independent officer designated as Assistant Commissioner with the assistance of an officer in the Grade of a Mamlatdar designated as Head Clerk or *Chitnis*.

In order to assist the Commissioner, in matters relating to village panchayats there is an independent Assistant Commissioner appointed under him. There is also a Divisional Council set up and the Commissioner is an *ex-officio* Chairman of the said council. The chief functions of the Divisional Council for Panchayats are—

(a) to develop and foster the growth of Village Panchayats,

(b) to suggest ways and means to remove difficulties experienced by the village panchayats and to assist in their proper administration,

(c) to supervise and co-ordinate the activities of the village panchayats, and

(d) to supply information that may be required by the State Council and to give effect to the recommendations that may be sponsored by it.

There is a Divisional Development Council set up, consisting of officials and non-officials and the Commissioner is its *ex-officio* Chairman. The chief functions of the Council are—

(1) to advise Government on policy in respect of all development matters,

(2) to co-ordinate development activities of the various departments with a view to avoid overlapping and wasteful expenditure and to maintain liaison with the agency, functioning in the Division for the Community Development Projects,

(3) to suggest ways and means to remove bottlenecks and to improve technique for speedy implementation of the Five-Year Plans, and

(4) to devise measures for eliciting maximum public participation in the departmental activity and for promotion of voluntary efforts through Shramdan, Bhoodan, Sampattidan and Small Savings, etc.

In respect of community Develompent Blocks the Commissioner is invested with the powers of the Head of the Department.

CHAPTER 10.

General Administration.
FUNCTIONARIES.
Divisial Commissioner.

Of the powers delegated to the Commissioner in developmental matters, the following are important:—

(1) to accord administrative approval to programmes (financial estimates and working plans) for the project period and to make subsequent modifications and variations in respect of all the categories of development blocks within his division,

(2) to sanction individual scheme costing up to Rs. 50,000 (in certain cases up to Rs. 1 lakh) subject to certain conditions,

(3) to accord administrative approval for all works costing up to Rs. 50,000 subject to certain conditions,

(4) to create and continue temporary non-gazetted officers, technical and Class IV posts according to actual requirements for the project period but subject to annual review. The Commissioner is to visit at least 12 blocks in a year and carry out one detailed inspection and the Assistant Commissioner (Development) has to visit at least 30 blocks and to conduct detailed inspection of 12 blocks in a year.

To intensify the movement of Small Savings and to mobilise active support of public for it, there is an officer under the Commissioner who is designated as Assistant Director of Small Savings Organization. There is a Divisional Small Savings Advisory Committee set up, consisting of officials and non-officials and the Commissioner is its *ex-officio* Chairman. The chief, functions of the Committee are—

(*a*) to watch the monthly progress of net collections as against the target,

(*b*) to organise and assist small savings publicity to render active co-operation in mobilising public support for the scheme,

(*c*) to assist in recruitment of agents,

(*d*) to make suitable recommendations or suggestions to the State Advisory Council on the problems placed before it by the District Advisory Committees, and

(*e*) to implement the recommendations of the State Advisory Council.

CHAPTER 11—REVENUE ADMINISTRATION

CHAPTER 11.

Revenue Administration.

TENURES.

History.

KOLABA DISTRICT FORMS PART OF THE KONKAN with its peculiar physical configuration and the problems of agriculture and administration have created its own special land tenures. These tenures arose out of the need of reclamation of the waste and uncultivated lands populating the villages by bringing settlers from outside and collecting land revenue on behalf of Government. Besides the usual survey tenure (usually known as the Khalsa Tenure), there were the following tenures prevailing in the district before the introduction of the various land tenure abolition acts introduced after 1949:—

(1) Khoti Tenure in Union and Merged State Areas.

(2) Kauli and Katuban Tenures.

(3) Shilotri Tenure.

(4) Other Inam Tenures (Political, Jagir, Inams useful to community, Paragana and Kulkarni Inams, Miscellaneous, Alienations, inferior village servants and personal inams).

Khoti Tenure.

Khoti Tenure.—The Khoti Tenure originated in the Konkan owing to the rugged nature of the tract and the difficulty of collecting land revenue. A powerful and influential middle-man, who could settle himself in the village, organise cultivation of land, command confidence of *Rayats* and be responsible to Government for revenue, was badly needed. This situation created a middleman called the Khot. The Khots in Kolaba district were:—

(1) Settlement lease-holders;

(2) Non-settlement lease-holders consisting of *sanadi* and *non-sanadi*.

Setting aside Kadim Inams, Kauli lands, Sheri lands, Dharekari lands and unassessed waste in non-Sanadi villages the rest of the land was either *Khoti Khasgi* (i.e., land originally held by the Khot or which he has acquired by purchase etc., in his private capacity or brought under cultivation out of the waste land at his own expense) or *Khoti Nisbat* which included all the remaining land held in his capacity as *Khot*. The *Khoti* villages included some personal *Inam* villages and some Paragana Watan Khoti villages also. The *Khot* held the villages on payment to Government of the aggregate assessment of the village. His rights to the *Khoti* lands were heritable and transferable. He had also reversion rights in respect of the *Khoti Nisbat* lands forfeited, lapsed for failure of heirs and resigned by permanent tenants. He was entitled to *Khoti Phayada* from the permanent tenants and quasi-*Dharekaris*. The *Khot* had almost everywhere the power of

CHAPTER 11.

Revenue Administration. TENURES. Khoti Tenure.

enhancing the rents of the *Rayats*. In Kolaba district, there were some tenants who had the rights of not having their rents increased. Whatever profit (*phayada*) any of these tenure-holders could make by letting all or some of the lands to *Rayats* at rates higher than the survey assessment or higher than the rate at which they paid to Government was not regarded as a loss or *nuksan* or alienation of Government revenue, but the legitimate remuneration of the holder for relieving Government from the trouble of keeping accounts and collecting revenue. If the village was to come under attachment, still this profit (if any, remained after deducting the cost of management, etc.) was regarded as the holder's private money and taken to deposit and handed over, if satisfactory excuse for the need of attachment is established. In Kolaba district, however, *Khoti phayada* in attached Kabulayati villages was treated as Government revenue. In *Khoti khasgi* lands the *Khots* had full rights. The *Khoti Khasgi* land in Kolaba district was the private property of the *Khot*. The *Khoti Nisbat* land, however, vested in Government.

In the case of the *Khoti Khasgi* lands the *Khot* was recognised as an occupant and the *Dharekari* or quasi-*Dharekari* in the case of the Dhara land, permanent tenants in the case of the lands held by them and, in the case of the *Khoti Nisbat* lands, any tenant in possession of such lands and if there was no tenant then the *Khot* was recognised as occupant. But a tenant other than a permanent tenant holding *Khoti Nisbat* land had to pay occupancy price equal to six times the assessment for acquisition of the occupancy right.

For abolition of the *Khoti Phayada*, a quasi-*Dharekari*, a permanent tenant or a tenant of *Khoti Nisbat* land had to pay to the *Khot* the commuted value of the *Khot's* dues at a rate not exceeding three times the value of such dues, if payable in cash, or three times the value of such dues, if payable in kind subject to a maximum of six times the survey assessment of the land. The occupancy price and commuted value of the *Khot's* dues were recoverable as arrears of land revenue.

The *Khoti* Tenure in Kolaba district, which was recognised by the Khoti Settlement Act. 1880 has since been abolished with effect from May 15, 1950, with all its incidence by the introduction of the Bombay Khoti Abolition Act of 1949 (Bombay VI of 1950) which has repealed the said Act of 1880. Four hundred and sixty four villages are covered under this Act.

The Bombay Merged Territories (Janjira and Bhor) Khoti Tenure Abolition Act, 1954, is applicable to the merged territories of Murud, Mhasla, Shriwardhan and Sudhagad Mahals and has come into operation with effect from August 1. 1954.

Kauli and Katuban Tenures.

(2) *Kauli and Katuban Tenures.*—The *Kauli* and *Katuban* tenures were found in the former State of Janjira now merged in the Kolaba district. The expression "*Kaul*" ordinarily meant an agreement and implied a contract or lease of land granted on favourable terms for the reclamation of land. It was, in

CHAPTER 11.

Revenue Administration.

TENURES.

Kauli and Katuban Tenures.

essence a reclamation lease under which land was allowed to be held from payment of assessment for some years and the assessment was levied on a gradual scale. The expression "*Katuban*" meant fixed rent of assessment not liable to fluctuation since 1880. The terms "*Kauls*" and "*Katubans*" came to be treated as synonymous. They covered only scattered lands in 186 villages. The *Kauli* assessment was generally less than the survey assessment but in a few cases the former exceeded the latter. A tree tax at varying rates was levied on these lands, the *Kauli* rent generally charged from the *Kauldar* being at the rate of four annas per fruit-bearing cocoanut tree. All these leases were permanent or hereditary.

During the continuance of the tenures for more than a hundred years, the lands under the *Kauli* and *Katuban* tenures were developed and the reason for continuing the reduced assessment disappeared. Consequently these tenures have been resumed with effect from August 15, 1953, under the Bombay Kauli and Katuban Tenures Abolition Act, 1953 (Bombay Act No. XLIV of 1953). All such lands have since been subjected to payment of full assessment, all incidence of the Tenures including the Tree Tax abolished and all the *Kauldars* and permanent holders made occupants without charging any occupancy price and village records corrected.

Shilotri Tenure.

(3) *The Shilotri Tenure.*—*Shilotri* lands are lands that have been embanked, lands reclaimed from the sea and the permanence of which is dependent on the embankments being kept up. These reclamations were commonly known as *khars*. The *Shilotri* Tenure was found in Alibag and Pen talukas of Kolaba district. The tenure was of three varieties; first, *Shilotri* proper under which the Khar belonged to the person by whom it was reclaimed or his representative. The *Shilotris* were considered to have a proprietary right, they were letting out these lands at will and according to old custom levying a maund of rice per bigha, in addition to the assessment for the repairs of the outer embankment. These lands were surveyed and re-assessed at the survey in the same way as Government lands. The second class of *shilotri* lands was that in which either Government reclaimed the *Khars* or got their possession by lapse. The cultivators of these *Khars* were holding their lands just as other survey tenants did, but an extra assessment which was supposed to represent the *Shilotri* maund mentioned above was appropriated to the repairs of the embankments. The third class of *Shilotri* lands was that in which reclamations were made by associations of *Rayats* on special terms made with Government. This variety of tenure is distinguished from the *Shilotri* tenure proper by the term *Kularg*. In these *Kularg Khars*, the tenants carried out repairs of embankments jointly, each having a share of the land and assessment recorded against his name.

This *Shilotri* tenure has been abolished and the lands resumed with effect from February 1, 1956 under the Bombay Shilotri Rights (Kolaba) Abolition Act, 1955.

CHAPTER 11.

Revenue Administration.

TENURES.

Inam Tenures.

(4) *Inam Tenures*.—The Political Inams governed by the Saranjam Rules of 1898 and recognised by the British as a matter of political expediency in favour of certain historical families, without performance of service have since been resumed with effect from November 1, 1952 under "The Bombay Saranjams, Jahagirs and Inams of Political Nature Resumption Rules, 1952" This Act is applicable to two villages only, *viz.*, Sai and Padeghar in Panvel taluka. In case of the soil grants the resumption under the rules was outright and if any encumbrances were created by Inamdars, they were extinguished. Only the inferior holders paying assessment anterior to the grants were recognised as occupants In the case of Land Revenue grants, the resumption was by levy of full assessment, the lands having been the private property of the holder.

The Jagirs of 41 villages of the former Janjira and Bhor States were abolished under the "Bombay Merged Territories and Areas Jagirs Abolition Act, 1953 with effect from August 1, 1954.

Out of the Service Inams those useful to community have with the impact of mechanisation of transport and consequent disruption of the age-old self-sufficiency of the village economy since been abolished by "The Bombay Service Inams" (Useful to Community) (Gujarat and Konkan) Resumption Rules, 1954" with effect from December 1, 1954. Such inams were in Panvel, Karjat, Khalapur and Mahad talukas. The above resumption rules have abolished inams consisting of (a) Grants of Soil with or without exemption and (b) Grants of Revenue only. In the case of the former the resumption was outright. Only the inferior holders paying assessment to the Inamdar have been recognised as occupants.

The Bombay Paragana and Kulkarni Watans Abolition Act, 1950 (Act LX of 1950), abolished the Pargana Watans with effect from May 15,1951 and covered villages in all the talukas of the district.

The Bombay Merged Territories Miscellaneous Alienations Abolition Act, 1955 was enforced with effect from August 1, 1955 and applied to the merged *Ex*-State Territories only. There were no lands covered by this Act but only cash allowances.

The Bombay Inferior Village Watans Abolition Act, 1958. is an important piece of legislation and has departed from the usual concepts of permanent tenants and inferior holders by conferring these rights on several persons who would not otherwise have been entitled thereto. The Act became effective from June 10, 1958. It is applicable to the whole district. The object of the Act is to remove some of the difficulties experienced in the course of the implementation of the other acts so far as they relate to the conferment of occupancy rights on inferior holders or permanent tenants. The implementation of this Act is in progress.

The Bombay Inferior Village Watans Abolition Act, 1958 has come into force with effect from August 1, 1959. There are no Service Watan Lands in any of the talukas except Panvel and Pen

CHAPTER 11.

Revenue Administration.

TENURES.

Inam Tenures.

talukas in Kolaba district. The details of such lands are as under:—

Serial No.	Name of taluka	Area
(1)	(2)	(3)
		A. gs. as.
1	Panvel	25 28 12
2	Pen	0 29 00
	Total ..	26 17 12

The implementation of this Act is also in progress.

The Bombay Personal Inams Abolition Act of 1952 is applicable to 94 villages and the work of determining the occupancy rights and introduction of Record of Rights has so far been completed in 93 villages, whereas in the case of Mohili village, it is kept in suspension pending completion of the survey and classification which have recently been completed.

Devasthan Inams or Inams held for religious purposes or by charitable institutions and service Inams useful to Government still continue.

The ordinary survey tenure may be described as the right of occupancy of Government land continuable in perpetuity on payment of the Government demand and transferable by inheritance, sale, gift or mortgage without other restrictions than the requirements to give notice to the authority. This is the tenure as defined in the original Bombay Land Revenue Code Act V of 1879. There is, however, another variety created under the amending Act VI of 1901 by the insertion of section 73A in the Code of 1879. Under this Act the Collector is authorised to grant the occupancy of lands for limited periods or on such conditions as he may think necessary, the principles borne being that the occupant cannot alienate his land without the previous permission of the Collector. This tenure is known as "New or Impartible" or "Restricted" Tenure. It affects only the unalienated lands and is introduced with the object of restricting injudicious transfers in backward areas and safeguarding the lands of imperfectly civilised against falling into the hands of *savakars*.

LAND REVENUE.

The land revenue system prevalent in Kolaba district is Rayatwari and is based upon a complete survey, soil classification and settlement on the assessment of every field.

The original survey settlements were introduced in all the talukas of the district between 1855 and 1860 except in Sudhagad mahal of the former Bhor State. In Bhor State it was introduced in 1885 and is still in force. The first revision settlements were also taken up in all the talukas of the district except in Sudhagad mahal between 1894 and 1903 and the second revision settlements were taken up in only seven talukas, *viz.*, (1) Alibag, (2) Pen, (3) Panvel, (4) Uran, (5) Karjat, (6) Khalapur Mahal and (7) Roha

CHAPTER 11. Revenue Administration. LAND REVENUE.

between the years 1921 and 1928 while first revision settlement is still in force in the six talukas and mahals, *viz.,* (1) Mangaon, (2) Mahad, (3) Poladpur, (4) Murud, (5) Mhasla and (6) Shrivardhan. Thus out of 14 talukas Second Revision Settlement is introduced in seven talukas, the First Revision in six talukas and original settlement in one taluka.

In the merged areas of the former Janjira State, *i.e.,* in Murud, Mhasla and Shrivardhan Mahals the original survey settlements were introduced between 1884 and 1890 and the First Revision settlements between 1925 and 1927.

The current settlements have long expired in all the talukas and mahals of the district, but all the revision settlements were postponed since 1942 (*vide* G. R., R. D., No. 1016/39, dated 22-4-1942). The original and revision settlement work was, however, taken between the years 1956 and 1959 in only Pen taluka of the district in accordance with the revised procedure contained in G. R., R. D., No. STT. 1055, dated 10-10-1955 (Confl), but the same is again stopped with effect from June 1, 1959 before the completion of the work as per G. R., R. D., No. EST. 1059/12198-C, dated 16-5-1959.

Thus the whole of the district has been surveyed, classified and settled except 78 ex-Inam villages of merged State area and 6 *ex*-Jagir villages of the merged State areas. Survey and Classification in all the above 78 ex-Inam villages (including Devasthan Inam villages) except the village Mohili of Pen taluka has been completed under the Post-War Reconstruction Schemes Nos. 75 and 77-A and the assessment for all these villages has also been fixed temporarily under L. R. R. 19-O. Survey and Classification work of 6 *ex*-Jagir villages has also been completed subsequently under Scheme No. 61 of the Second Five Year Plan and the assessment has also been fixed as per L. R. R. 19-O. The work of survey and classification of the *ex*-Inam village of Mohili in Pen taluka has also been recently completed and the work of fixing the assessment under L. R. R. 19-O is in progress.

Survey.

The Survey was done by chain and cross staff. The cross staff survey has, however, been subsequently replaced by Plane Table Survey. The unit of the area is the "English Acre" with its division, the Guntha (121 Sqr. Yds.) (*i.e.,* Squares formed by 1 Chain or 11 Yds.). 40 Gunthas making one acre. The area of each survey number is separately entered in the Land Records under an indicative number and that of a sub-division too is so entered under an indicative number subordinate to that of the survey number of which it forms part. The survey of unsurveyed villages which was done recently is, however, done by Plane Table.

Village, Taluka and District maps for all surveyed villages.

Accurate village maps have been prepared (generally on a scale of 1" = 20 Chains) for all surveyed villages showing the survey number and their boundary marks, and other topographical details such as roads, nallas and forests. From these village maps, taluka and district maps have been constructed to a scale of 1" = 2 miles

The main classes of lands recognised were—dry crop (*varkas* and *rabi*), rice (sweet and salt) and garden (*agri* and *dongri*) and each field was classified with reference to the texture of the soil, its depth and deteriorating factors and extra advantages, if any. In addition to the soil factor, tree factor was also taken into consideration during original classification of garden land. It was, however, substituted at revision by position class. The classification value was expressed in terms of annas, 16 annas representing the standard. The soil classification as originally confirmed or made during the revision survey is final and no general re-classification of soil is made again in future revision settlements (section 106. L. R. C.). The holder is, however, entitled to re-classification and reduction of assessment due to subsequent physical deterioration of the soil due to natural causes only. All improvements made are exempt from taxation for a period of 30 years immediately preceding the years in which settlement is introduced. Thereafter they are liable to taxation. The following *pot kharabs* are especially taken into consideration in the surveys in Konkan region:—

(1) embankments for retaining water which are more than two *annas* in breadth and on which grass is grown and no crop of *nagli* and other grains is possible,

(2) the large embankments, dykes, water channels for drainage and places where salt water is always to be found,

(3) the area of large stones and sheet rock, and

(4) wells, houses, *nallas* or other uncultivable areas.

Besides the above classes of land, there is also a distinct class known as *Pulan* lands in the district. These lands are the sandy plains situated in the immediate neighbourhood of the sea and tidal creeks. They are sometimes found quite bare, producing nothing, and are generally easily converted into rice lands or Agricultural Bagayats. They had been wrongly included in garden numbers or classed as *pot varkas* or altogether left at the original surveys. They have, however, been properly distinguished and classed by soil value according to their levels and the admixture of sand, at the revision settlements.

Settlement and Assessment.

Settlement and Assessment.—Prior to 1939, the settlement procedure was prescribed by administrative orders of Government under the L. R. C. Amendment Act of 1939 (Bombay XX of 1939). Under the L. R. C. Amendment Act XXVIII of 1956, certain changes have been made in the settlement procedure. The changes in brief involve a shift in emphasis from the general economic conditions of the area and rental values to the prevalent prices and yields of principal crops. The various provisions governing the settlement procedure are contained in Chapter VIII-A of the L. R. C. and Chapter III-A of the L. R. R. The prescribed procedure in brief, is, as under:—

"Settlement" is defined as the result of operations conducted in a zone in order to determine the land revenue assessment [section 117 (c) (1)].

CHAPTER 11. — Revenue Administration. LAND REVENUE. Settlement and Assessment.

"Zone" is defined as a local area comprising a taluka or a group of talukas or portions thereof of one or more districts, which is contiguous and homogeneous in respect of physical configuration, climate and rainfall, principal crops grown in the area, and soil characteristics [section 117-O (1-A)].

The Settlement Officer (appointed by the State Government under section 18 L. R. C.) examines fully the past revenue history of the zone with a view to assessing the general effect of the incidence of assessment on the economic conditions of the zone. He then proceeds to divide the lands to be settled into groups and fix the standard rates for each class of land in such groups.

The groups are formed on consideration of physical configuration, climate and rainfall, prices, and yield of principal crops.

If the Settlement Officer thinks it necessary to do so, he may also take into account the factors specified in clauses (*a*) (i) of the proviso to the sub-section (2) of section 117-G, *viz.*—

(*a*) markets;

(*b*) communications;

(*c*) standard of husbandry;

(*d*) population and supply of labour;

(*e*) agricultural resources;

(*f*) variation in the area of occupied and cultivated lands during the last 30 years;

(*g*) wages;

(*h*) ordinary expenses of cultivating principal crops including the wages of the cultivator for his labour in cultivating the land;

(*i*) sales of lands used for agriculture [section 117-G (2)].

"Standard rate" is defined with reference to any particular class of land in a group, as the value of one-sixteenth of the average yield of crops per acre on land in that class of sixteen annas classification value [section 117-C (5)].

Improvements made at the cost of the holders are exempted from enhancement of assessment for a period of 30 years immediately preceding the date on which the settlement is to expire (section 117-H).

The Settlement Officer is required to formulate his proposals of settlement on the above basis in the form of a comprehensive report to the Collectors concerned. The report would contain the various statistics and data collected by him in the prescribed form and a statement showing the effect of his proposals as compared to that of the previous settlement in force [L. R. R. 19-B (1)].

The settlement report is published in the regional language in each village in the prescribed manner, together with a notice stating the existing standard rates for each class of land and the extent of increase or decrease proposed by the Settlement Officer. A period of three months from the date of notice is allowed for any objections to the settlement proposals (section 117-J).

Settlement and Assessment.

Provision is made for referring proposals to the Revenue Tribunal by the State Government at the instance of aggrieved persons who have to deposit the prescribed amount of cost) within two months from the date of the notice (section 117-KK).

After taking into account the objections, the Collector forwards the Settlement Officer's report to the State Government through the Settlement Commissioner and Director of Land Records, Poona, and the Revenue Commissioner of the division with his remarks (section 117-K).

The settlement report together with the objections and the recommendations of the Revenue Tribunal of the State is required to be placed on the table of each Chamber of the Legislature and the proposals can be discussed in the Legislature (section 117-C).

Thereupon the State Government passes final orders on the settlement report (section 117-L) and after a notice of the orders has been given in the prescribed manner, the settlement is deemed to have been introduced (section 117-O).

The assessment to be imposed on each holding in the case of an original settlement is determined by the application of the standard rates to the classification value of the land through the medium of *Jantries* (tables of calculations) prepared by the Superintendent of Land Records and in the case of a revision settlement, it is worked out by increasing or decreasing the old assessment in the same proportion as there was an increase or decrease in the new standard rates over the old ones (L. R. R. 19-H).

A settlement ordinarily remains in force for 30 years (section L. R. C. 117-E).

Government may after the expiry of every ten years from the date on which settlement was introduced under section 117-O enhance or reduce the assessment of lands in any zone by placing a surcharge or granting a rebate on the assessment by reference to the alterations of prices of the principal crops in such zone (section 117-M).

Additional water advantages accrued at the cost of Government can be assessed during the currency of the settlement (section 117-Q).

Record of Rights.

The Record of Rights Law (contained in Chapter X of the Land Revenue Code) was enacted in 1913. The Record of Rights has been introduced in all the pre-merger talukas except the Inam village of Mohili in Pen taluka of which the survey has recently been completed. Survey for Record of Rights purposes has been undertaken in the merged State area of six villages and Record of Rights for all these villages is being introduced by the revenue staff. According to section 135-B (i) of the L. R. C. the Record of Rights contains the following particulars:—

(*a*) the names of all persons who are holders, occupants, owners, tenants or mortgagees of the land or assignees of the rent or revenue thereof;

(*b*) the nature and extent of the respective interests of such persons and the conditions or liabilities attached thereto;

CHAPTER 11. Revenue Administration. LAND REVENUE. Record of Rights.

(c) the rent or revenue (if any) payable by or to any such persons; and

(d) such other particulars as the State Government may prescribe under the rules made in this behalf.

The present Record of Rights gives information regarding the total area of the holding, cultivable area, assessment, *judi*, *nuksan*, names and modes of tenancies and crops grown in addition to those shown in items (b) and (c) above.

The State Government has now applied the law to all tenancies, also under section 135-B (2). Any acquisition of a right in land is to be reported to the Village Officer by the person acquiring it, unless it is registered (Land Revenue Code, section 135-C). Failure to carry out this obligation is liable to fine by way of late fees.

LAND RECORDS. Functions.

Functions of the Land Records Department.—The Land Records Department was created in 1884 when the revision survey and settlement operations were nearing completion and old "Survey Settlement Department" was brought to a close. The Department is an adjunct to the Revenue Department. Its functions are:—

(i) to maintain all survey, classification and settlement records up-to-date by keeping careful notes of all changes, and for this purpose to carry out field operations preliminary to incorporation of the changes in the survey records;

(ii) to collect and provide statistics necessary for the sound administration of all matters connected with land;

(iii) to reduce, simplify and cheapen litigations in Revenue and Civil Courts by providing reliable survey and other records;

(iv) to supervise the preparation and maintenance of Record of Rights and the periodical inspections of the boundary marks;

(v) to conduct periodical revision settlement operations;

(vi) to organise and carry out village site and city surveys on an extensive scale and arrange for their proper maintenance;

(vii) to undertake special surveys for private individuals or for public bodies, surveys in connection with railways, municipal and local board projects, town planning schemes and survey for the Defence and other Government Departments;

(viii) to maintain up-to-date all village maps, and to re-print them and arrange for their distribution to various departments for administrative purposes, and for sale to the public; and

(ix) to train the Revenue Officers in survey and settlement matters.

District Inspector of Land Records and his staff.

District Inspector of Land Records and his staff.—The District Inspector of Land Records, Kolaba: He is the principal officer in charge of Land Records Department in the district. He is a Gazetted Officer (of Mamlatdar's rank) appointed by the Settlement Commissioner and Director of Land Records and is directly subordinate to the Superintendent, Land Records, Nasik Circle, Nasik, in all technical matters. He is also a subordinate of the

Collector of Kolaba and has to carry out all administrative orders of the Collector in the matter of Survey and Land Records. He is also required to train the Revenue Officers in survey and settlement matters.

CHAPTER 11. Revenue Administration. LAND RECORDS. District Inspector of Land Records and his staff.

His subordinate staff in 1960-61 comprised—

(*a*) one District Surveyor, 4 Cadastral Surveyors (permanent) and 2 Cadastral Surveyors (Temporary),

(*b*) the District Survey Office consisting of One Headquarter Assistant, One Record Keeper, One Additional Record Keeper, One Deputy Record Keeper, One Scrutiny Clerk and One *Utara Karkun,*

(*c*) 3 Maintenance Surveyors,

(*d*) Circle Inspector (including Circle Officers) working under the Collector,

(*e*) One clerk.

The staff shown against (d) works under the control of the Collector in administrative matters but under the control of the District Inspector of Land Records, Kolaba, in technical subjects.

Duties and functions of the District Inspector of Land Records.

The District Inspector of Land Records is both a Revenue and a Survey Officer. His main duties are—

(*a*) to supervise, and take a field test of the measurement, classification and *pot hissa* work done by the district cadastral and maintenance surveyors and also by special staff employed for special works;

(*b*) to exercise check over the proper and prompt disposal of all measurement and other work done by the survey staff and the District Survey Office establishment, by scrutinising their diaries and monthly statements (*mahewars*);

(*c*) to take a small test of the work of as many circle inspectors and village officers as possible with a view to seeing that they understand their duties in respect of (i) the Record of Rights, (ii) the tenancy and crop registers, (iii) the boundary marks repairs work, etc., during his village inspections. The district inspector sees that the Government waste lands are not being unauthoritatively used (his test is meant to be qualitative and not merely quantitative);

(*d*) to be responsible for the maintenance of theodolite stones in the villages surveyed on minor triangulation methods and to arrange for their inspection and replacement where necessary;

(*e*) to compile the huzur statistics (Agriculture Return No. I, II and III) with the clerical aid placed at the disposal by the Collector;

(*f*) to maintain the accounts and watch the recovery of the city survey dues, etc ;

CHAPTER 11.

Revenue Administration.

LAND RECORDS.

Duties and functions of the District Inspector of Land Records.

(*g*) to inspect the city survey offices every year, and to send the inspection memoranda (in triplicate) to the Superintendent of Land Records, who forwards one copy to the Director of Land Records and one to the City Survey Officer, through the Collector with his remarks thereon;

(*h*) to arrange in consultation with the Collector concerned for the training of the Junior Indian Administrative Service Officers, the District Deputy Collectors, the candidates for the posts of Mamlatdars and Circle Inspectors, clerks and talathis in survey and settlement matters;

(*i*) to advise the revenue officers in the district in all technical matters concerned with the maintenance of survey records and the Record of Rights, and to refer all cases of doubt to the Superintendent of Land Records;

(*j*) to incorporate all changes in the survey records by issue of survey correction statements under proper authority and by correcting the village and city survey records;

(*k*) to inspect the District Survey Office record of one taluka in every year with a view to seeing that all survey papers are forthcoming and to arrange for or reconstructing the missing ones and recopying those that are torn.

One clerk is provided to do all accounting work of the Land Records staff in the district and periodical returns and correspondence work connected therewith in the office of the district inspector of land records. He also accompanies the district inspector of land records on tour and assists him in inspection work.

District and Cadastral Surveyors.

The staff of the district and cadastral surveyors deals with the routine measurement and classification work whether done for Government (*e.g.*, in land acquisition case etc.) or on private applications, civil court partition decrees, etc. In the case of private work, the prescribed measurement fees are recovered from the parties in advance. The district surveyor deals with such measurement cases as cannot ordinarily be entrusted to the cadastral surveyors on account of their difficulty, size, importance and the urgency. The staff does the work of effecting necessary changes in the survey records by preparing *Kami Jasti Patraks* during the monsoon.

District Survey Office and the Headquarter Assistant.

The Headquarter Assistant is in charge of district survey office and he acts under the orders of the District Inspector of Land Records. The Headquarter Assistant and his staff are responsible for keeping the survey records up-to-date and in proper order. He deals with all correspondence connected with records (under the signature of the District Inspector of Land Records). In urgent circumstances, the Headquarter Assistant disposes of the references under his own signature in the absence of the District Inspector of Land Records informing the latter of the action taken by him. He recovers and accounts for the fees received for private measurement work, according to the prescribed procedure. He also issues certified extracts from the survey records, and supplies printed maps to applicants on payment of prescribed charges. The District

Survey Office also issues the measurement cases to the surveyors for measurement and keeps a watch over their prompt and proper disposal, scrutinises the surveyors work in the office and takes action to get all changes effected in the survey records. In this connec tion necessary *kami jasti patraks* (with their abstracts) signed by the district inspector of land records and countersigned by the Superintendent of Land Records and *akarphod patraks* signed by the District Inspector of Land Records are sent to the revenue authorities for the correction of the village and taluka accounts, records and maps.

CHAPTER 11.

Revenue Administration.

LAND RECORDS.

District Survey Office and Head-quarter Assistant.

Maintenance Surveyors.

The staff of maintenance surveyors is responsible for the maintenance of the city surveys (these are introduced under section 131 of Land Revenue Code) and the records including the Record of Rights and maps connected therewith and assist the revenue administration of the city survey area. They, therefore, work under the immediate control of the revenue officers in charge of the city survey, generally the Mamlatdar but the technical and administrative control of the staff lies with the District Inspector of Land Records and Superintendent of Land Records. Such surveys have been introduced in the following important cities and towns in the Kolaba district in the year noted against them:—

Name of the City or town	Year of introduction	Staff incharge of maintenance
1. Alibag	1925-26	One Maintenance Surveyor.
2. Roha	1925-26	
3. Mahad	1948-49	
4 Panvel	1926-27	One Maintenance Surveyor.
5. Pen	1928-29	
6. Uran	1925-26	
7. Matheran	1955-56	One Maintenance Surveyor.

The maintenance surveyor, Matheran, is also in charge of two more village site surveys *viz.*, Karjat and Neral.

The cost of maintenance of city surveys is, as usual, borne by the Government. All the revenue arising out of the city survey in the form of N. A. Assessment, occupancy price, on account of disposal of Government lands, N. A. Assessment on Municipal encroachments, measurement fees, copying fees, fines (late fees), etc., goes to Government and it sees that the expenditure incurred over each post of maintenance surveyor is fully recovered from the public in this manner so as to make the post self-supporting.

Circle Inspectors.

The staff of Circle Inspectors is primarily meant to assist the revenue officers in the up-to-date maintenance of the village records and land records kept at the village and to assist the revenue administration and are, therefore, under the control of the Collector. They supervise the work of village officers. Their technical work of maintenance of the Land Records at the villages is supervised by the District Inspector of Land Records and, therefore, their diaries pass through the District Inspector of Land Records.

CHAPTER 11. Revenue Administration. LAND RECORDS. Pot Hissa Surveys.

The staff of *Pot Hissa* surveyors does the measurement work of the sub-divisions of the survey numbers for keeping the Record of Rights up-to-date. During the monsoons the staff works out *hissewar* assessments and preparation of duplicate sketches and *akarphod* statements for the use of the village officers [The cost of sub-division measurement is recovered from the landholders under section 135-G (b) of Land Revenue Code].

Post-War Reconstruction Schemes.

Post-war reconstruction schemes.—In addition to the normal duties of the department referred to in the foregoing paragraphs the Land Records Department is entrusted with the execution of the following Post-War-Reconstruction Schemes in the district:—

Scheme Number	Description
74	Consolidation of Holdings under the Bombay Prevention of Fragmentation and Consolidation of Holdings Act, 1947.
61	Survey and settlement of unsurveyed merged State villages.
75 & 77-A	Survey and settlement of unsurveyed *inam* villages.

Scheme No. 74.

The Assistant Consolidation Officer and two Additional Assistant Consolidation Officers, Panvel, in Kolaba district were the district officers entrusted with the preparation and execution of the scheme of consolidation of holdings. They were Gazetted Officers of the cadre of the District Inspector of Land Records, appointed by the S. C. and D. L. R. and working under the control of the Consolidation Officer, Nasik and Special Superintendent Land Records (Consolidation), Poona. However, for the smooth implementation of the Bombay Tenancy and Agricultural Lands Act, the work of Consolidation of Holdings in the Kolaba district has been postponed for the time being.

Since 1950, in 106 villages in Panvel taluka, 28 villages in Khalapur taluka and 7 villages in Karjat taluka, consolidation scheme has been completely enforced. The work is carried our at Government cost.

Scheme No. 61.

Survey and Classification for settlement purpose in merged State areas in the Second Five-Year Plan period.—The Special staff sanctioned by Government under the District Inspector of Land Records, Kolaba and Superintendent of Land Records, Nasik Circle, Nasik, for this scheme has carried out the survey and classification operations in six villages in the merged State area and one I. V. S. Village in Pen taluka in the Kolaba district. The cost of survey only is recoverable from the holders. The rest of the cost is borne by Government.

BHOODAN.

Bhoodan.—In order to reduce inequalities in the distribution of land, legislative measures for abolition of the land tenures and the fixation of ceilings on the land holdings have been adopted by the State Government. But these do not solve the problem of the landless labourers. In this context, the contribution of the

CHAPTER 11.

Revenue Administration.

BHOODAN.

Bhoodan movement as one of the schemes of land distribution to the landless has a special value. In essence, the Bhoodan Movement attempts at abolition of the concept of private ownership in land because its fundamental principle is that all land belongs to God. There is neither compulsion nor force used in obtaining donations of land. The *Bhoodan* is a *"loot by love"* and the *"modus operandi"* is voluntary. The donated land is distributed by the Bhoodan Committee and a change is made in the Record of Rights accordingly.

SALES TAX.

Sales Tax is an indirect tax. It has become an important source of revenue and occupies a significant place in the State budget. Its importance can be gauged from the total revenue yield from this tax. It has more than compensated for the loss of revenue resulting from the introduction of Prohibition in the State. The Sales Tax was introduced for the first time in the former Bombay State from October 1, 1946. Under that Act the tax was levied only at the last stage of sale and was, therefore, known as a single point tax. From November 1, 1952, a new system known as multipoint sales tax was introduced. Unlike the single point tax system, tax under the new Act was levied at every stage of sale excepting stages exempted under the provisions of the Act and the rules thereunder. This helped to raise more revenue and to check evasion to some extent. From April 1, 1959, a new Act was brought into force. Under this Act a system known as two-point tax system was introduced. Under this system a tax was levied at every stage except when sale is to a dealer holding a licence and/or authorisation. It has thus an element of multipoint tax system.

The Bombay Sales Tax Act which came in force from January 1, 1960, is applicable to the entire State of Maharashtra. The new Act embodies the various recommendations of the Sales Tax Enquiry Committee and has repealed and replaced the various Sales Tax laws in force in the five Sales Tax regions of the State.

With the introduction of the above Act, the Bombay Sales of Intoxicants Taxation Act has been repealed and provisions for the taxing of spirituous medical preparations containing more than 12 per cent volume of alcohol (but other than those declared by Government to be not capable of causing intoxication) will now be taxed under the Bombay Sales Tax Act, 1959, at the rate of 30 nPs. in a rupee at the first stage. Similarly, country liquor brought into or manufactured in India including spirits, wines and fermented liquors will be taxed at the rate of 45 nPs. in a rupee.

In the initial stages a dealer who holds goods purchased before January, 1960, from a registered dealer in the old Bombay State area will, on the resale of the goods, be liable to pay the tax under the new Act subject to certain modifications and the benefit of section 8 (a) of the Bombay Sales Tax Act, 1953, will not be available to him. Similarly, exemptions granted under the earlier laws to certain classes of goods generally or conditionally will in some cases not be accrued under the new law.

CHAPTER 11. Revenue Administration. SALES TAX.

Schedule 'A' of the Bombay Sales Tax Act, 1959, lists the exempted goods subject in some cases to certain conditions and Schedules B to E list the taxable goods. Taxable goods are broadly divided into five classes: (i) goods declared as important to inter-state trade taxable only at the first stage (Schedule B, Page I); (ii) goods declared as important to inter-state trade, taxable only on the last sale (Schedule B, Part II); (iii) seventy other classes of goods taxable at only the first stage of sale (Schedule C); (iv) nine classes taxable only at the last sale (Schedule D) and (v) twenty-one classes specified and all other goods not specified elsewhere in any schedule, taxable at the first stage and on the last sale and, again to a very small incidence, at the retail stage.

Exempted Goods.

The Act seeks to exempt 47 categories of goods from the levy of tax. These are mostly goods which are exempt from the old Bombay law and consist, among others, of foodstuffs; salt, chillies and chilly powder; books and periodicals; agricultural implements of certain kinds; manures and fertilisers; firewood, charcoal and kerosene; glass-bangles; *kumkum* and *mangalsutra* products of village industries as defined in the Khadi and Village Industries Commission Act, 1956, *charkha* and handloom; cattle, sheep and goats, bullock carts; cattle-feed; meals served at eating places costing not more than Re. 1 a meal; ready-made garments costing not more than Rs. 5 each; and articles which are subjected to tax under other laws such as fabrics of art silk and woollen and cotton fabrics, sugar, sugarcane, tobacco and its products and motor-spirit.

Single-point Tax at the First Stage of Sale.

The Act seeks to impose a single-point levy at the first stage of sale of 75 categories of goods, some of which are goods commonly known as luxury goods such as motor cars; air-conditioning plants; arms and ammunition; foam-rubber sheets; cushions, etc., iron and steel furniture and upholstered furniture and also other varieties of goods both of domestic and industrial use, like dyes and chemicals, furnace oil, lubricants, safety matches, starch; drugs and medicines; machinery; vegetable oils; vanaspati; footwear; electrical goods; petroleum products other than those exempted; soap, razors; pipes and fittings of pipes; coffee and tea. The rate of tax on these goods ranges from 1 per cent leviable on cotton yarn and cotton-yarn waste to 45 per cent leviable on country and foreign liquors.

Single-point Tax at the Last Stage of Sale.

A single-point tax leviable at the last stage of sale is proposed for 17 classes of goods, including gold and silver, and articles made of gold and silver; cotton and cotton waste; hides and skins; jute; oil seeds; raw wool; gur; ready-made garments costing more than Rs. 5 each; tamarind and turmeric; milk products; dried fruits, *jari*; jewellery; precious stones, synthetic or artificial precious stones and pearls—real, artificial or cultured. The range of tax on these categories of goods varies from half per cent leviable on gold and silver and articles made thereof to 6 per cent leviable on categories of goods last mentioned above.

SALES TAX.

Two-point Tax.

Goods not exempted as stated previously, nor liable to the levies already mentioned, are proposed to be taxed at two stages of Sale. These include among others, goods such as cakes, biscuits, pastries, toffees and chocolates; floor and wall tiles; tinned foods; toilet goods, braids, borders, laces and trimmings; ladies' handbags and vanity bags; suit cases and attache cases; sarees and other articles of personal wear which have been embroidered or otherwise, decorated articles made of ivory, sandalwood or blackwood; culinary and flavouring essences; musical instruments; marble and articles made of marble, perfumes, depilatories and cosmetics; table cutlery; stainless steel articles, and pure silk goods. Tax is leviable at the rate of 3 per cent on the first sale of these goods other than those for which higher rates have been laid down in Schedule E of the Act. These higher rates range from 4 per cent leviable on cakes, biscuits, pastries, toffees and chocolates to 8 per cent in the case of articles made of ivory, sandalwood or blackwood, culinary and flavouring essences, musical instruments, perfumes, depilatories and consmetics, table cutlery and stainless steel articles and pure silk goods. A uniform levy of 2 per cent has been provided on the last sale of all categories of these goods.

Elimination of System of Set-off.

An important feature of the Act is the elimination of the present Bombay system under which a dealer, whether a manufacturer or a reseller, is allowed to set-off, in full or in part, tax paid by him on the goods purchased by him which are resold by him or are used by him in the manufacture of goods for sale.

Retail Sales Tax.

A retail sales tax at the rate of ¼ per cent has been imposed on the sale of goods which are liable to the levy of tax both at the first and the last stages of sale. A dealer who does not hold a licence will alone be liable for this levy and that too on goods which he has purchased from another registered dealer. The transactions liable to this levy will not attract the other taxes on sale sought to be imposed under the Act.

Purchase Tax.

The Act also contains provisions for the levy of purchase tax in lieu of tax on sales as under the old Bombay law. An innovation made in this regard is the exemption of the first purchases to the value of Rs. 2,500 made by dealers having an annual turnover not exceeding Rs. 50,000. The purchase tax is not a separate tax and is only intended to set-off the loopholes under the Act for evasion.

Minimum turnover limits.

The minimum limits of turnover of sales or purchases laid down in the Act for attracting liability to register and to pay tax are Rs. 10,000 in the case of importers and manufacturers and Rs. 30,000 in the case of other dealers. The importers and manufacturers who will be liable on the lower limits of turnover will be those having annual imports or manufactures to the value of Rs. 2,500 or more. Further, a dealer who has exceeded the abovesaid limits of turnover will not attract the liability unless he has sold or purchased taxable goods to the value of Rs. 2,500 or more. The turnover limits as proposed will have the effect of excluding from the scope of the tax a substantial number of the present

CHAPTER 11. — Revenue Administration. SALES TAX. Minimum turnover limits.

assessees and afford them relief from the difficulties, felt in particular, by small dealers in complying with the administrative requirements of the tax.

For the purpose of the Administration of the Sales Tax Act, the Kolaba district is attached to Thana district and there is one Sales Tax Office for both these districts with headquarters at Thana.

There are three sales tax officers and 15 Sales Tax Inspectors in this office. Out of these officers, one officer is looking after the administration of the Sales Tax Act in Kolaba district.

The Sales Tax Officer exercises the powers delegated to him under the Bombay Sales Tax Act and Rules for the general administration of the Act in his charge. He registers and licenses dealers who are liable to payment of tax on sales and is invested with the power of assessing them. He receives periodical returns from the dealers who are registered showing their gross turnover during the period and the tax payable by them and he checks the returns, passes orders of assessment and takes steps for the recovery of the tax assessed. He has also to detect cases of tax evasion. He is the head of his office and is primarily responsible for the general administration.

The officer next above the Sales Tax Officer is the Assistant Commissioner of Sales Tax (Administration-*cum*-Appeals), Central Division, Range I, Bombay, whose range of jurisdiction includes the district of Kolaba. The Sales Tax Officer seeks clarification and advice from the Assistant Commissioner in certain matters relating to the administration of the Act. He has also to submit to the Assistant Commissioner all cases which he is not competent to deal with. Appeals, against the orders of the Sales Tax Officer lie with the Assistant Commissioner. Revisions against orders passed in appeal lie before the Additional Commissioner of the division. Revisions against his orders lie before the Sales Tax Tribunal.

The following table gives for the years noted the amount of sales tax collected in Kolaba district.—

Years	Sales Tax Receipts.
1952-53	4,79,003-9-6
1953-54	5,79,435-3-0
1954-55	5,10,991-7-0
1955-56	3,42,139-9-7
1956-57	4,91,932-7-3
1957-58	5,44,169-10-3
1958-59	3,94,674-2-1

Revenue Administration.

STAMPS. Organisation.

THE STAMP DEPARTMENT.

The Superintendent of Stamps, Maharashtra, is the authority who controls the supply and sale of State Stamps in the State; while in Kolaba district, the Collector of Kolaba as the administrative head of the district, holds general charge of the district administration of the Stamp department. There is no independent officer in the district specially in charge of stamps. The work is done by the treasurer under the supervision of the Treasury Officer, Kolaba, who is a gazetted officer. He has charge of the local depot at the district headquarters at Alibag and he is responsible for the maintenance of the stock of stamps, their distribution to the branch depots and their sale to the public. The Treasury Officer and the Sub-Treasury Officers are empowered to grant exchange of stamps on special orders from Government as and when the occasion demands. The Collector is empowered to grant refunds of the value of unused, spoiled and obsolete stamps presented to him within the prescribed period. Subject to the same condition, the Prant Officers are also empowered to grant such refunds. The Mamlatdars and Mahalkaris are competent to grant refunds of Non-Judicial and Court-fee Stamps up to the unit of Rs. 50.

To suit public convenience, stamps are sold not only at the local depots but also at various other centres by vendors authorised by Government. There are 19 stamp vendors in the district. The stamp vendors are allowed to sell for a single transaction Court fee and non-judicial stamps of the value not exceeding Rs. 150 in each case. Stamps, both Court-fee and non-judicial, required of the value of more than Rs. 150 for a single transaction are sold at the Treasury and Sub-treasuries and the Treasury and Sub-Treasury Officers work as *ex-officio* stamp vendors.

Income.

The total income from stamp duty realised in Kolaba district during 1955-56 was Rs. 1,77,129.75 nPs. from judicial stamps and Rs. 1,59,118.50 nPs. from non-judicial stamps. These figures were Rs. 1,58,709.81 nPs. and Rs. 1,34,697.32 nPs. in 1956-57; Rs. 1,30,899.82 nPs. and Rs. 1,19,644.11 nPs. in 1957-58; and Rs. 1,35,757.62 nPs. and Rs. 1,15,513.69 nPs. in 1958-59, respectively. The commission allowed to vendors was Rs. 973.85 and Rs. 2,536.91; Rs. 1,057.57 and Rs. 2,650.34; Rs. 1,604.27 and Rs. 1,479.32; Rs. 948.95 and Rs. 2,064.74 on judicial and non-judicial stamps, respectively, for the corresponding periods.

THE MOTOR VEHICLES DEPARTMENT.

MOTOR VEHICLES.

Motor Vehicles Act.

The Motor Vehicles Department deals with the administration of the Motor Vehicles Act (IV of 1939) and the Bombay Motor Vehicles Tax Act, 1958. Under the first Act all motor vehicles have to be registered; all drivers have to take out a licence, which is given only on their passing a prescribed test of competence; the hours of work of drivers of public vehicles are restricted; and third party insurance of all vehicles plying in public places has to be effected. It gives power to the State Governments to subject vehicles to strict mechanical tests and to control the

CHAPTER 11.
Revenue Administration.
MOTOR VEHICLES.

number of vehicles to be licensed for public hire, specifying their routes and also the freight rates. Fees are leviable for registration and issue of licences and permits.

State Transport Authority.

State Transport Authority.—There is a State Transport Authority for each State, and Regional Transport Authorities have been set up for convenient regions of a State. The State Transport Authority co-ordinates the activities of the Regional Transport Authorities. The Regional Transport Authority controls the motor transport in the region and deals with the issue of permits to different categories of transport vehicles according to the policy laid down by the State Transport Authority and the State Government from time to time. It also performs such duties as grant of authorisations to drive public service vehicles and conductors' licences, taking departmental action against those permit-holders who contravene any condition of the permit, etc., and prescribing policy in certain important matters relating to motor transport in the region.

Regional Transport Authority.

The Regional Transport Authority for the Thana Region with its headquarters at Thana has jurisdiction over the Kolaba district as also over the districts of Nasik, Ratnagiri, and Dhulia. It consists of 12 members, including the Secretary, the other members, four official and eight non-official, being nominated by the State Government under sub-section (1) of section 44 of the Motor Vehicles Act.

Regional Transport Officer.

The Regional Transport Officer functions as the Secretary, Member and Executive Officer of the Authority. In his capacity as Regional Transport Officer he is the Licensing Authority for licensing drivers and the Registering Authority for registering vehicles. He is invested with powers for prosecuting offenders in cases of offences committed under the Motor Vehicles Act. Acting under the authority of the Regional Transport Authority he is responsible for all the duties connected with the issue and counter signature of authorisations to drive public service vehicles and conductors' licences, and with the grant, revocation, suspension and cancellation of permits for public carriers, private carriers, stage carriages and taxi cabs.

The immediate subordinate to the Regional Transport Officer at the Head Quarters is the Regional Supervisor. He assists the Regional Transport Officer in executing his duties and looks after the office administration. Whenever the Regional Transport Officer is out of the headquarters, the Regional Supervisor Acts for him. He supervises particularly the work of Inspectors and Assistant Inspector at headquarters.

There are six Motor Vehicles Inspectors and nine Assistant Motor Vehicles Inspectors working under the Regional Transport Officer. The Inspectors carry out the work of registration, inspection of motor vehicles, testing of drivers and conductors, checking of motor vehicles and detecting of offences under the Motor Vehicles Act.

MOTOR VEHICLES.

The Assistant Inspectors carry out the office routine work, assist the Inspectors in carrying out inspections of vehicles and also do the work of the Inspectors when the latter are on tour or on special duty.

Liaison with Police Department.

This department has liaison with the Police department. The Police department carries out periodical checks of motor vehicles and detects offences under the Motor Vehicles Act. It also attends to references from the Motor Vehicles department regarding verification of character of applicants for public service vehicle authorisations, conductors' licences, taxi cab permits, etc. It also helps in the verification of non-use of vehicles and recoveries of arrears of taxes and in specifying particular places for bus stops, etc. The District Magistrate comes into relation with this department in connection with imposition of restrictions on road transport, fixation of speed limits, and location of motor stands at various places, etc.

Bombay Motor Vehicles Tax Act.

Under the Bombay Motor Vehicles Tax Act, taxes are levied on all motor vehicles, except those designated and used solely for carrying out agricultural operations on farms and farm lands. The taxes are based on the type of vehicles, (e.g. motor cycles and cycles, goods vehicles, passenger vehicles, etc.) and their laden or unladen weight. The Act has removed all Municipal and State tolls on motor vehicles. The Rules made under this Act lay down that when a vehicle is to be registered within the State, the registering authority, (i.e., the Regional Transport Officer or Assistant Regional Transport Officer) shall verify the particulars furnished in the application for registration, (e.g., the make of the vehicle, its capacity, etc.,) and determine the rate of the tax for which the vehicle is liable. Every registered owner who wants to use or keep for use any vehicle in the State has to pay the tax determined. In respect of Transport Vehicles the limits within which he intends to use the vehicle, i.e., whether only within the limits of a particular municipality or cantonment or throughout the State has also to be stated. A token for the payment of the tax is issued by the taxation authority and this has to be attached to and carried on the vehicle at all times when the vehicle is in use in a public place. A fresh declaration has to be made annually, or every time the tax has to be paid (i.e., quarterly, half-yearly or annually). The taxation authority before issuing token in respect of the payment of tax has to satisfy itself that every declaration is complete in all respects and the proper amount of tax has been paid. Every owner of a motor vehicle has to give advance intimation of his intention of keeping his vehicle in nonuse during any period for which he does not wish to pay tax, and declare the place of garage while in nonuse.

REGISTRATION DEPARTMENT.

REGISTRATION DEPARTMENT.

Functions.

Functions.—The main functions performed by the Registration department are as under:—

(*a*) registration of documents under The Indian Registration Act (XVI of 1908);

CHAPTER 11.

Revenue Administration.

REGISTRATION DEPARTMENT

Functions.

(b) registration of Marriages under (i) The Bombay Marriage Registration Act, 1954, (ii) The Parsee Marriage and Divorce Act (III of 1936), and (iii) The Special Marriage Act (III of 1872) ; and

(c) registration of births and deaths under the Births, Deaths and Marriages Act (VI of 1886).

Personnel.

Personnel.—The Inspector-General of Registration is the Head of the department. Under him there is a District Registrar, for each district who supervises the registration work in the district The Collector of the district functions as an *ex-officio* District Registrar. Under the District Registrar there are Sub-Registrars. In 1960, there were eight Sub-Registrars one each at Alibag, Karjat, Mahad, Mangaon, Panvel, Pen, Roha and Shriwardhan in Kolaba district.

The Sub-Registrars at Karjat, Mahad, Panvel, Roha, and Shriwardhan hold their offices at the outstation.

The Sub-Registrar, Karjat, holds his office at Khalapur for four days in each of the months from February to April and June. The Sub-Registrar, Mahad, holds his office at Poladpur for two days in the second week of each of the months from January to June. The Sub-Registrar, Panvel, holds his office at Uran for two days in each of the months from January to June. The Sub-Registrar, Roha, holds his office at Pali for four days in each of the months from January to June. The Sub-Registrar, Shriwardhan, holds his office for three days at Mhasla and Murud, respectively, in the months from January to May and October to December.

The Sub-Registry offices are provided with the necessary staff whose appointments are made by the District Registrar. The Sub-Registrars are appointed by the Inspector-General of Registration.

The District Registrar is required to carry out the instuctions of the Inspector-General of Registration in all departmental matters; and, if he has any suggestions to make for the improvement of the registration system, he submits them to the Inspector-General. The District Registrar solves the difficulties encountered by the Sub-Registrars in the course of their day to day work. He visits the Sub-registry offices in his district at least once in every two years, and sends his memoranda of inspection to the Inspector General. He hears appeals and applications preferred to him under sections 72 and 73 of the Indian Registration Act (XVI of 1908) against refusals to register documents by the Sub-Registrars under him. Under sections 25 and 34 of the same Act, he is empowered to condone delays in presentation of documents and appearance of executants provided the delay does not exceed four months, and to direct the documents concerned to be registered on payment of a fine not exceeding ten times the proper registration fee. He is also competent to order refunds in the case of surcharges and to grant full or partial remission of safe custody fees in suitable cases. A will or codicil may be deposited with him under sealed cover; and it may be registered at the cost of the party desiring it, after the depositor's death.

senior Sub-Registrars are appointed as Inspectors of Registration. Their work is to inspect the work of all Sub-Registry offices in their charge. The Kolaba district is under the Inspector of Registration, Nasik Division.

CHAPTER 11.

Revenue Administration.

REGISTRATION DEPARTMENT.

Personnel.

Registration of Documents.

Registration of documents.—Under the Indian Registration Act (XVI of 1908) compulsory registration is required in the case of certain documents and optional registration is provided for certain other documents. Documents which fulfil the prescribed requirements and for which the required stamp duty and registration fees are paid are registered. A record of such registered documents is kept and extracts of documents affecting immoveable property in respect of which Record of Rights is maintained are sent to the offices concerned for making mutations. Certified copies from the preserved records of registered documents are also issued to parties who apply for them.

In all, 4,220 documents were registered in the district during 1960. Out of these 4,077 documents falling under compulsory registration were of the aggregate value of Rs. 37,21,515; 12 documents falling under optional registration were of the aggregate value of Rs. 66,052 and 68 documents affecting moveable property were of the aggregate value of Rs. 31,329 and 63 were wills.

Fees are levied for registration according to the prescribed scale, but the State Government have exempted or partially exempted levy of registration fee in respect of documents pertaining to the societies registered under the Bombay Co-operative Societies Act (VII of 1925). Certain types of societies such as Urban Credit Societies, Central Financing Agencies and Housing Societies (formed of persons belonging to classes other than agriculturists or backward communities), enjoy restricted exemptions in respect of documents where the consideration does not exceed the fixed limit. For documents higher than the prescribed consideration the usual fees have to be paid. All other Co-operative Societies enjoy unrestricted exemption. Similarly, copies of awards under the Bombay Agricultural Debtors' Relief Act (XXVIII of 1947) are also exempted from registration fees.

Photo Copying System.

Photo copying system.—The coping of the registered documents is done in three offices in the district by means of photography and in the remaining five offices it is done by hand.

Marriages under the Bombay Registration of Marriages Act, 1954.

Marriages under the Bombay Registration of Marriages Act, 1954.—All Sub-Registrars appointed under the Indian Registration Act, in the Old Bombay State area, have been appointed as Marriage Registrars under the Bombay Registration of Marriages Act, 1954, in respect of areas under their respective jurisdiction. The Act is applicable only to the headquarters of the district and taluka or mahal, municipal towns and cantonment areas. Marriages solemnised according to the religious rites of the parties concerned (except marriages solemnised under the Special Marriage Act, Indian Christian Marriage Act and the Parsee Marriage and Divorce Act) in these areas are compulsorily registerable. Information in respect of the marriages solemnised according to the

CHAPTER 11.

Revenue Administration.

REGISTRATION DEPARTMENT.

Marriages under the Bombay Registration of Marriages Act, 1954.

religious rites is to be filled in the form of memorandum prescribed for the purpose and presented in duplicate to the Marriage Registrar, within 30 days from the date of the Marriage duly signed by the parties concerned.

The Marriage Registrar registers the marriage memorandum in his office and sends its duplicate to the Registrar General of Births, Deaths and Marriages, Poona.

Fees.

Fees.—A fee of Re. 1 is payable as Registration fee for each marriage memorandum if it is presented within the prescribed period of 30 days. In cases of delay up to three months after the expiry of first 30 days, a fee of Rs. 3 is required to be paid. If the delay is longer a fee of Rs. 5 has to be paid.

Any party failing to get the marriage memorandum registered is liable to be prosecuted under section 8 of the Act.

During 1960, the Marriage Registrars in this district have registered 172 marriage memoranda.

Marriage and Divorce Act.

Marriages under the Parsee Marriage and Divorce Act.—Every Sub-Registrar, appointed under the Indian Registration Act has been appointed as Registrar under the Parsee Marriage and Divorce Act (III of 1936) for area under his jurisdiction. Every Marriage solemnised under the Parsee Marriage and Divorce Act is required to be registered in the office of the Marriage Registrar under whose jurisdiction the marriage is solemnised. The priest who solemnises the marriages is required to present the marriage memorandum in the prescribed form.

Fees.

Fees.—A fee of Rs 2 is payable for each marriage memorandum. This amount is kept with the Marriage Registrar as his personal perquisites. It is not credited to Government.

No Marriages were registered under this Act by Marriage Registrars in the district during 1960.

The Headquarter Sub-Registrar, Alibag, is appointed as Marriage Officer under the Special Marriage Act, 1954, for Kolaba district. He solemnised 13 marriages, under the Act during 1960.

The Headquarter Sub-Registrar and the District Registrar, Kolaba, are appointed as Registrars of Births and Deaths under the Births, Deaths and Marriages Act (VI of 1886), under which births and deaths of Europeans and others who are governed by the Indian Succession Act are registered. No births and deaths have been registered in the district during 1960 under this Act.

Income and Expenditure.

Income and Expenditure.—The average annual income of the Registration Department in the district was Rs. 31,919 and average annual expenditure was Rs. 31,508, during 1958—60.

CHAPTER 12—LAW, ORDER AND JUSTICE

THE POLICE DEPARTMENT

CHAPTER 12.

Law, Order and Justice.

POLICE.

THE PRIMARY FUNCTIONS OF THE POLICE are the prevention and the detection of crime, the maintenance of Law and Order, the apprehension of offenders, escorting and guarding of prisoners, treasure or private or public property of which they may be placed in charge and the prosecution of criminals. They have, however, various other duties to perform, such as control of traffic, censorship of plays and other performances, service of summonses, and warrants in criminal cases, destruction of stray dogs, inspection of explosives and poison shops and extinguishing fires. Apart from these which are imposed upon them by law, other (miscellaneous) duties which fall upon Police Department, such as giving aid to displaced persons and pilgrims, verification of character, passports and naturalisation inquiries, etc., are entrusted to them for administrative reasons.

Organisation.

Under Section 4 of the Bombay Police Act (XXII of 1951) the superintendence of the police force throughout the State vests in and is exercisable by the State Government. In exercise of powers under Section 6 of the Act, the State Government appoints the Inspector-General of Police for the direction and supervision of the Police Force. The Inspector-General of Police in the State of Maharashtra is thus the head of the police force and his headquarters is at Bombay. It is the province of the Inspector-General to watch over the recruitment, education, housing and equipment of the police force and to regulate the internal organization and method of working. He is assisted in his office by two Assistant Inspectors-General of Police (Officers of the rank of District Superintendent of Police).

For the purpose of administration, Maharashtra State has been divided into four Police ranges, besides Greater Bombay. These four ranges correspond with the four divisions for which Divisional Officers have been appointed. In Greater Bombay, the Commissioner of Police, who is second in the hierarchy, is in charge of the City Police Force. The State Criminal Investigation Department (C. I. D.) is under the control of an officer of the rank of the Deputy Inspector-General of Police. Similarly the State Reserve Police Force Groups and Police Training Schools are in charge of the Deputy Inspector-General of Police, Headquarters. Each range in the State which is in charge of a Deputy Inspector-General is divided into districts, each corresponding with the revenue district, and is in charge of a District Superintendent of Police. Under Section 17 (1) of the Bombay Police Act, the District Magistrate has control over District Superintendent of Police and the Police Force of a district. He

CHAPTER 12.

Law, Order and Justice.

POLICE.

Organisation.

also decides the questions of policy and of the administration of law within the district; but he does not interfere in the questions of recruitment, internal economy or organisation of the district force which is the province of the Inspector-General of Police.

The District Superintendent of Police is the executive head of the Police Force in the district. His primary duties are to keep the force under his control properly trained, efficient and contented and to ensure by constant supervision that the prevention, investigation and detection of crime in his district are properly and efficiently dealt with by the Force.

The Sub-Divisional Police Officers in charge of Sub-Divisions, who may be either Assistant Superintendents or Deputy Superintendents, are responsible for all crime work in their charges. Under the general orders of the Superintendent, they are responsible for the efficiency and discipline of the officers and men in their divisions and have to hold detailed inspections of police stations and outposts in their charges at regular intervals.

The Inspectors are practically entirely employed on crime work and supervision of bad characters and gangs in their sub-divisions. They are also utilised for supervising and co-ordinating the crime work of the different police stations in their sub-divisions.

The Sub-Inspector of Police is the officer-in-charge of the police station. He is responsible in his charge for the prevention and detection of crime, and for seeing that the orders of his superiors are carried out and the discipline of the police under him is properly maintained.

Head constables are subject to the orders of the Sub-Inspectors placed over them and of the superior officers of the police force. They are to report to the Sub-Inspector all crimes in their beats and also to assist him in the investigation and detection of crime. When in charge of a particular post or circle of villages, the head constable acts in all police matters in concern with the heads of the village police. When attached to the police station, he holds the charge in the absence of the Sub-Inspector and looks to all routine work including investigation of crime.

The constables perform such duties as they may be ordered by the head constables and superior police officers to perform.

The Kolaba district is divided into two Sub-Divisions—Northern and Southern Sub-Divisions. The charge of the former Sub-Division is being held by the District Superintendent of Police while that of the latter Sub-Division is held by the Sub-Divisional Police Officer. In addition to the Police Headquarters, there are in all 15 Police Stations and 20 Outposts in the district. Out of the 15 Police Stations, 5 are Mahal Police Stations, 9 Taluka Police Stations and one Police Station for Matheran which is a Hill Station.

POLICE.

Strength.

The original strength of the District Police Force which was 830 in 1948 rose to 1,133 by 1957. In 1958, the composition of the force comprising 26 officers and 864 men was as follows:—

(1) District Superintendent of Police	...	1
(2) Inspectors	...	3
(3) Sub-Inspectors	...	22
(4) Unarmed Head Constables	...	113
(5) Armed Head Constables	...	76
(6) Unarmed Constables	...	285
(7) Armed Police Constables	...	390

The following temporary staff was sanctioned for various extra duties for the period ending 31-12-1958:—

Extra Duties	Deputy Superintendent of Police	Sub-Inspectors	Head Constables		Constables	
			Armed	Un-armed	Armed	Un-armed
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1. Prohibition	..	5	..	11	32	78
2. Power-House Guard ..	..	..	9	..	28	..
3. For increase in work as a result of amendment to Criminal Procedure Code.	..	..	..	6	..	28
4. Additional Staff for S. D. Scheme and for Poynad, Pendhar, Panvel and Uran Mahal, etc.	1	4	13	9	49	10
Total ..	1	9	22	26	109	116

The total strength, both permanent and temporary, was 36 officers and 1,137 men.

The expenditure on the establishment in the district for 1958-59 was Rs. 17,76.389. The ratio of the Police to area and population worked out to 1 policeman to 2.31 square miles and 1 policeman to 775 persons.

Recruitment.

Recruitment to the cadre of Assistant Superintendents of Police who belong to the Indian Police Service is made by the Government of India on the recommendations of the Union Public Service Commission. On their appointment to the service they are attached to the Central Police Training College, Mount Abu, for a period of one year and after successful completion of the training they are sent to the States concerned for undergoing further training. In this State, the probationers are attached to district for practical training for five and a half months and at the Police Training School, Nasik, for four and a half months before they are appointed to hold independent charges of Sub-Divisional Police Officers. An Assistant Superintendent of Police is considered eligible for promotion to a senior post in the Indian Police Service cadre after completion of four years' service from the date of joining.

Of the total number of appointments of Police on the sanctioned cadre of Deputy Superintendents of Police 70 per cent are filled in by promotion from the lower ranks of the District Police Force and remaining 30 per cent by direct recruitment which is

CHAPTER 12. Law, Order and Justice. POLICE. Recruitment.

made by the State Government from candidates recommended by the Maharashtra Public Service Commission. Candidates appointed by direct recruitment are attached to the Police Training School, Nasik, for training and are kept on probation for a period of three years. During the first two years of their probationary period, they are required to pass departmental examination prescribed by Government. After passing the prescribed examination, while at the Police Training School, they are required to undergo practical training in districts for a period of one year. They are considered for promotion to Indian Police Service cadre after they put in eight years' service as Deputy Superintendents of Police.

Appointments of Inspectors of Police are made by Inspector-General of Police from amongst the Sub-Inspectors of Police who are found fit for promotion. No direct recruitment is ordinarily made.

Recruitment of Sub-Inspectors is made by the Inspector-General of Police, both by promotion of Officers from the lower ranks of the District Police Force and by direct recruitment, 50 per cent of the vacancies being filled in by direct recruitment. Of the remaining 50 per cent, 25 per cent of vacancies are filled in by departmental candidates passing the Police Sub-Inspector's Course at the Central Police Training School, Nasik, and the remaining 25 per cent by promotion of officers from lower ranks.

Candidates for direct recruitment may be either from outside the Police or from the Police Department. These candidates are, in the first instance, selected for training in the Police Training School, Nasik, as Police Sub-Inspectors. The selection is made by the Inspector-General of Police assisted by a Committee of the Commissioner of Police, Bombay, a Deputy Inspector-General of Police and the Principal, Central Police Training School, Nasik.

The Police Constables are recruited directly and the Head Constables generally from the ranks of Constables. However, to attract better men, recruitment of Head Constables is made direct from qualified candidates up to one-third of the vacancies.

Literacy.

All the officers and men in the Police Force of the Kolaba district, possessed the necessary educational qualifications.

Armament.

The armament of the Kolaba District Police Force in 1958 consisted of five carbine machine guns, 557 rifles (.303 bore), 506 muskets of .410 bore and 55 revolvers. In addition to this, the Home Guards of the District were allotted 115 rifles of .303 bore, 20 revolvers of .455 bore and 40 muskets of .410 bore. Five rifles of .22 bore are also kept for training any member of the public who joins as a member of Rifle Club.

The district has (1958) a fleet of fifteen Motor Vehicles including three vehicles allotted for prohibition work.

Out of the 597 armed men, 560 men have been armed with .410 muskets and a squad of 22 men was trained with carbine machineguns. Fifteen men were trained in the use of the tear gas.

The wireless grid had a static wireless station with two receivers and two transmitters.

In addition to the above, there are eight taluka Wireless Stations in the district at Alibag, Mahad, Murud, Panvel, Uran, Shriwardhan, Nagothana and Motor Launch 'Shakti', with the Control Station at Alibag.

These stations work on radio telephone system.

In addition to one Head Wireless Operator and two Wireless Operators, one post of Radio Mechanic is sanctioned for this district for looking to the maintenance of the Wireless Station.

State Reserve Constabulary.

With a view to providing the armed force which may be required at any place in the State to deal with any disturbance or emergency, the State Reserve Police trained more or less on military lines and equipped with modern weapons has been organised and stationed in groups at important centres in the State each group being under the control of a Commandant of the rank of Superintendent of Police assisted by the necessary staff of officers of different ranks. The groups are provided with wireless sets and transport.

Figures of Crime.

In 1958, the following were the figures of crime in the Kolaba district:—

(*a*) Total number of non-cognizable crimes ... 626

(*b*) Total number of cognizable cases reported to the Police. 5,789

(*c*) Total number of cognizable cases dealt with by Magistrates. 1,188

The following figures represented the variations in crime during the quinquennium 1954—58:—

—	1954	1955	1956	1957	1958
(1)	(2)	(3)	(4)	(5)	(6)
(a) Non-Cognizable Crime, ...	3,874	787	415	469	626
(b) Police Cognizable Crime, ...	3,885	3,005	4,257	4,760	5,789
(c) Reported Cognizable Crime, ..	3,906	3,036	4,313	4,806	5,872
(d) Magisterial Cognizable Crime, ..	21	31	56	46	83

Real serious crime, including (1) murders and cognate crime. (2) dacoities, (3) robberies, (4) house-breaking and thefts, (5) thefts, including cattle thefts, (6) receiving stolen property and (7) rioting varied as follows from 1949 to 1958:—

1949	738	1954	580
1950	968	1955	541
1951	864	1956	771
1952	761	1957	870
1953	699	1958	877

Incidence of cognizable crime per thousand persons varied as follows during the years (1949—58):—

1949	0·92	1954	0·64
1950	1·06	1955	0·60
1951	0·95	1956	0·85
1952	0·84	1957	0·96
1953	0·77	1958	0·96

CHAPTER 12. Law, Order and Justice. POLICE. Prosecuting Staff and Prosecutions.

In 1958 the prosecuting staff in the district consisted of one Senior Police Prosecutor and seven Police Prosecutors. The total number of cases conducted by the prosecution staff in 1958 was 3,044, out of which 1,027 ended in conviction.

In the Anti-Corruption Branch, in 1958, there were in all 13 Corruption Trap Cases. The disposal of the cases was as follows:—

Total reported	13
Convicted	3
Acquitted	2
Pending departmental enquiry	5
Pending trial	2
Departmental acquittal	1
Pending investigation	..

Out of 13 cases, only three cases pertained to the Police Department.

Housing.

Of the total strength of 1,103 policemen (permanent and temporary), 583 were housed in Government quarters. Of the 27 Sub-Inspectors, nine Sub-Inspectors and one Inspector were provided with Government quarters.

Hospital.

A Clinic has been started at police headquarters, for the benefit of the children and families of the Policemen. The official of the Civil Hospital, Alibag, visits the Police Lines and the clinic twice a week. Necessary medical aid such as medicines, injections, etc., for deserving cases is also provided on the recommendations of the doctor.

Welfare Work.

The department provides for children's park, poultry farm, carpentry squad, sewing class, vegetable garden, barber's shop, milk centre, literacy class, water storage tank and reading room at the police headquarters at Alibag and also supplies radio sets at some of the police stations.

Village Police.

The District Police is helped by the Village Police. The total number of Police Patils and other village servants was 2,135 and 2,090 respectively during 1958. The total cost incurred on this account was Rs. 1,98,582.28.

Under the Bombay Village Police Act (VIII of 1867), the control of the Village Police vests in the District Magistrate. The District Magistrate may, however, delegate any of his authority to the District Superintendent of Police. There are 1,965 villages in the district. Each village or a group of villages has a Police Patil. The Police Patil is required to collect information regarding suspicious strangers and send it to the Police station. He has to keep a strict watch over the movements of bad characters under surveillance of the Police. He is to give information to the police station of any offence committed in the village. When the patrolling policeman goes to the village, he has to give the information he possesses about all events in the village. It is the duty of the village Police Patil to render assistance to any sick traveller and maintain law and order in the village.

Home Guards.

The Home Guards is a voluntary body organised under the Bombay Home Guards Act, III of 1947, and is intended to supplement the ordinary police force in relation to the protection of persons, security of property and public safety and such other

Home Guards.

services to the public as they may be called upon to perform. It is essentially a civilian body but is nevertheless bound by discipline of a standard equal to that of any military organisation. The District Unit of the Home Guards Organisation consists of a Commandant and several subordinate Officers in command of divisions, companies, platoons, sections, etc. Appointments of Home Guards are made by the District Commandant from amongst the persons who are fit and willing to serve as Home Guards and appointments of Officers are made after a period of service in the ranks on consideration of the capabilities of the Home Guards concerned. Home Guards receive initial training in subjects like *lathi* training, weapon training, traffic control, prohibition and excise laws, first-aid, mob fighting, guard and escort drill, etc. A Home Guard gets powers, privileges and obligations of a Home Guard under the Home Guards Act and Rules made thereunder only when called out for duty under the orders of the District Superintendent of Police. At other times, a Home Guard is on the same footing as an ordinary citizen. When he is called out to aid the Police he gets duty allowance of not less than Rs. 2 and of not more than Rs. 3 per day, as determined by the Commandant.

The Kolaba Home Guards Unit was started on April 9, 1948. The organisation in the district consists of a District Commandant, Second-in-Command, Quarter Master, Staff Officer, Prohibition Staff Officer, Publicity Staff Officer, "Training" I, II and Staff Officer. "Administration". Home Guards centres have been opened at Alibag, Pen, Panvel, Uran, Karjat, Pali, Roha, Mangaon, Mahad and Murud in the district, each under the command of Officer Commanding, Home Guards Taluka Unit. Besides this, there is also one Women Home Guards Unit at Alibag. The total strength of the Home Guards in the district was 443 in 1960.

Kolaba Home Guards have been helping the Police in maintaining order on occasions such as fairs, festivals, processions, elections, etc. A good number of prohibition cases have been detected with the assistance of Kolaba Home Guards. Kolaba Home Guards also take active part in various social services.

Apart from the useful service the organisation is rendering to the district, it also does a great deal for its members. It has inculcated in them a sense of discipline and responsibility. The training camps teach them to live with one another and develop team spirit apart from keeping the men physically fit. Number of District Training Camps of the duration of seven days and one day's Refresher Training Camps have been held for imparting varied training to the members of the Home Guards.

Village Defence Parties.

With a view to provide an opportunity to villagers to cultivate among themselves and also towards their villages a sense of civic duty, an organisation known as "Village Defence Party" has been formed in the districts of the Old Bombay State. These village defence parties are very useful for the defence of villages against depredations of dacoits and other types of criminals. It is a body

CHAPTER 12. — Law, Order and Justice. POLICE. Village Defence Parties.

of public-spirited and able-bodied villagers between the age of 20 and 50, who voluntarily enroll themselves as members of the party.

For each district there is a police officer of the rank of a Sub-Inspector for the supervision of the Village Defence Parties in the district and is designated as the Village Defence Officer. In this district Police Sub-Inspector, Pen, has been appointed as Village Defence Officer, for the district in addition to his own duties. He is assisted by a Joint Village Defence Officer who is a citizen willing to work in an honorary capacity under the Village Defence Officer. There is one Joint Assistant Village Defence Officer selected from the public for each of the following talukas:—

(1) Alibag, (2) Pen, (3) Panvel, (4) Karjat, (5) Khalapur, (6) Mangaon, (7) Roha, (8) Mahad and (9) Poladpur.

There is no Assistant Village Defence Officer of the rank of a Head Constable. The Assistant Joint Village Defence Officers work under the supervision of the respective Police Sub-Inspectors of the respective police stations. Under these Taluka Officers, there is a Kotwal for each village organisation. The Kotwal is a resident of the village appointed by the District Superintendent of Police on the recommendations of the Assitant Village Defence Officer. The Kotwal is in charge of the village defence party, the men in the party being recommended by the Kotwal and other Officer in order to become eligible for joining it. Joint Village Defence Officer and Joint Assistant Village Defence Officers get permanent travelling allowance at Rs. 35 per month and Rs. 22.75 per month respectively.

The whole defence organisation in the district is subordinate to the District Superintendent of Police who in turn is under the control of the District Magistrate.

In order to create confidence among the members of the Village Defence Parties a few selected villagers are given arms licences and these men are expected to arm themselves with such guns as they might be able to procure on their own or with the help of the Superintendent of Police.

Members of the Village Defence Parties handle firearms in a serious emergency. The District Superintendent of Police arranges to train in musketry, a few men selected by the Village Defence Officer from each village defence party. Each man selected is expected to fire ten rounds of ammunition in the first year and five rounds every subsequent year.

The Village Defence Parties are intended merely for self-defence and do not possess any of the powers of Police Officers. Every act which the members of such parties may perform must be such as may be justified by the principles of the right of private defence of person and property as laid down in the Indian Penal Code. No act, therefore, of a member of Village Defence Party which is not justified by that right is condoned merely because of such person being a member of a village defence party, organised or working under the supervision of the Police.

Up to the end of 1958, village defence parties were formed in 1,272 villages of the district and they had a strength of 37,884.

THE JAIL DEPARTMENT

Law, Order and Justice.

JAILS.

Location of Jails.

THERE IS NEITHER A DISTRICT PRISON nor a Central Prison in the district. All categories of prisoners convicted and sentenced to three months and less are confined in Alibag Headquarter Sub-Jail. Casual Prisoners sentenced to imprisonment ranging between three months and two years are transferred to the Thana District Prison and those sentenced for more than two years to the Yeravda Central Prison. All habitual and juvenile prisoners from the district are transferred to the Nasik Road Central Prison and Dhulia District Prison, respectively.

The Sub-jail at Alibag is classified as Class III Headquarter Sub-jail and a Jailor, Group II is in charge of this sub-jail and is designated as the Jailor-*cum*-Superintendent. There is only one unarmed jail-guard at the Alibag sub-jail. The sub-jail is at present guarded by the armed guards from the Police Department who will be replaced by the jail-guards (armed) from the Jail Department after housing arrangements for them are made.

Short-term prisoners of the district with sentences ranging from one week to a month are accommodated in the Taluka Subsidiary Jails which are located at Karjat, Khalapur, Mahad, Mangaon, Murud, Poladpur, Panvel, Pen, Roha, Pali (Sudhagad) and Uran.

These sub-jails are classified as class III sub-jails. The administration of these sub-jails is entered to the Revenue Department.

The Police lock-ups in the district are under the direct control of the Inspector-General of Police, Maharashtra State, Bombay.

Organisation.

The Inspector-General of Prisons exercises, subject to the orders of the State Government, general control and Superintendence over all prisons and jails in the State. He is assisted by Deputy Inspector-General of Police, Superintendent of Jail Industries and the other necessary staff.

The Executive Officer in charge of Central or District Prison is the Superintendent who is vested with the executive management of the prison in all matters relating to internal economy, discipline, labour, punishment and control generally subject to the orders and authority of the Inspector-General. Under him are subordinate Executive Officers (Deputy Superintendents) and ministerial subordinates. The convict officers (*i.e.*, prisoners promoted to the ranks of convict overseers and night watchmen under the Jail Rules) assist the jail guards in their executive duties. The services of well-behaved convict overseers are being utilised now for doing patrolling duty outside the sleeping barracks but inside the jail at night time. The main wall and the outer yards are always manned for duty by the guarding staff.

Recruitment.

The post of the Inspector-General is generally filled in by the appointment of an I. C. S. or an I. A. S. officer or by promotion from amongst those who are borne on the cadre of the Superintendent of Central Prisons (*i.e.*, including the holder of the post of the Deputy Inspector-General or by transfer of a suitable officer in Maharashtra Medical Service, Class I, or by direct recruitment).

CHAPTER 12.

Law, Order and Justice.

JAILS.

Recruitment.

The Superintendents of Central Prisons are officers promoted from the ranks of Superintendents of District Prisons. The Senior most Superintendent of Central Prison is usually appointed to hold the post of Deputy Inspector-General in consultation with the Public Service Commission. The Superintendents of District Prisons are appointed both by direct recruitment or by promotion from amongst Jailors in Grade I in the proportion of 1:2. Jailors in Grade I are also appointed both by direct recruitment and by departmental promotion from amongst Jailors in Grade II in the proportion of 1:2. The candidates for direct recruitment to the post of Superintendent of a District Prison and/or Jailor Grade I must hold a bachelor's degree with honours. They are recommended for appointment by the State Public Service Commission. A diploma in Sociology or Penology is considered to be an additional qualification. Appointments to Jailors, Grade II are made by the Inspector-General by promotion of Jailors in Grade III. Appointments to Jailors, Grade III are also made by the Inspector-General. However, 50 per cent. of the posts are open to outside candidates who must necessarily be graduates, while the remaining posts are filled in by promotion of suitable departmental candidates who have passed the S. S. C. or its equivalent examination. The candidates for appointment to the post of Jailor Grade III are interviewed by a Selection Board consisting of the Inspector-General and two Superintendents of Prisons who are nominated by Government. The posts of sepoys are filled in by direct recruitment and the higher posts from the guarding establishment are generally filled in by promotion according to seniority.

But if suitable persons according to the seniority are not available, appointments to the posts in higher grade are made by selection from amongst the members of the next lower rank or by nomination of candidates with some high academic qualifications fixed for similar posts.

Appointment to the posts of Junior Clerks are made by nomination from amongst candidates who must have passed the S. S. C. Examination or its equivalent. Appointment to the Ministerial posts in higher grade are made by promotion generally according to seniority from amongst the members of the next lower rank. Medical Officers are drafted for services in Jail Department for a period of two years from the Medical Department.

Training.

The Superintendents of Prisons and Jailors receive theoretical as well as practical training in Jail Officers' Training School at Yeravda on a scientific basis in all fields of correctional work. A comprehensive training programme in correctional administration has been prescribed for the said purpose and a course of training has been chalked out which is designed to meet the actual requirements of jail guards in discharging their daily duties satisfactorily.

An accounts test has also been prescribed for Gazetted and non-Gazetted superior staff of the Jail Department.

CHAPTER 12. Law, Order and Justice. JAILS. Training.

A Physical Training Inspector visits the Jails in the State in rotation and imparts training in drill, games and other physical activities both to the inmates of the jail and also to the jail guards.

Thus it will be seen that due care has been taken to ensure that every jail officer and every jail subordinate gets adequate opportunities to acquaint himself with the theoretical as well as the practical side of his duties, so that he can discharge them satisfactorily. The training programme has in fact gained an important place in Jail Administration.

Guarding Establishment.

Part of the guarding establishment is armed. This section serves as a reserve guard to reinforce the unarmed guards in immediate charge of prisoners inside the prison or in extra mural gangs in the event of assault, mutiny, escape or other emergency. It is also available to mount guard over particularly dangerous prisoners or prisoners sentenced to death who are termed as "condemned prisoners".

Matron.

No post of matron is sanctioned for headquarter sub-jails; but the Superintendent is empowered to engage a matron locally as long as a woman prisoner is serving her sentence in jail.

Medical Officer.

No medical staff is sanctioned for headquarter sub-jails; but the Medical Service Officers in charge of the local Government dispensary or the Medical Officer attached to the Local Board or Municipal dispensary stationed at or nearest to the place where the sub-jail is situated is deemed to be the Medical Officer of the Jail. He receives no extra pay for the jail duty but is entitled to an allowance of Rs. 15 or Rs. 20 per month if the daily average number of prisoners in the jail exceeds 40 or 80 respectively. He has to visit the sub-jail regularly at least twice a week and also at such other time as he may be sent for, to attend cases of serious illness or to examine newly admitted prisoners. A small stock of medicines is always kept in the sub-jail office to treat minor cases of illness, etc., and serious cases are transferred to the local Government dispensary for treatment.

Classification of Prisoners.

Prisoners are classified as Class I or Class II by the Court after taking into consideration their status in society and also the nature of the offence. They are further classified as casual, habitual, undertrial and security or detenue. There is no separate class of political prisoners but certain rules which do not allow the grant of facilities and privileges on the score of length of sentence are relaxed in their favour under the specific orders of Government. Prisoners are also grouped as "short-termers, medium-termers and long-termers". Prisoners with a sentence up to three months are classed as short-termers, those sentenced to a period of three months and above but up to two years are classified as medium-termers and those sentenced to two years and above are classified as long-termers. Headquarter sub-jails are meant for the confinement of short-term prisoners and undertrial prisoners only.

CHAPTER 12.

Law, Order and Justice.

JAILS.

Jail Reforms.

A Jail Reforms Committee was appointed by Government in 1946 and in their report published in August 1947 the Committee made several recommendations to Government calculated to bring about the reformation of the prisoner and Government accepted many of those recommendations. The rules for the treatment have been liberalised. With the Abolition of Whipping Act vide Bombay Act No. XXXIX of 1957, flogging as a jail punishment is stopped altogether. Punishments of penal diet and gunny clothing have been abolished. Rules about letters and interviews have also been liberalised.

Jail Canteens.

Jail canteens have been opened in main jails only; where eatables, drinks, fruits, etc., are available for sale to prisoners out of their earnings. The canteen thus serves as an incentive to prisoners to work and earn wages.

Profits accruing from canteen transactions are utilised for purchase of articles like radios, books, equipment for stage performances and such articles to promote welfare of prisoners.

Remission of Sentence.

Only long-termers come within the ambit of the rule on the subject. Prisoners confined in the main prisons are granted liberal remissions. These are classified below:—

(1) Ordinary remission.
(2) Annual good conduct remission.
(3) Special remission.
(4) Blood donation remission.
(5) Remission for conservancy work.
(6) Remission for physical training.

In addition, State remission is awarded by Government on occasions of public rejoicing. It is granted unconditionally and cannot be forfeited under any circumstances.

Work.

Work is arranged according to the prisoner's health. On admission, the prisoner is examined by the medical officer who classifies him as fit for light, medium or hard labour. A work allotment committee is constituted for central and district jails, the members of which have to take into account health conditions of the prisoners, their aptitude, past experience, etc., and assign suitable work for newly admitted prisoners with a sentence of six months and above. Any changes in the work so allotted to prisoners by the Committee have to be effected only with the concurrence of the members of the Committee. No such committee is to be appointed for short-term prisoners.

Payment of Wages.

Medium-term and long-term prisoners, so also security and undertrial prisoners who volunteer to work, are paid 1/5th of the wages, which are paid normally for similar work outside, provided they complete their daily quota of task to the satisfaction of the authorities concerned.

Release on *parole and furlough.*

A prisoner may be *released on parole in case of serious illness or death of* any member of his family or his nearest relative or for any other sufficient cause. The period spent on parole will not be counted as part of the sentence. Prisoners who apply for parole on false grounds or who abuse the concession or commit

Law, Order and Justice.

JAILS.

Release on parole and furlough.

breaches of any of the conditions of parole are liable to be punished. Enquiries as regards genuineness of the grounds advanced in the application are made through the local Revenue and Police officers.

Prisoners with a sentence of one year and above are entitled to being released on furlough for a period of two weeks which will be counted as a part of sentence.

Board of Visitors.

A Board of Visitors composing of official and non-official visitors is appointed for every headquarter sub-jail and taluka sub-jails. There are ordinarily four non-official visitors for the headquarter sub-jail out of which two are members of the Maharashtra Legislature and two are nominated by Government of whom one is a lady visitor. The appointment of non-official visitors other than members of the Maharashtra Legislature is made for a period, not exceeding three years. Persons who in the opinion of Government are interested in prison administration and are likely to take interest in the welfare of prisoners both while they are in prison and after their release are nominated by Government on the Board of Visitors on the recommendation of the District Magistrate concerned and Inspector-General of Prisons. The Chairman of the Board of Visitors who is usually the District Magistrate arranges for a weekly visit to the prison by one of the members of the Board. Quarterly meetings of the Board are also convened. Non-official visitors are also allowed to visit the prison on any day and at any time during the day in addition to the weekly visit arranged by the Chairman. The Board records in the visitor's book its observations after the detailed inspection of the jails. Any remark at the quarterly meeting or at the weekly visits deserving special and prompt disposal is immediately forwarded by the Superintendent to the Inspector-General for necessary orders with such remarks as the former may desire to offer.

In bigger jails a committee of prisoners is selected for each year by the prisoners themselves, and the Jailor and the Superintendent consult the committee which is known as "Jail Panchayat Committee" in matters of discipline and general welfare of prisoners.

Education.

Literacy classes are conducted for those prisoners who are ignorant of the three R's under the supervision of literate convicts and paid teachers who are appointed only at some of the main jails in the State. Regular annual examinations are held in the jail by the Deputy Educational Inspector. For the payment of remuneration towards conducting literacy classes in jail, Education Department gives a grant-in-aid of which 25 per cent. is given to the convict teachers as an encouragement after the quarterly examination of the students (prisoners) are held and the rest of the amount is utilised towards the purchase of books. boards, etc., required for the literacy classes. Films of educational and reformative value are also exhibited by the District or Regional Publicity officer.

CHAPTER 12. Law, Order and Justice. JAILS Daily Routine.

The daily jail routine extends from 5-15 a.m. to 9-30 p.m. The actual working hours are from 8-15 a.m. to 10-45 a.m. and 11-45 a.m. to 4-15 p.m., (i.e., 7 hours in all) and other parts of routine include time for meditation, congregational prayers, physical training, games, social engagements, talks, singing of devotional songs, education classes and reading of newspapers and books. Central and District Prisons in the State have extensive factories comprising various sections like textile, carpentry, smithy, *mochi*, etc. Prisoners in headquarter sub-jail are employed in gardens attached to the Jail, prison services like sweeping of barracks, kitchen, conservancy, etc., and on works like manufacture of narrow tape, cot tape, etc.

Accommodation.

The authorised accommodation.—Daily average population of the Alibag sub-jail in Kolaba district for the year 1958 was as under :—

Name of Jail	Sanctioned accommodation			Daily average No. for the year 1958		
	Men	Women	Total	Men	Women	Total
1. Alibag sub-jail	21	20	41	26	0	26

DIRECTORATE OF SOCIAL WELFARE (CORRECTIONAL ADMINISTRATION WING AND NON-CORRECTIONAL WING).

DIRECTORATE OF SOCIAL WELFARE (CORRECTIONAL ADMINISTRATION WING AND NON-CORRECTIONAL WING) Legislation

In Maharashtra State there are five pieces of Social legislation[1] the aim of three of which is to protect children and to prevent juveniles, adolescents and young adults from becoming habitual criminals. The latter three are (1) the Bombay Children Act, 1948 (2) the Bombay Borstal Schools Act, 1929, and (3) the Bombay Probation of Offenders Act, 1938. The remaining two are the Bombay Beggars Act, 1945, for prevention of begging and the Bombay Habitual Offenders' Restriction Act, 1947, dealing with prevention of crime and treatment of offenders. While the Children Act deals with children below 16 years of age, the Borstal Schools Act is applied to adolescents between 16 and 21, and the Probation of Offenders Act provides for offenders of any age especially those between 21 and 25 and those who have not committed offences punishable with death or transportation for life.

Children Act

The Bombay Children Act consolidates all previous laws relating to custody, protection, treatment and rehabilitation of children and youthful offenders and also for trial of youthful offenders. It gives protection to the neglected, the destitute or those living in immoral surroundings, or in moral danger; uncontrollable children reported as such by their parents; children, especially female

[1] There are also following two Childern Acts prevalent in the respective Divisions :—

Children Act	Division or area
1. The Hyderabad Children Act, 1951	.. Marathwada.
2 The C. P. and Berar Children Act, 1928	.. Vidarbha.

CHAPTER 12. Law, Order and Justice. DIRECTORATE OF SOCIAL WELFARE (CORRECTIONAL ADMINISTRATION WING AND NON-CORRECTIONAL WING). Children Act.

children, used for begging and other purposes by mercenary persons, and to those young delinquents who either in the company or at the instigation of older persons or by themselves have committed offences under the various laws of the land. Such children are taken charge of either by the police or by officers known as probation officers and in most cases are kept in remand homes. A remand home is primarily meant as a place where a child can be safely accommodated during the period its case is being considered and it is also meant to be a centre where a child's character and behaviour can be minutely observed and its needs fully provided for by wise and careful consideration. After enquiries regarding their home conditions and antecedents have been completed, they are placed before special courts known as juvenile courts and dealt with according to the provisions of the Children Act. If the home conditions are found to be satisfactory, and if what is needed is only friendly guidance and supervision, the children are restored to their parents and placed under the supervision of a trained probation officer. If the home conditions are unwholesome and uncongenial the children are committed to institutions known as certified schools or "Fit Person Institutions". "Fit Person" includes any association established for the reception or protection of children. At these schools or institutions the children receive training according to their individual aptitudes, in carpentry, smithy, book-binding, tailoring, agriculture, poultry-farming, goat-rearing, gardening, cane-work, knitting, etc. Youthful offenders, when implicated in any offence along with adult offenders, have to be tried separately in juvenile courts without the paraphernalia of the criminal courts. The technique employed in Juvenile Courts is entirely different from that in adult courts. Juvenile Courts are held in remand homes. Penal terms are avoided, and even the word "punishment" has been dropped from the enactment in describing the treatment to be meted out. The children are regarded only as victims of circumstances or of adults.

Borstal Schools Act.

Adolescent criminals coming under the Borstal Schools Act are sent for detention and training in the Borstal School, Dharwar. Factory work and agriculture form two main heads of vocational training. Weaving, manufacture of furniture and stationery, and smithy are some of the other vocations taught. The adolescents sent to this school are given such individual training and other instruction and are subjected to such disciplinary and moral influences as will conduce to their reformation. However, boys found to be too incorrigible or unsociable to be kept in the Borstal School are transferred to the juvenile section of the Yeravda prison. Similarly, if the Inspector-General of Prisons thinks that any prisoner in the juvenile section can be better treated to his advantage if he is sent to the Borstal School, he is accordingly transferred. Both juveniles and adolescents, when they have finished a certain period of residence in the institutions to which they are sent and acquired some proficiency in a trade, are released, under a licence as prescribed under the rules, to live in their homes, or if they are destitutes, in "after-care hostels" (institutions run by non-official agencies), under supervision, and efforts are made to find employment for them.

CHAPTER 12.

Law, Order and Justice.

DIRECTORATE OF SOCIAL WELFARE.

Machinery to Enforce Legislation.

Non-official.

For the proper enforcement of the legislative enactments mentioned above, machinery, both official and non-official, is provided. The non-official machinery is provided by the Maharashtra State Probation and After-Care Association, Poona, with a net-work of affiliated bodies called the District Probation and After-Care Associations. These associations provide remand homes and after-care hostels and also direct probation officers to make enquiries regarding the home conditions and antecedents of children and also to supervise the young persons released either directly by courts or on licence from certified schools and the Borstal School, Dharwar.

Official.

The official agency is the Directorate of Social Welfare (Correctional and non-Correctional Administration Wings), Poona. The work under the juvenile branch was transferred from the Education Department to the Labour and Social Welfare Department from the 1st of December, 1956. Later on, from 1st of November 1957 the work under the former Juvenile and Beggars Department and the work under the Backward Class Welfare Department have been combined and a new Directorate of Social Welfare has been established for the State including the integrated areas. There are now the following three Wings of the Directorate of Social Welfare under the control of the Director of Social Welfare:—

(1) Backward Class Wing.—

For all Backward Class Welfare activities.

(2) Correctional Administration Wing:—

Children Act work (Juvenile Branch and State Association Branch).

Beggars Act work.

Habitual Offenders Restriction work.

Bombay Probation of Offenders Act work.

(3) Non-Correctional Administration Wing:—

(1) Moral and Social Hygiene Programme and other plan schemes including report and research.

(2) Physically Handicapped branch.

The Backward Class Wing is headed by the Joint Director of Social Welfare. The Correctional Wing is headed by the Deputy Director of Social Welfare (Correctional Administration), who is also *ex-officio* Chief Inspector of Certified Schools, Chief Inspector of Certified Institutions and Reclamation Officer for the respective legislations, *viz.*, (1) the Bombay Children Act, (2) the Bombay Beggars Act and (3) the Habitual Offenders Restriction Act. Except the work under the Bombay Probation of Offenders Act, which is controlled by the Home Department at the Secretariat level, all work of the Correctional Administration Wing and non-Correctional Administration Wing is controlled by the Labour and Social Welfare Department through the Director of Social Welfare. The third Wing is headed by the Deputy Director of Social Welfare (for other social welfare activities).

DIRECTORATE OF SOCIAL WELFARE. Beggars Act.

So far as this district is concerned the Beggars Act has been applied only to the Elephanta Caves. There is a Government Leprosy Hospital at Pui (Roha taluka) in the district run by the Directorate of Social Welfare.

Application of the Children Act and Institutions under it.

The Bombay Children Act, 1948, Parts V and VI, have been made applicable only to the village of Pui, taluka Roha, with effect from 23rd December 1954. Part VII (Youthful Offenders) of the Act has been applied to the entire district. There are no institutions, such as remand home, juvenile court or certified school in this district.

Habitual Offenders Restriction Act, 1947.

The Act has been applied to the district of Kolaba. There are no settlements established, hence the settlers are interned and sent to the Bijapur Industrial and Agricultural Settlement, which has been transferred to the Mysore State after the Reorganisation of States.

Bombay Probation of Offenders Act, 1938.

The Act has not yet been made applicable to the Kolaba district.

Institutions under Moral and Social Hygiene. Programme.

There is one Reception Centre at Panvel established by Government. It is meant to serve in the field of preventive or rescue work among women and girls and deals with the cases of victimisation and exploitation as also with women and girls released from institutions including rescue homes and correctional institutions. The Reception Centre, Panvel, has been declared as "Protective Home" under the Suppression of Immoral Traffic in Women and Girls' Act, 1956. The maximum accommodation of the Centre is 25. At present (September 1959) there are 7 inmates in the Centre.

THE JUDICIAL DEPARTMENT

JUDICIAL,—District Judge.

The District Judge, Kolaba, is the highest judicial authority in the district and presides over the District Court. Under Article 233 of the Constitution of India, appointments, postings and promotion of District Judges* are to be made by the Governor in consultation with the High Court; and under Article 234, appointments of persons other than District Judges to the judicial service† are made by the Governor in accordance with rules made by him after consultation with the State Public Service Commission and with the High Court. Under Article 235, the control over the District Court and the Courts subordinate to it, including the posting and promotion of, and the grant of leave to, persons belonging to the judicial service and holding any post inferior to the post of District Judge, is vested in the High Court.

Civil Courts.

The District Court is the principal court of original jurisdiction in the district, and it is also a court of appeal from all decrees and orders up to the value of Rs. 10,000 passed by the subordinate courts from which an appeal can be preferred. The District Judge exercises general control over all the Civil Courts and their establishment and inspects the proceedings of these Courts.

*Under Article 236 of the Constitution of India, the term "District Judge" includes additional district judge, assistant district judge, chief judge of a small cause court, sessions judge, additional sessions judge and assistant sessions judge.

†Article 236 of the Constitution of India, "Judicial Service" is described as a service consisting exclusively of persons intended to fill the post of district judge and other civil judicial posts inferior to the post of district judge.

CHAPTER 12.

Law, Order and Justice.

JUDICIAL,—

Civil Courts.

Subordinate to the District Judge are two cadres of Civil Judges, Junior Division and Senior Division. The jurisdiction of a Civil Judge (Junior Division) extends to all original suits and proceedings of a Civil nature wherein the subject-matter does not exceed Rs. 10,000 in value, while that of a Civil Judge (Senior Division) extends to all original suits and proceedings of a civil nature irrespective of the value of the subject-matter. Appeals in suits or proceedings wherein the subject-matter does not exceed Rs. 10,000 in value are taken to the District Court, while in those wherein the subject-matter exceeds in value Rs. 10,000 are taken direct to the High Court.

At Alibag, there are two Courts of the Civil Judge, one of Senior Division and one of Junior Division. There is no permanent Civil Judge, Senior Division, posted at Alibag as the work is insufficient. On the report of the District Judge, the Civil Judge, Senior Division, from outside the district is sent on deputation to Alibag when there is sufficient work for hearing. In absence of the Civil Judge, Senior Division, the charge of that Court remains with the District Judge, who disposes of only urgent matters relating to the jurisdiction of the Court of the Civil Judge, Senior Division. Besides Alibag, there are Courts of Junior Division at eight places namely Pen, Panvel, Karjat, Roha-Pali (linked Courts), Mangaon, Mahad and Murud. The Court of the Civil Judge, Roha, sits at Roha from 1st to 15th of a month and at Pali, from 16th to the end of the month. The period of sitting at Pali is, however, curtailed to 10 days in a month, if necessary. All the Civil Judges are also invested with criminal powers and they are Judicial Magistrates with First Class powers.

Criminal Courts.

The District Judge, Kolaba, is also the Senior Judge of the district. The Sessions Judge tries criminal cases which are committed to his Court by the Judicial Magistrates after preliminary enquiry and hears appeals against the decisions of the subordinate Magistrates.

The Bombay Separation of Judicial and Executive Functions Act (XXIII of 1951) has classified the magistracy of the State into two categories, viz: (1) Judicial Magistrates and (2) Executive Magistrates. Judicial Magistrates are of the following classes:—

(1) Judicial Magistrates and (2) Executive Magistrates. Judicial Magistrates are of the following classes:—

(1) Presidency Magistrates, (2) Magistrates of the First Class; (3) Magistrates of the Second Class; (4) Magistrates of the Third Class, and (5) Special Judicial Magistrates. Executive Magistrates fall under the following classes:—

(1) District Magistrates; (2) Sub-divisional Magistrates; (3) Taluka Magistrates; (4) Presidency Magistrates specially empowered by the State Government; and (5) Special Executive Magistrates.

The State Government may, in consultation with the High Court, direct any two or more Judicial Magistrates in any place outside Greater Bombay to sit together as a bench and invest such bench with the powers of a Magistrate of the First, Second or Third class.

Special Judicial Magistrates are appointed by the State Government in consultation with the High Court to try particular cases or classes of cases or cases generally in any local area. Special Executive Magistrates are appointed by the State Government for particular areas, or for the performance of particular functions.

All Judicial Magistrates and Benches of Judicial Magistrates are subordinate to the Sessions Judge who may from time to time make rules or give special orders as to the distribution of business among them.

All Executive Magistrates are subordinate to the District Magistrates. Their powers and functions are detailed in paragraphs III-A, IV and V of Schedule III of the Criminal Procedure Code. Appeals from orders requiring security for keeping the peace or for good behaviour, however, lie from Executive Magistrates to the Court of Sessions (Section 406, Criminal Procedure Code). The State Government has power by notification to direct that appeals from such orders made by a Magistrate other than the District Magistrate shall lie to the District Magistrate and not to the Court of Sessions. Again, under Section 406-A of the Code any person aggrieved by an order refusing to accept or rejecting a surety under Section 122 may appeal against such order, if made by a District Magistrate, to the Court of Session. Under Section 435 (4) the High Court is empowered to call for and examine the record of any proceeding under Section 143 (prohibition of repetition of nuisance), 144 (temporary order in urgent cases of nuisance or apprehended danger) and 145 (procedure where disputes, as to immoveable property is likely to cause breach of the peace), even though such proceeding was before an Executive Magistrate.

The ordinary powers of the Magistrates of the Third, Second and First class are detailed in Schedule III, parts I, II and III respectively of the Criminal Procedure Code (Act V of 1898). They may be invested with additional powers by the State Government in consultation with the High Court, and these additional powers are detailed in Schedule IV of the Code. They are competent to pass the following sentences:—

(a) Magistrate with First Class powers.	(1) Imprisonment for a term not exceeding 2 years, including such solitary confinement as is authorised by law.
	(2) Fine not exceeding Rs. 1,000
	(3) Whipping.
(b) Magistrate with Second Class powers.	(1) Imprisonment for a term not exceeding 6 months, including such solitary confinement as is authorised by law.
	(2) Fine not exceeding Rs. 200.
(c) Magistrate with Third Class powers.	(1) Imprisonment for a term not exceeding one month.
	(2) Fine not exceeding Rs. 50.

CHAPTER 12.

Law, Order and Justice.

JUDICIAL,— Criminal Courts.

The Bombay Separation of Judicial and Executive Functions Act came into force on July 1, 1953, but there are no Resident Magistrates appointed in Kolaba district.

The Court of the Judicial Magistrate with First Class Powers, Uran, is linked with the Court of the Civil Judge and Judicial Magistrate with First Class Powers, Pen, for criminal work only. Similarly, the Court of the Civil Judge and Judicial Magistrate with First Class Powers, Pali, is linked with the Court of the Civil Judge and Judicial Magistrate with First Class Powers, Roha, for both the works (Civil and Criminal).

Other Law Officers.

The following are the other Law Officers of Government functioning in Kolaba district:—

District Government Pleader and Public Prosecutor, Assistant Government Pleader, One Honorary Assistant to the District Government Pleader and Public Prosecutor and Sub-Government Pleaders, one each at Pen, Panvel, Roha, Mangaon, Murud, Mahad and Karjat.

Number of Legal Practitioners.

In December 1958, there were practising in the various civil courts of the district, 8 advocates, 79 pleaders and 4 sanadi pleaders.

Statistics of Civil Courts

In Kolaba district, in various Civil Courts, 656 suits were pending at the end of the year 1957. In the year 1958, 1,428 suits were instituted and 12 suits were received, the total being 1,440 suits. At the end of the year 1958, 1,315 suits were disposed of and 781 suits were pending. Out of the 1,428 suits instituted, 1,052 were either for money or moveable property; 567 were involving an amount not exceeding Rs. 100; 729 were of value above Rs. 100 and not exceeding Rs. 1,000; 102 were for amount of above Rs. 1,000 but not exceeding Rs. 5,000 and 10 suits were such, the amount involved in which cannot be estimated in money. The total amount involved in the suits was Rs. 6,74,753.36 nPs.

Out of 1,315 suits disposed of 214 were disposed of without trial, 276 were disposed of *ex parte*, 227 were disposed of on admission of claims, 320 were disposed by compromise, 232 were disposed of after full trial, 12 were disposed of on reference to the Arbitrators and the remaining 34 were disposal of by transfer.

There were 128 appeals (including miscellaneous and Debt Adjustment Board appeals) pending at the end of the year 1957. During the year 1958, 84 appeals were filed and 96 appeals were disposed of. At the end of the year 1958, 116 were pending. Out of 96 appeals disposed of during the same year, four were either dismissed or not prosecuted, 64 were confirmed, 12 modified, 14 reversed and two remanded.

Statistics of Criminal Courts.

In the year 1958, 7,662 offences were reported under various Acts in the Criminal Courts of Kolaba district out of which 7,634 offences were returned as true. There were 2,403 offences pending from 1957. Persons under trial including those whose trials were

CHAPTER 12.

Law, Order and Justice.

JUDICIAL.

Statistics of Criminal Courts.

pending from previous year numbered 18,667, persons discharged or acquitted 5,713; persons convicted 5,489; persons committed to the Sessions Court 134; and persons died or escaped 44. Out of 5,489 persons found guilty 3 were sentenced to transportation, 48 to lesser punishment, 3,508 to fine and 516 to fine and imprisonment. Of the remaining 714 persons, 40 were released on admonition and 674 were ordered to give security.

Statistics of Sessions Courts.

In Sessions Court, 52 offences were reported during 1958. There were 14 offences pending from the previous year. The number of offences brought to trial was 66 while 45 cases were disposed of at the end of 1958, 21 cases were pending.

There were 229 undertrial persons including prisoners from the previous year. Of these 152 were discharged or acquitted, 44 were convicted and 33 remained undertrial at the end of the year.

In the Sessions Court three persons were sentenced to transportation, 32 to imprisonment, one to fine, three to imprisonment and fine and two were ordered to give security.

Revenue and Expenditure.

The following are the figures showing the revenue and expenditure of the Judicial department in Kolaba district for the year 1958-59:—

Revenue.

		Rs.
Sale-proceeds of unclaimed and escheated property.		693·46
Court-fee realised in cash	..	2,939·37
Fees of the District and Civil Courts		10,400·58
Fines by Civil and Sessions Courts and Magisterial fines.		27,870·56
Other items, Misc. ..	..	205·34
Total	..	42,109·31

Expenditure.

		Rs.
Pay of Officer	..	45,679·36
Pay of Regular Establishment	..	1,26,969·79
Pay of Process Establishment	..	30,981·80
Travelling Allowance	..	8,728·73
Dearness Allowance	..	1,07,463·91
Contingencies	..	2,775·12

CHAPTER 12.

Law, Order and Justice.

BAR ASSOCIATIONS.

In 1960 there were nine Courts in Kolaba district at Alibag, Pen, Panvel, Karjat, Roha, Pali, Mangaon, Mahad and Murud. With the exception of Pen there was a bar association for all the courts. Established in 1864, Alibag Bar Association was the earliest. The Bar Association at Karjat came into existence in 1960. The total membership of these bar associations was 77 in 1960. These associations had for their objects, among others protection of common interests of the members of the bar like maintenance of good relations between the courts and the practising lawyers, to organise legal aid for the poor and generally promote respect for law.

NYAYA PANCHAYATS

The Nyaya Panchayat will be established for the administration of civil and criminal justice in a group of villages consisting of not less than five in number. It shall consist of one person elected by each Panchayat in the manner prescribed. The Nyaya Panchayat may exercise all or any of the powers mentioned in sub-sections (1) and (2) of sections 73 and 75 of the Bombay Village Panchayats Act, 1958 The State Government may at any time direct that such Nyaya Panchayat shall exercise all or any of the judicial powers mentioned in sub-section (3) of section 73 and section 79 of the Bombay Village Panchayats Act, 1958. If, in the opinion of the State Government, a Nyaya Panchayat has been incompetent in the exercise, or has been guilty of the abuse of its powers, the Government may at any time withdraw all or any of the powers vested in, or conferred on, such Nyaya Panchayat.

The State Government has to provide the funds required to meet the expenses of the Nyaya Panchayats in exercising their powers and discharging their functions under the Bombay Village Panchayats Act, 1958.

A Nyaya Panchayat will sit for the hearing of a suit or trial of case in the village where such suit or case has been instituted. It will be presided over at each such place by one of its members in such order as may be prescribed. The Secretary of the Panchayat of the village where the sitting of the Nyaya Panchayat is held is to act as the judicial clerk of the Nyaya Panchayat for the purpose of recording its proceedings and decisions, and performing such other duties as may be prescribed.

Pleaders, *vakils* and *mukhtyars* and advocates or attorneys of a High Court are not permitted to appear on behalf of any party to any suit or case before a Nyaya Panchayat.

CHAPTER 13 — OTHER DEPARTMENTS

Buildings and Communications Department

CHAPTER 13. Other Departments. BUILDINGS AND COMMUNICATIONS. Organisation. *Superintending Engineer.*

The Superintending Engineer, Bombay Circle, is the controlling authority and is responsible for the administration and general professional control of all works in charge of the Buildings and Communications Department of the State coming within his jurisdiction. Kolaba district comes under the Bombay Circle. The Superintending Engineer inspects the State of various works within his Circle and sees that the system of management prevailing is efficient and economical. He is to ascertain the efficiency of the subordinate offices and petty establishments and to see whether the staff employed in his charge in each Division is actually necessary or adequate for management. He also examines the conditions of surveying and mathematical instruments at the headquarters of the Divisions. In the case of office and establishments borne on Divisional level, he sees that these scales are not exceeded without proper authority.

He is empowered to transfer and post Deputy Engineers and Overseers in his Circle. However, in the interest of administration, Executive Engineers of the Divisions are consulted before posting these officers to particular sub-divisional charges under their control. It is also the duty of the Superintending Engineer to recommend removal and transfer of Executive Engineers from his Circle. The supervision and control of assessment of revenue from irrigation works within his Circle rests with the Superintending Engineer. He is authorised to correspond direct with any of the local authorities, civil or military, within his Circle.

Executive Engineer.

The Executive Engineer is responsible to the Superintending Engineer of his Circle for the execution and management of all works within his division. He has to see that proper measures are taken to preserve all buildings and works in his Division and to prevent encroachment on Government lands in his charge. He is responsible to see that the surveying and mathematical instruments in his Division are properly cared for and to report on their condition to the Superintending Engineer at the end of each working season. In addition to his duties he is the *ex-offiio* professional adviser to all Departments of the State Government within the limits of his jurisdiction. Executive Engineer is assisted by the Deputy Engineers and Assistant Engineers who are responsible for the management and execution of works within their jurisdiction. The Assistant Engineers belong to the Maharashtra Service of Engineers, Class I, and Deputy Engineers to Maharashtra Service of Engineers, Class II. These officers are each in charge of a Sub-division and are, therefore, called Sub-Divisional Officers.

Sub-Divisional Officer.

CHAPTER 13. — Other Departments. BUILDINGS AND COMMUNICATIONS. Organisation. Overseers.

The Sub-Divisional Officer is assisted by an overseer, who is responsible for the work in his section. The Overseer is further assisted by technical staff such as technical assistants, *mistri*, *karkuns* etc.

Kolaba Division with its headquarters at Alibag was a permanent Division and was in charge of the Executive Engineer, Kolaba Division, working under the Superintending Engineer, Bombay Circle. On formation of Zilla Parishads, the Kolaba Division and the Sub-divisions thereunder (*viz.*, Mahad Sub-division and Kolaba Minor Irrigation Sub-division) have been abolished with a view to make their staff available to Kolaba Zilla Parishad. The Alibag Sub-division is attached to Ratnagiri whereas Panvel Sub-division and Khar Land Development Sub-division, Pen, are placed under the control of Thana Division. The West Coast Road Division No. I started functioning in Kolaba district for improvements to and modernising of Bombay-Konkan-Goa Road (length 96 miles). This is further sub-divided into following temporary Sub divisions:—

(i) West Coast Road Sub-division I, Pen.
(ii) West Coast Road Sub-division II, Chiplun.
(iii) West Coast Road Sub-division III, Mahad.
(iv) Mechanical Sub-division, Chiplun.

Functions.

Main activities of the Buildings and Communications Department are as under:—

(i) Construction, repairs and maintenance of roads.
(ii) Modernising the wearing surface of roads and bringing them to modern standard.
(iii) Construction of bridges on natural crossings.
(iv) Construction of residential buildings for the staff in Government offices, as also buildings for Government offices.
(v) Development of irrigation works and minor ports.
(vi) Executing reclamation of Khar Land Schemes.
(vii) Technical works concerned with National Extension Scheme Blocks, Local Development Scheme and other Development Schemes.
(viii) Scrutiny of plans and estimates for building works for Education Department in the district.
(ix) To act as professional adviser in engineering matters for all Government Departments in the district.

Roads.

In Kolaba district as on 31-3-1962 the department maintained 344.79 miles of roads, which comprises 32.00 miles of National Highways, 183.81 miles of State Highways, 47.73 miles of Major District Roads, 74.07 miles of Other District Roads and 7.18 miles of village roads.

The surface of these roads is as follows:—

	No of miles
(i) Cement concrete	112.37
(ii) Black-topped	68.27
(iii) Water Bound Macadam	159.89
(iv) Others	4.26
Total ..	344.79

In addition to funds from revenues of the State allocated for expenditure on roads, three other major road funds, *viz.*, Central Road Fund, State Road Fund and Fund under the Coast Road Development Programme are available for construction, repairs and maintenance of roads. From these funds expenditure is incurred in this district.

Khar Land Development.

Khar Land Development Board has been appointed in the district to deal with the problem of stopping the damage of land due to sea water. Buildings and Communications Department is entrusted with framing proposals for Khar Land Development Schemes and executing them under the guidance of the Board. A Special Sub-division at Pen in Thana Division is functioning for execution of these schemes.

Electrical Circle.

For carrying out advisory administrative and executive duties pertaining to the generation and use of electricity, there is the Electrical Circle under the Electrical Engineer to Government. The jurisdiction of this officer extends to the whole of the State. Under him are five Electrical Divisions, each in charge of an Executive Engineer. Out of these two Divisions have their headquarters at Bombay, two at Poona and one at Nagpur. Kolaba district falls under the jurisdiction of the Bombay Electrical Division. Bombay.

There are four Electricity Supply Undertakings in Kolaba district located at Panvel, Karjat, Matheran and Mahad. Besides these private undertakings, the Maharashtra State Electricity Board has extended its electrification scheme to this district and has electrified some towns and villages.

Public Works Schemes. *Roads.*

In what follows are described the various public works schemes of the District:—

Serial No. (1)	Name (2)	Length in mile (3)	Estimated cost Rs. (4)
1	Improvements to Poladpur-Mahabaleshwar Road.	15·00	6,53,383 (in progress)
2	Kashele-Kalamb-Murbad Road, Section I ..	3·00	1,06,022 (in progress)
3	Kashele-Khandus Road, Section I	3·50	1,07,527 (in progress)
4	Mahad-Raygad Road	8·0	5,53,292 (in progress)
5	Construction of Kharpada-Savreli Road—Section I. Kharpada to Karade.	1·00	99,802 (in progress)
6	Improvements and modernisation to Khopoli-Nagothna Road.	24·5	11,63,223 (in progress).
7	Construction of Kashele-Kalamb-Murbad Road	3·63	4,51,616 (in progress)
8	Chowk-Karjat Road (B.T.)	6·00	1,95,000 (Recently started)
9	Alibag-Revas Road. (B.T.)	16·00	7,05,000 (Recently started)
10	Alibag-Roha Road, Section II and III ..	17·0	17,00,000 (Recently started)
	Total ..	96·00	57,34,865

CHAPTER 13.

Other Departments.

BUILDINGS AND COMMUNICATIONS.

Public Works Schemes.

Bridges.

Bridges existing before First Five-Year Plan numbered 23. The number of bridges constructed during the two Five-Year plans was 12. Bridges under construction are as follows:—

Serial No. (1)	Name of the Bridge (2)	Estimated cost (3)
		Rs.
1	Bridge across Kal River at Goregaon ..	4,76,220 (in progress)
2	Bridge across Kundalika River near Roha Ashtami ..	5,18,584 (in progress)
3	Bridge across Ekdara Creek on Manori-Rajapuri Road ..	5,86,890 (in progress)
4	Bridge across Kundalika river near Patnus on Pali-Bhira Road.	2,00,000 (in progress)
5	Dharamtar Bridge on Pen-Alibag Road	48,00,000
6	Bridge across Kalundra river on Bombay-Poona Road (N. H.) ..	1,92,000

Buildings.

The following building works were taken in hand during the plan period

Serial No. (1)	Name (2)	Estimated cost (3)	Present position (4)
		Rs.	
1	194 Constabulary Quarters at Alibag ..	8,23,082	Completed.
2	Control Record Room at Alibag	66,739	Do.
3	Technical High School at Mahad . ..	97,035	In progress.
4	Establishment of Agricultural School at Kolad ..	3,96,845	Completed.
5	Cottage Hospital at Mangaon	2,30,640	In progress.
6	Civil Judge Court at Roha	1,46,765	Completed.
7	New Court Building at Alibag	4,62,530	In progress.
8	Holiday Camp at Matheran	34,512	Completed.
9	Holiday Camp at Matheran (2nd Stage) ..	50,811	In progress.
10	Inspection Bungalow at Roha..	89,312	Do.
	Total ..	23,98,271	

CHAPTER 13.

Other Departments.

BUILDINGS AND COMMUNICATIONS.

Public Works Schemes.

Minor Irrigation Works.

Twenty-nine minor irrigation works were constructed during the First and Second Five-Year Plan periods at a cost of Rs. 7,00,000.

A medium irrigation work (Raja Nallah Scheme) with the following details is proposed:—

Cost	Rs. 18,00,000.
Command Area	Acres 4,000.
Distributaries (20)	Length 20 miles.
C. D. Works	50 (In number).

This project will benefit about 20 villages.

West Coast Road.

This is an important artery in Kolaba district starting from Bombay and going to South parallel to the sea coast up to Goa. The Government has decided to modernise this road with cement concrete surface so as to bring it to the standard of a State Highway.

The following figures give details about the scheme:—

(1) Total length in Kolaba district	96 miles.
(2) Total concreted length	80 miles.
(3) Total cost of the project	Rs. 1.75 crores.

Nigade bridge at mile No. 73 of this road had collapsed in the month of June, 1958. Looking to the urgency of and inconvenience to the traffic in the region, a new bridge was constructed in the record time of six months at a cost of Rs. 5,05,000. In the meantime, temporary Bailey bridge was erected which served the traffic needs till the completion of new bridge.

Other Schemes.

Government has sanctioned the following works under two special programmes for development of Konkan region:—

(A) Rupee one crore programme for Konkan region

	Estimated cost in Rs.
(1) Alibag-Roha road (section Belkade to Borghar, 3·17 miles).	8,51,673
(2) Alibag-Roha road (section Borghar to Chavare, 8·50 miles).	7,20,000
(3) Bridge on Nidi river on Alibag-Roha road (400 feet).	2,73,105
(4) Bridge across creek near Ramraj on Alibag-Roha road (150 feet).	1,01,000
Total ..	19,45,778

CHAPTER 13.

Other Departments.

BUILDINGS AND COMMUNICATIONS.

Public Works Schemes.

Other Schemes.

(B) Black-topping of roads under Community Development Works in Maharashtra

(*a*) *Black-topping programme*		Rs.
(1) Black-topping $1\frac{1}{2}''$ carpet, Alibag-Revas road	..	7,50,000
(2) Black-topping, $1\frac{1}{2}''$ carpet, Chowk-Karjat road	..	2,00,000
Total	..	9,50,000

(*b*) *Community Development Works Programme*	Rs
(1) Constructing Community Development Works on Wakan-Pali road.	10,15,000
(2) Reconstructing the bridge on Pedali river on Wakan-Pali road.	1,75,000
(3) Reconstructing the bridge on Pedali river on Wakan-Pali road (at mile No. 17/6).	1,05,000
Total ..	12,95,000

IRRIGATION AND POWER DEPARTMENT.

IRRIGATION AND POWER.

THE IRRIGATION AND POWER DEPARTMENT deals with major, medium and minor irrigation schemes, hydro-electric schemes and water supply and drainage schemes.

Introduction.

No major and medium irrigation schemes were undertaken in Kolaba district during the Second Five-Year Plan period. The work of investigation, preparation of plans and estimates and construction of minor irrigation works in Kolaba district is looked after by the Executive Engineer, Kolaba Division, with headquarters at Alibag. He works under the administrative control of the Superintending Engineer, Bombay Circle. There are two minor irrigation sub-divisions, *viz*., Kolaba Minor Irrigation Sub-division at Pen and Special Survey Sub-division at Karjat exclusively for minor irrigation schemes. The water supply and drainage schemes in the district are executed and looked after by Tinvira Rural Water Supply Sub-division, Alibag and Kharapat Area Water Supply Sub-division, Pen. These Sub-divisions are under the control of the Executive Engineer, Public Health Works Division, Bombay, who is responsible for working of the Division to the Superintending Engineer, Western Public Health Circle, Poona.

Duties of Officers.

The Superintending Engineer is responsible to the Chief Engineer for the administration and general professional control of public works in charge of the department within his Circle. It is his duty to inspect the state of various works within his Circle with a view to ensure proper and efficient working of the departmental activities under him. The Executive Engineer is responsible to the Superintending Engineer for execution and management of all works within his Division. The Sub-Divisional Officers are responsible to the Executive Engineers in charge of the

Divisions for the management and execution of works within their Sub-divisions. The overseers are in charge of sections under the Sub-Divisional Officers.

Seventeen Minor Irrigation Works which irrigate 250 acres of land with an outlay of Rs. 1.10 lakhs have been completed during the first Five-Year Plan period and thus the projected irrigable area of 915 acres was brought under irrigation during the First Five-Year Plan. Details of the two works irrigating above 250 acres completed during the First Plan period are given below:—

Serial No.	Name of work	Estimated cost	Expenditure incurred	Projected irrigable area
(1)	(2)	(3)	(4)	(5)
		Rs.	Rs.	
1	Mutholi Bandhara	2,38,239	2,31,610	750
2	Khandala Bandhara Site II, Alibag.	7,260	6,186	400

During the Second Plan period the following three minor irrigation works were completed:—

Serial No.	Name of work	Estimated cost	Expenditure incurred	Projected irrigable area
(1)	(2)	(3)	(4)	(5)
		Rs.	Rs.	Acres
1	Constructing bandhara at Karle Bidi Khind.	10,500	15,961	225
2	Constructing bandhara at Kalundra.	17,000	22,786	340
3	Constructing bandhara at Wasrang Canal at three places across Patalganga River, Khopoli.	99,717	99,520	350

One minor irrigation work, *i.e.*, construction of a Bandhara at Mandle in Murud Peta will be undertaken during the Third Five-Year Plan.

One new medium irrigation project, *i.e.*, the Kal River Project is included in the Third Five-Year Plan. The project envisages the utilisation of the tail waters from the Bhira Hydro-Electric Power Station and consists of (i) construction of a masonry diversion weir across the Kundalika near Dolvahal village in Roha taluka of Kolaba district, (ii) construction of Kundalika Right Bank Canal about 14 miles long irrigating about 3,000 acres, (iii) construction of Left Bank Canal and its branches (total mileage of about 60) irrigating about 16,000 acres of land in Kal and Kundalika river valleys and (iv) distribution system for the above canals for about 19,600 acres. The project is estimated to cost about Rs. 169 lakhs and is expected to irrigate about 19,600 acres—4,200 acres in Roha taluka and 15,400 acres in Mangaon taluka of Kolaba district.

CHAPTER 13. Other Departments. IRRIGATION AND POWER. Water Supply and Drainage Schemes.

The main functions of Public Health Organisation are to plan and to execute Government and Municipal water supply and drainage schemes, to scrutinise and to supervise water supply and drainage schemes prepared and executed by local bodies through their own agencies, to give advice, so far as Public Health problems are concerned, to other departments of Government and to maintain waterworks either owned by Government or by local bodies but entrusted to Government for running at the cost of local bodies in the State. The only Government water supply scheme undertaken in the district is Janjira Water Works with an estimated cost of Rs. 93,600. The work envisages replacement of the existing old 4" dia. C. I. gravity main by 6" dia. C. I. main with a view to improving supply conditions. The total length of the main would be about 22,000 ft. The work is very nearly completed.

The following towns and villages are provided with piped water: —

		Owned and managed by
1.	Murud Janjira ..	Government.
2.	Uran	Municipality.
3	Matheran ..	Owned by Municipality but managed by Government at full cost of the local body.
4.	Alibag	Municipality.
5.	Panvel	Do.
6.	Pen	Do.
7.	Roha-Ashtami ..	Do.
8.	Mahad	Owned by Municipality and managed by Government at full cost of the local body.
9.	Mhasla	Municipality
10.	Shriwardhan ..	Do.
11.	Karjat	Do.
12.	Khopoli	Do.
13.	Goregaon ..	Do.

Water supply to four villages of Narangi, Mankula, Bahirichapada is from Narangi Water Works which is owned and managed by Government. Water supply is on stand post basis

Uran Water Works owned and managed by the District Local Board, Kolaba, supply water to the following villages:—

1. Bokad
2. Funde.
3. Jashar.
4. Senari.
5. Kasalpada.
6. Sawarpada.
7. Pagota.
8. Kundegaon.
9. Navhgar.
10. Bedkhal.

The water supply schemes at Mendadi and Borlai-Mandla are owned and managed by the respective Village Panchayats.

The following water supply schemes pertaining to local bodies have been entrusted to Government agency for execution:—

	Estimated cost (Rs. in lakhs)	
1. Tinvira Water Supply Scheme for 35 villages in Kharpat area of Kolaba district.	18·46	Scheme practically completed.
2. Shahapada Water Supply Scheme for 75 villages in Kharpat area of Kolaba district.	38·72 3·07	Stage I. Stage II.
3. Improvements to Panvel Water Supply Dehrang Reservoir.	10·90	

The above three schemes fall under National Water Supply and Sanitation Programme.

THE AGRICULTURE DEPARTMENT.

AGRICULTURE Organisation.

THE AGRICULTURE DEPARTMENT IN KOLABA DISTRICT is in charge of the District Agricultural Officer (Maharashtra Agricultural Service, Class II). He is directly responsible to the Superintending Agricultural Officer, Bombay Division, Nasik. The latter is assisted in his office by two Deputy Directors of Agriculture, one in charge of research and educational activities and the other in charge of Engineering. There are five Agricultural Officers and two Agricultural Supervisors to assist the District Agricultural Officer in smooth implementation of the various schemes. Out of the five Agricultural Officers, one is the Assistant District Agricultural Officer, who helps the District Agricultural Officer in the administrative work. Another is in charge of *Kharif* and *Rabi* campaigns. He is supposed to organise and supervise the work in that connection. The remaining three officers are each entrusted with the paddy pilot schemes operating in the three blocks, *viz.* (1) Panvel Block comprising Panvel, Khalapur and Karjat talukas; (2) Alibag Block comprising Alibag taluka, and (3) Roha Block comprising Roha and Sudhagad talukas. The two Agricultural Supervisors are in charge of Revenue Sub-Divisions which have not so far been covered by Development Blocks. The eighteen Agricultural Assistants work in non-development areas and 36 Agricultural Assistants are working in the paddy pilot scheme areas. The Fertilizer Inspector at the district office looks after the smooth working of the Central Fertilizer Order, 1957. Each of the National Extension Service Blocks in the district is in charge of an Agricultural Supervisor, who, for all technical matters, is under the control of the District Agricultural Officer.

CHAPTER 13.

Other Departments.

AGRICULTURE.

Organisation.

The District Agricultural Officer is responsible for the following:—

(*a*) Organisation of agricultural demonstration centres and holding field demonstrations.

(*b*) Organisation of crop protection services.

(*c*) Supervision of crop-cutting experiments and conducting district trials of improved seeds and fertilisers.

(*d*) Inspection of offices and depots in the district and guiding the staff.

(*e*) Submission of periodical reports such as season and crop report, forecast and weather report, periodical progress reports of the various schemes, etc.

(*f*) Implementation of grow more food schemes,

(*g*) Carrying out rural development activities.

(*h*) Arrange for the procurement and distribution of improved seeds and chemical fertilisers.

Demonstration Centres and Propaganda.

The nine agricultural demonstration centres in the district are located on the cultivators' fields under the supervision of the Agricultural Assistants or *gram-sevaks*. At these Centres, the owner cultivators adopt the improved agricultural practices advocated by the Agriculture department. Field demonstrations of the standing crop as also of the improved agricultural practices are held at these Centres as well as outside by the Agricultural Assistants or *gram-sevaks* for propaganda of improved agricultural practices. In non-development areas, each taluka is suitably divided into three or four circles and each circle is placed in charge of an Agricultural Assistant. In National Extension Service Blocks this work is done by the *gram-sevaks*.

Experiment and Research.

There is a permanent Government Agricultural Research Station at Karjat where botanical as well as agronomic research in paddy is conducted. At the head of the research station is the Rice-specialist (Maharashtra Agricultural Service, Class I). The two sub-stations for rice research work are at Khopoli and Panvel, respectively. The sub-station at Panvel deals with the problems of suitable varieties for Khar lands. In addition to the research work, nucleus seed is produced at these stations and supplied to the taluka seed farms for further multiplication and distribution amongst the registered seed growers.

Grow More Food Schemes.

Various grow more food schemes are being implemented in the district. Following is an account of some of the important schemes with their targets and achievements:—

(a) *Scheme for subsidised distribution of sann seed.*—Green manuring not only adds nitrogen to the soil but also adds organic matter. It can also help ease the conditions of short supply in chemical fertilizers. To make this practice popular among the cultivators a scheme was launched in 1959-60 to supply green manure at subsidised rates. and 55 Bengali maunds of sann seed were distributed in the same year.

(b) *Scheme for composting of forest leaves.*—Some material available in forest areas such as leaves, etc., can be profitably used for composting and manuring. To avoid the waste of such useful material and to encourage preparation of compost a scheme was started since 1958-59 whereby a subsidy of Rs. 6 per pit is paid to the cultivators for digging a pit and preparing compost out of forest leaves. During 1958-59 compost was prepared out of forest leaves from 106 pits.

(c) *Scheme for composting of town refuse by Municipalities.*—All the crops require a basal dose of farm yard manure or compost. This bulky manure can best be prepared from dung, as well as from sweepings. The Municipalities and Village Panchayats are induced to prepare compost from such refuse. In the years 1957-58 and 1958-59, 616 tons and 280 tons of compost was prepared, respectively.

(d) *Combined scheme for rural compost and farm yard manure.*—In urban areas compost is prepared by Municipalities and Gram Panchayats while in rural areas this is done by individual cultivators by digging pits in their own fields and preparing compost or farm yard manure. During the period 1955—59 about 4,625 pits were dug in about 500 villages.

(e) *Scheme for distribution of manures and fertilizers.*—Under this scheme the fertilisers are procured, stored and distributed according to the needs of the cultivators. Food crops are given preference over non-food crops under this scheme. During the period 1957—60 about 3,742 tons of ammonium sulphate was distributed.

(f) *Scheme for grant of financial assistance to Katkaris for reclamation of Dalhi plots.*—Lands suitable for paddy cultivation are left as uncultivable waste by the Katkaris for want of finance. For this purpose a subsidy of Rs. 100 is paid to these people for bringing an acre of Dalhi land under paddy. During 1956—59, 131 acres were brought under paddy under this scheme. The target for 1959-60 was 125 acres.

(g) *Crop competitions.*—Crop competitions are held in the district at the taluka level. These have an effect on the productive capacity of individual cultivators and make possible an exchange of ideas and improved practices.

(h) *Pilot scheme for intensive cultivation of paddy by Japanese Method.*—Japanese Method of paddy cultivation increases the yield by about 10 Bengali maunds per acre. Still the cultivators find it difficult to adopt the same for lack of timely supply of fertilizers and finance. To overcome these difficulties a pilot scheme was launched in the Panvel Block of the district from 1957-58 whereby the necessary fertilisers and crop finance are made available to the cultivators through co-operatives. This scheme is run jointly by the Agriculture and the Co-operation departments. The scheme was first tried in 1957-58 in Panvel Block which consisted of Panvel, Khalapur and Karjat talukas. The target fixed was 10,000 acres against which the actual achievement was 6,003 acres under Japanese Method. During 1958-59 the

CHAPTER 13. Other Departments. AGRICULTURE. Grow More Food Schemes.

target fixed and the actual achievement was 10,000 acres and 9,828 acres, respectively. For 1959-60 the target was 20,000 acres. During the same year two more blocks have been opened, viz., (i) Alibag Block for Alibag taluka, and (ii) Roha Block for Roha and Sudhagad talukas, each with a target of 10,000 acres. Against the above targets, the achievements under the various blocks during 1959-60 were as under: —

Panvel Block	.. ..	16,042 acres.
Alibag Block	.. ..	2,442 acres.
Roha Block ..	.. ..	3,660 acres.

(i) *Establishment of Taluka Seed Farms.*—During the First Five-Year Plan the nucleus seed of improved varieties was produced at the Research Stations and the same was multiplied on the fields of the registered seed growers and then was made available to the cultivator. Sufficient quantities of improved seed could not be supplied for want of adequate acreage on the Research Stations. To overcome these difficulties four taluka seed multiplying farms have been established in the district during 1958-59 as detailed below: —

Serial No.	Location of the farm	Taluka	Area of the farm in acres	Quantity of nucleus seed produced during 1958-59
(1)	(2)	(3)	(4)	(5)
				B. Mds. Sr
1	Veshvi	Alibag . .	27 2¼	210 10
2	Lonere .. .	Mangaon .	24 29¾	344 00
3	Killa	Roha	25 23½	297 20
4	Karjat	Karjat	N.A.	310 00

Improved seed of different varieties thus produced was distributed among the registered seed growers during 1959-60 for further multiplication and finally distributed to the cultivators during 1960-61.

(j) *Scheme for development of fruit production.*—Under this scheme an Agricultural Supervisor is placed in charge of two districts, *viz.*, Kolaba and Ratnagiri, for technical advice and guidance to the cultivators. The cultivators are also advanced a loan of Rs. 300 per acre which is recovered in instalments.

Agricultural Education.

An agricultural school was opened in the district in 1958 about four miles off Roha. The school admits 30 students every year. It has residential accommodation for 50 students. No rent is charged for hostel accommodation and stipend of Rs. 20 per month is paid to each student. Besides, the students are provided with an uniform. In the 75 acres attached to the school paddy and *val* are grown. The head of the school is a Superintendent (M. A. S., Class II) who works under the direction of the Superintending Agricultural Officer, Bombay Division, Nasik.

Other Departments.

ANIMAL HUSBANDRY.

Functions.

ANIMAL HUSBANDRY DEPARTMENT

THE MAIN FUNCTIONS OF THE ANIMAL HUSBANDRY DEPARTMENT are treatment of sick animals, control of cattle epidemics and castrations. The Department also conducts the work of control and destruction of ticks, advises people in the hygienic methods of animal management and participates in various cattle fairs and shows held at various places in the State by opening veterinary stalls, etc., for propaganda.

Organisation.

The animal husbandry activities in Kolaba district are controlled by the District Animal Husbandry Officer, Kolaba. He is a Class II Officer in the Animal Husbandry Service and is directly responsible and subordinate to the Regional Deputy Director of Animal Husbandry, Bombay.

There are 13 veterinary dispensaries located at Alibag, Panvel, Roha, Karjat (there are four first-aid centres under veterinary dispensary, Karjat, *viz.*, Kashara, Kondiwade, Neral and Kalamb), Khalapur (there are three first-aid centres under veterinary dispensary, Khalapur, namely, Chowk, Gulsunde, Khopoli), Pen, Uran, Shriwardhan, Poladpur, Mahad, Mangaon, Mhasla and Matheran.

The veterinary officers in charge of the veterinary dispensaries are government officers of Class III in the Maharashtra Animal Husbandry Service. There are stockmen attached to veterinary dispensaries for carrying out vaccination, castrations and treatment work in rural areas. There are two or three fixed centres in the jurisdiction of each veterinary dispensary which are periodically visited by the veterinary officers or stockmen for treating local animals, castration, etc.

Statistics of Diseases.

In 1958-59, 865 animals were treated for contagious and non-contagious diseases and 430 castrations were performed at the veterinary hospitals and dispensaries in the district.

In the same year the veterinary staff also treated 4,891 animals and performed 5,468 castrations in the villages while on tour. The following are the statistics of outbreaks of main contagious cattle diseases and the inoculations and vaccinations carried out during the year 1958-59.

CONTAGIOUS CATTLE DISEASES, INOCULATIONS AND VACCINATIONS IN KOLABA DISTRICT (1958-59)

Serial No.	Name of the Disease	Number of outbreaks reported	Number of inoculations and vaccinations carried out
1	Rinderpest	7	15,170
2	Haemorrhagic Septicatemia	19	8,854
3	Anthrax	40	12,552
4	Black Quarter	1	320
5	Foot and Mouth Disease	13	..
6	Sheep and Goat Pox	..	..
7	Ranikhet	6	26,328
8	Fowl Pox	3	572

CHAPTER 13. Other Departments.

Animals are sprayed with various D. D. T. preparations and 2,161 animals were spread with Gamexane powder against ticks during 1958-59.

Forests. Organisation.

The Forest Department

The Chief Conservator of Forests, Maharashtra State, is the head of the Forest Department, with his headquarters at Poona. The whole State is divided into six Circles for administrative purposes as shown below:—

Name of the Circle	Headquarters
Poona Circle..	Poona.
Nasik Circle ..	Nasik.
Thana Circle	Thana.
Amravati Circle	Amravati.
Nagpur Circle	Nagpur.
Chanda Circle	Chanda (at present Nagpur).

The Chief Conservator of Forests is assisted by one Deputy Chief Conservator of Forests and one Wild Life Preservation Officer, both having headquarters at Poona. At the head of each Circle is the Conservator of Forests.

The silvicultural matters are looked after by the Silviculturist, Poona, assisted by one Assistant Silviculturist at Nagpur. The Silviculturist works under the direct guidance and control of the Chief Conservator of Forests. He conducts research into various problems of regeneration and tending of forests, their managements and other matters regarding growing and raising of forest trees and stands, etc. Similarly there is a separate branch for forest utilization manned by Forest Utilization Officer, Poona, who conducts investigations for the economical utilisation of various forest products. He also works under the direct guidance and control of the Chief Conservator of Forests, Maharashtra State, Poona Recently a post of Forest Statistician has also been created with his headquarters at Poona. Apart from compiling all the statistical data in respect of yield, revenue and expenditure, etc., the Forest Statistician also helps the Silviculturists, the Utilization Officer and the Divisional Forest Officer, in the layout and analysis of research experiments and investigations of forest crops. The Forest Engineer with his headquarters at Nagpur looks after the work pertaining to the Forest Roads, buildings, saw mills, etc. He is assisted by two Deputy Engineers with headquarters at Poona and Nasik.

The Conservators have under them Divisional Forest Officers and Sub-Divisional Forest Officers, to look after the administration of Divisions and independent Sub-divisions, respectively. The Divisional Forest Officers belong to Maharashtra Forest Service Class I and the Sub-Divisional Forest Officers, in charge of independent Sub-Divisions, to Maharashtra Forest Service, Class II. The Divisions are in some cases divided into sub-divisions which are in charge of Sub-Divisional Forest Officers, who belong to Maharashtra Forest Service, Class II and unlike the

Other Departments.

FORESTS.

Organisation.

Sub-Divisional Forest Officers in charge of independent Sub-divisions, they are under the control of Divisional Forest Officers. The Divisions or Sub-divisions, as the case may be are divided into small executive parts called 'Ranges' and each Range is managed by the Range Forest Officer under the control of Divisional Forest Officer or Sub-Divisional Forest Officer, as the case may be. The Range Forest Officer is a non-gezetted subordinate officer (Class III), who is usually trained at one of the Forest Colleges of India, i.e., those at Dehra Dun and Coimbatore. Each Range is sub-divided into "Rounds" and each Round is managed by the Round Officer or Forester, who is usually trained at the Forest Classes in the State. Finally each Round is sub-divided into "Beats" and each Beat is managed by a Beat Guard.

Forests in the district.

The Kolaba district has two Forest Divisions, the main division is located at Alibag and the other, the Janjira Sub-division, at Roha. The Kolaba Forest Division has been divided into six Ranges located at Karjat, Panvel, Pen, Alibag, Nagothna and Sudhagad with 39 Rounds and 84 Beats. The Janjira Sub-division has been divided into six Ranges at Mahad, Mangaon, Roha, Mhasla, Murud and Shriwardhan with 31 Rounds and 75 Beats. In addition to above 12 Ranges, there is another Ranger-in-charge of a mobile squad established for timely and speedy detection of Forest offences.

The Government forests of Kolaba district occupy 674.88 sq. miles of reserved and protected and unclassed forests and form 23.42 per cent of the area of the district. In addition to the Government forests, there are private forests to the extent of 471.00 sq. miles spread over the whole of the district. As the forest area is very vast and as the tract hilly and rugged and is cut up by numerous creeks, nallas and rivers, the forests of Kolaba district are managed under two units, one being Kolaba Forest Division with headquarters at Alibag and other being the Janjira Sub-division with headquarters at Roha. The Kolaba Division Forests also include some area (10.20 sq. miles), situated far down the western slopes of Sahyadris in the Khed and Maval talukas of Poona district. In Janjira Sub-division also is included 3.72 sq miles of the Dapoli, Band Tiware reserves of Ratnagiri district. The northern part covering six Ranges falls in Kolaba Forest Division, and southern part covering another six Ranges falls in Janjira Sub-Division. The Kolaba Forest Division extends over the talukas of Panvel, Karjat, Khalapur, Pen, Alibag, Sudhagad, Uran, and part of Roha, while the Janjira Sub-division extends over the talukas of Mahad, Mangaon, Poladpur, Murud, Shriwardhan, Mhasla and part of Roha. The Kolaba Forest Division and Janjira Sub-division, the headquarters of which are located at Alibag and Roha, respectively, fall under Thana Circle and are held by Divisional Forest Officer and Sub-Divisional Forest Officer, respectively. The Divisional Forest Officer, Kolaba, is assisted by one Sub-Divisional Forest Officer, with headquarters at Panvel.

The type of vegetation is mainly governed by the amount of rainfall. The rainfall varies from 80" to over 200".

CHAPTER 13.

Other Departments.

FORESTS.

Composition and Condition of crops.

The major part of the forest consists of a wet to moist mixed deciduous type of tree-growth on the hill slopes and valleys, and semi-evergreen to pure evergreen types of vegetation on the tops and plateaus, particularly, on the main ridge of the Western Ghats and some of its spurs. The chief deciduous species are Teak and its usual associates like Ain (*Terminalia tomentosa*), Dhavda (*Anogeissus latifolia*), Bondara (*Lagerstroemia parviflora*), Kosumb (*Schleichera trijuga*), Bibla (*Pterocarpus marsupium*), Khair (*Acacia catechu*), Nana (*Largerstroemia lanceolata*), Sissum (*Dalbergia latifolia*), Haldu (*Adina cordifolia*), Kalamb (*Stephegyne parvifloria*), Savar (*Bombax malabaricum*). Asana, (*Bridelia retusa*), etc. In the semi-evergreen regions Amba (*Mangifera indica*) Jambul (*Eugenia jambolana*), Asana (*Bridelia retusa*), Hirda (*Terminalia chebula*), Ain (*Terminalia tomentosa*), Beheda (*Terminalia belerica*), Kakad (*Garuga pinnata*), Varas (*Heterophragma roxburghii*), Nana (*Lagerstroemia lanceolata*), Kumbh (*Careya arborea*) and Umber (*Ficus glomerata*) are predominating. In the ever green region like Matheran Hill the vegetation is of the standard evergreen type, and consists mainly of Jambul (*Eugenia jambolana*), Anjan (*Memecylon-edule*), Kirmra (*Glycosmis-pentaphylia*), Par-jamb (*Olea dioca*), Male (*Diospyros assimilis*), Kumbal (*Sideroxylon-tomentosum*), Pisa (*Actinodaphne hookeri*), Bhoma (*Glochidion ellipticum*). Tupa (*Caithium dicoccum*), Jambha (*Xylia Dolabriformis*), Gela (*Randia dumetorum*), Amba (*Mangifera indica*), Ramphanas (*Artocarpus hirsuta*), Vavali (*Mimusops elengi*), Alu (*Vangueria-spinosa*), Kalakuda (*Wrightia tinctoria*), Atki (*Maesa indica*), Asana (*Bridelia retusa*), Kadhi limb (*Murraya Koenigi*) and Kuda (*Holarrhena antidysenterica*). There is a fairly profuse under-growth of Ukshi (*Calycopteris florinunda*). Dhayati (*Woodfordia floribunda*), Karavand (*Carissa carandas*) Nirgudi (*Vitex negundo*), Kewan (*Helicteres isora*), on the middle slopes and the lower plains while Karavi (*Strobilanthes callosus*), on the upper slopes and tops. The growth of climbers is also fairly luxuriant in better quality areas and consists mostly of Gulvel (*Tinospora cordifolia*). Kujli (*Mucuna pruriens*), Kusar (*Jasminum malabaricum*), Palasvel (*Butea superba*), Chillar (*Caesalpinia sepiaria*), Gunja (*Abrus precatorius*), etc. Grasses like Phulgavat (*Anthistiria ciliata*), Kusali (*Andropogon contortus*). Boru (*Andropogon halepensis*), etc., found mostly in the regeneration areas and blanks. Bamboos which used to be quite common are now very rare and both the species (*Bambuesa arundinacea* and *Dandrocalemus strictus*) are found in moister parts along the rivers and big nallas occasionally.

The deciduous trees which form the bulk of forests are also most important as they contain quite a good teak and its valuable associates mentioned above in varying proportions and qualities. The proportions and qualities of teak vary according to its situation, soil, aspects, altitude, incidence of tahal cutting, grazing and fires occurring. Similarly on poorer soil conditions teak seems to form a greater proportion but is of poor quality. In general, however, teak amounts to about 18 per cent of the whole stocking while the superior injaili species form about 35/40 per cent, and

Composition and condition of crops.

the inferior teak and injaili occurs only in the sheltered situation carrying fairly deep, rich and well drained soil mostly on middle slopes and valleys. In general, the tree-growth in Pen, Nagothna and Roha is of superior quality yielding a fair proportion of big size teak of 48"—54" girth and 40'—50' height, that in Karjat, Panvel and Alibag is of medium quality, yielding beams and poles between 3'—4' girth and 30'—40' height while that in Mahad and Mangaon Ranges is of the poorer quality yielding mostly poles below 36" and 25'—30' in height. All the factors of the locality including rainfall, soil and climate are in general quite suitable for most of these valuable species and the natural re-generation of the more valuable ones like Teak (*Tectona grandis*), Ain (*Terminalia tomentosa*), Dhawada (*Anogeissus latifolia*), Kosumb (*Schlichera Trijuga*), has also been fairly satisfactory. Over 50 per cent of the present stocking consists of its growth while that of seedling growth comes to about 30 per cent. But both require to be very carefully tended and protected against the inferior fast growing species, fires, tahal cutting, illicit hacking, grazing and other injurious influences.

The Matheran forests are composed of the evergreen speices of which Pisa (*Actinodaphne Hookeri*), Bhoma (*Glochidion Ellipticum*), Anjan (*Memecylon-edule*), Par Jam (*Olea Dioicea*), Jambul (*Eugenia Jambolana*), Amba (*Mangifera indica*), Kumbal (*Sideroxylon tomentosum*), etc., are some of the important species found on the plateau while Mango (*Mangifera indica*), Jambul (*Eugenia Jambolana*), Asana (*Bridelia retusa*), Umber (*Picus glomerata*), Kumbhi (*Carava arborea*), Varas (*Heteraphragma roxburghii*), Nana (*Lagerstroemia Lanceolata*), Beheda (*Terminalia belevica*) etc., are found on the terraces below. The plateau forests are very dense and even congested in places and their most luxuriant growth represents the natural climatic extremes of the vegetation for this locality. They can yield mostly firewood and very little injaili timber like Anjani rafters only. The undergrowth of Karavi (*Strobilanthes callosus*), Dinda (*Leea macrophylla*), Phangli (*Pogostomon parviflorus*), Karavand (*Carissa carandos*), Dhayati (*Woodfordia floribunda*), Climbers, orchids, ferns, moss and other herbs are in great abundance. Bamboos are extremely rare and only met with on the terraces. Grasses are also generally absent except on blanks, steep slopes, edges of the plateau and tops and bottoms of the cliffs. Regeneration from both coppice and seed is very good.

The Casuarina forests are of purely artificial origin and contain only one species, namely *Casuarina equisetifolia*. Stray plants of Babul (*Acacia arabica*), Ain (*Terminalia tomentosa*), Sandalwood (*Santalum album*), Kargol (*Trema orientalis*), Gorakh-Chinch (*Adansonia digitata*), etc., occur naturally in a few places while bushes of Rui (*Calotropis gigantea*), Ghaneri (*Lantana Camara*) Rantulas (*Ocimum basilicum*), and creepers like Martad (*Ipomoea biloba*), Leddi, are seen growing rather profusely in the young plantations.

CHAPTER 13. Other Departments. FORESTS. Composition and condition of crops.

Sudhagad Forests are composed of Teak (*Tectona Grandis*), Ain (*Terminalia Tomentosa*), Dhawada (*Anogeisus latifolia*), Amba (*Mangifera indica*), Beheda (*Terminalia belerica*), Moha (*Basia latifolia*), Bondara (*Lagerstrœmia parviflora*), Tembhurni (*Diospyrus melanoxylon*), Asana (*Bridelia retusa*), Gela (*Randia dumentiorum*), etc.

Janjira Forests are composed of Teak (*Tectona Grandis*), Ain (*Terminalia tomentosa*), Kinjal (*Terminalia paniculata*), Ambari (*Trewea nudiflora*), Dhawada (*Anogeissus latifolia*), Shiras (*Albizzia lebbeck*), Ranbhendi (*Tetrameles nudiflora*), Bibla (*Pterocarpus marsupium*), Sawar (*Bombax malbaricum*), Sisum (*Dalbergia latifolia*), Shiwan (*Gmelina arborea*), Hed (*Adina cordifolia*), Kumbhi (*Careya arborea*), Pangara (*Erythrina indica*), etc.

In all, there are three working plan divisions, *viz*., those at Nasik, Poona and Nagpur in Maharashtra State and this district falls under Divisional Forest Officer (Working Plans), Bombay and Nasik Circles, whose headquarters are located at Nasik. The Divisional Forest Officer (Working Plans) is responsible for the preparation of Working Plans in Bombay and Nasik Circles.

Duties of Forest Officers.

The Revenue and Forest departments are closely inter-connected in their works at a number of points. Afforestation and disforestation are practically joint functions of Revenue and Forest departments, since public rights in the lands proposed for afforestation have to be settled by the Revenue Department. Working Plans for the management and development of forests are prepared solely by the Forest Department, but in so far as the prescriptions of a working plan affect local supply and the rights and privileges of the inhabitants of the tracts, it is submitted to the Government by the Chief Conservator of Forests for sanction.

The Divisional Forest Officer is directly responsible for the exploitation and regeneration of forests according to sanctioned Working Plans and other orders. He conducts sales, enters into contracts and supplies material to Government departments and the public and realises revenue and controls expenditure under instructions from the Conservator of Forests. He deals finally with forest offence cases, having power to compound the same. In short, he is responsible for forest administration and management in all matters relating to technical forest operations.

The duties of the Sub-Divisional Forest Officer, in charge of an independent Sub-division, are exactly the same as those of the Divisional Forest Officer, while the Assistant Conservator of Forests or Sub-Divisional Forest Officer, attached to a Division, assists the Divisional Forest Officer, in the work of inspection and supervision of obvious kinds of silvicultural works requiring technical knowledge, besides attending to other duties entrusted by the Divisional Forest Officer. At present there is one Sub-Divisional Forest Officer attached to Kolaba Forest Division.

Other Departments.

FORESTS.

Duties of Forest Officers.

The Range Forest Officer is in executive charge of his range. He is responsible for carrying out with the help of his Round Officers and Beat Guards, and according to the orders of the Divisional Forest Officer, or the Assistant Conservator or the Sub-Divisional Forest Officer, all work in his charge, such as the marking, reservation, girdling and felling of trees; the transport of timber, fuel, etc., to the sale depots; sowing, planting, tending and other silvicultural operations; construction of roads, buildings and wells according to sanctioned Plans and Estimates; protection of Forests and investigation of forest offences; supervision or removal of forest produce by purchasers and by holders of rights and privileges; and issue of forest transit passes and permits.

The Foresters' duties include protection of forests; detection and investigation of offences; issue of forest transit passes and permits; collection of revenue from permits and compensation in offences; preservation of standards (*i.e.*, a number and kind of trees prescribed for preservation and the manner of cutting, *etc.*), in coupes given out to contractors for cutting; inspection and protection of forests; and guidance and supervision of forest guards.

Forest Guard's functions are to patrol and protect all forests in his beat; repair and maintain forest boundary marks; execute silvicultural works, *viz.*, sowing, planting and creeper cutting; and detect forest offences.

Classification of forests.

Under the Indian Forest Act (XVI of 1927), forests are divided into two categories, reserved and 'protected'[1]. Before the forests are classified they have to be subjected to regular settlement by a Forest Settlement Officer, who enquires into the existence of public and private rights. In the case of reserved forests, the existing rights are either settled, transferred or commuted. In the case of Protected Forests, the rights are clearly recorded and regulated.

The protected forests in the district cover 90.35 sq. miles of which 52.26 sq. miles are under Forest Department and 38.09 sq. miles under the Revenue Department. The reserved Forests of the district cover 446.73 sq. miles in all. Of these 433.42 sq. miles are in charge of the Forest department and the rest 13.31 sq miles in charge of Revenue Department.

All Reserved Forests in charge of the Forest Department are organised and managed according to the prescription of the Working Plans. Working Plan is a document which lays down the scientific management of the Forests for a prescribed number of years. Before a Working Plan is drawn up, a survey is made of

[1]The Indian Forest (Bombay Amendment) Act, 1948, was enacted in order to enable the State Government to take over the management of even private forests and regulate their use, regeneration and protection for the following purposes, namely, (a) conservation of trees and forests; (b) preservation and improvement of soil and prevention of waterlogging, erosion, etc.; (c) improvement of grazing; (d) maintenance of reservoirs or irrigation works and hydro-electric works; (g) protection against storms, winds rolling stones, floods and drought; (h) protection of roads, bridges, railways and other lines of communication and (i) preservation of public health.

CHAPTER 13.

Other Departments.

FORESTS.

Classification of forests.

a growing stock at times by actual enumeration and analysis is made from the stumps of standing trees, to determine the rate of growth of the principal species with special reference to the soil and the climatic conditions of each locality. On the basis of the data collected, plans are drawn up for felling, regeneration, silvicultural treatment and protection of forests, with provision for the due exercise of the rights and privileges of the people including grazing of cattle.

The Forests of Sudhagad Range (former princely State of Bhor) and those of Janjira have been merged in Kolaba District Forests in the year 1948. All the forests have been declared as Reserved Forests during State regime and they are being regulated under Indian Forest Act. They have already been notified under Section 4 of the Indian Forest Act and the Forest Settlement Officer, who was appointed by Government to investigate into the rights, etc., of the people, has submitted his final report to Government. As soon as the Forest Settlement Report is accepted by Government and the areas are finally notified under Section 20 of the Indian Forest Act, the areas will be demarcated on the ground. As all the areas in the past, being subjected to heavy irregular fellings, the Forest department has drawn special Working Plans and Schemes for giving suitable treatments to these areas.

Functions of the Forest Department.

The main functions of the Forest Department are exploitation, regeneration and the protection of Forests according to sanctioned working plans and other orders, and the conduct of sales, entering into the contracts and the supply of material to Government departments and the public. The salient aspects of the functions are described below: —

(1) Regeneration and Maintenance.

(1) Regeneration and maintenance—As the area is cut and tree-growth is removed, it is regenerated with fresh crop. The principal duty of a Forest Officer is the protection of the Forests in his charge. Great care and precaution is required against damages by men, animals, and insects and other pests and against adverse climatic influences and other inanimate agencies. Damage by man is caused by: (1) lighting of fires, (2) encroachments, (3) faulty exploitation methods, including illicit cuttings and (4) misuse of forest rights and privileges. Though occasionally forest fires may originate from natural causes, in the vast majority of cases they are due to human actions, either within or without the forest. The most frequent cause is carelessness or recklessness and some time illegal hunting but occasionally there is incendiarism. To prevent damage by fire, the wholehearted support and co-operation of public is required. This co-operation is secured through the authority and influence of village headman. Precautionary measures like fire-tracing and early burning are also taken by the Department in good time against accidental fires. Clearing of shrubby growth along roads and paths is also done to avert any fire spreading in the forests. Rigid patrolling and vigilant watch against unauthorised felling and removal of forest produce by the villagers are resorted to. Offenders in respect of unauthorised grazing and other damage from cattle are dealt with severely under the Forest Act and other laws.

CHAPTER 13. Other Departments. FORESTS. Functions of the forests department. *System of Management.*

(2) System of management—The area under the management of the Department in the district is worked under the various silvicultural systems such as clear felling with reserves, selection-*cum*-improvement felling, simple coppice, coppice with standard, etc. Nearly, ⅓rd of the area worked is regenerated by preparing *rubs* of 66′×66′ in the felled coupes. Regeneration work is carried out in two ways, *viz.*, (1) mainly natural (coppice) and (2) mainly artificial. Under the coppice system trees are allowed to be cut at ground level or near it, and regeneration takes place naturally by shoots from the stools, stump or bole when cut over. Under the artificial system, when the trees are felled, regeneration is effected by artificial methods, such as sowing, transplanting of roots, and shoot cutting, called stumps, in lines, tending young plants, etc. Cleaning, thinning and other cultural operations are undertaken by the Department in the coupes in fifth and 15th years.

Dalhi.

'Dalhi' assignments to the extent of 28,960 acres have been granted to mostly *Thakurs*, *Dhangars* and *Katkaris*, in the past with chief purpose of weaning them away from their nomadic life and settling them to a permanent mode of life, by providing them with a suitable means of livelihood in the form of lands for cultivation. 'Dalhi' is forest land from the Reserved Forest given to the Adiwasis for cultivation on the condition that they maintain the minimum of 20 trees per acre and also pay a nominal assessment. The 'Dalhi' plot-holders are also supposed to help in the protection and preservation of adjoining forest.

As most of these lands are situated on slopes and as there is heavy rainfall and poor soil, cultivation is limited to small bits of land capable of yielding lesser millets, like *Nagli*, *Varai*, *Teel*, *Hulga*, etc. The assignments have been granted to these people on conditions such as (1) they should help the forest staff in detecting offences, (2) protect the Forests from illicit cutting, etc., and (3) raise at least 20 trees per acre, etc. In addition to these Dalhi lands, which are spread over the whole Division, another area of 120 acres, representing various localities, has been leased for pure cultivation for raising crops. Similarly, another area of 400 acres is leased for Agri-silvi system in the district.

Exploitation

Forest Products are divided into two main classes, *viz.* (1) Major Forest Produce and (2) Minor Forest Produce. The Chief Major Forest Produce consists of timber, firewood and charcoal. The major portion of these is exported to Bombay, Poona and other places and the rest is consumed in the district only.

The Minor Forest Produce consists of Hirda, Shikekai, Shilar bark, Apta and Temburni leaves, Grass, Bamboos, Kadipatta, Dhayati leaves, Karavi and Gum, etc.

The Major Forest Produce is derived from annual coupes due for working each year. These are advertised for sale and sold by tenders or by public auction. The Minor Forest Produce is either farmed out or sold on permits. The annual income from

CHAPTER 13.

Other Departments.

FORESTS.

Exploitation.

the major and minor forest products realised in Kolaba district during the years 1958-59 and 1959-60 is tabulated below:—

Year	Major Forest Produce Rs.	Minor Forest Produce Rs.
1958-59	13,83,318	26,137
1959-60	19,47,330	26,670

Forest Roads.

There are no metalled roads in this Division. However, there is a "Bridle Path" of two miles and three furlongs running from Ambivali to Peth in Karjat Range.

Forest Buildings.

Some of the subordinates have been provided with residential quarters. There is one Forest House at Roha. It is proposed to build some more Rest Houses and residential quarters for subordinates.

Vanamahotsava.

The Government inaugurated in 1949 the tree planting festival called "*VANAMAHOTSAVA*" to be celebrated in a suitable month during the monsoon each year. The object is to make the people tree-minded and to encourage the planting of as many trees as possible in suitable places. In choosing the trees for planting, preference is given to fast growing and economically valuable species. Free supply of seedlings of the species is made by the Forest department to the public and to Government departments and institutions, schools and colleges. To supply these seedlings Wet Nurseries are located at suitable places throughout the district. The District Development Board is expected to attend to the aftercare of the young plants which is to be entrusted as far as possible to the villagers. Villagers Production Committees which are the Committees set up for encouraging growth of more food crops are to be responsible for the successful observance of "*VANAMAHOTSAVA*" in the respective villages. Cultivators desirous of planting trees in the Reserved Forest Area or on the Road Side lands belonging to the Government are given "*SANADS*" enabling them to take the fruits of trees planted by them.

Illicit cuttings and unauthorised removal of forest products.

There were 1,914 cases of these types during the year 1958-59 and 1,383 cases during the year 1959-60. A mobile squad has been organised to detect and prevent such cases by effecting patrolling in areas where heavy illicit cuttings are rampant. This has helped considerably in recovering the stolen material and in checking illicit traffic of firewood and timber. There is apparently no need for the villagers and local people to indulge in such offences as the legitimate and bona-fide requirements are invariably met with in the form of forest privileges and concessions. Obviously the people commit these offences for the sale of the material in majority of the cases, which is most undesirable. To combat the menace of illicit cutting by the local people and petty contractors, Check-posts, called *Nakas* were opened at various important places during 1959-60 to check the Forest Produce in transit. The presence of numerous creeks renders checking of illicit material

CHAPTER 13.

Other Departments.

FORESTS.

rather difficult. However, motorised *dinghys* are being purchased for patrolling the creeks. Also, a party of two armed constables has been posted at Nigda Creek in Nagothna Range.

Wild Life and Game Management.

The preservation and management of wild life in the State is done under the Bombay Wild Animals and Wild Birds Protection Act, 1951, and the rules made thereunder. The Act in itself is a pioneering legislative enactment in the field of Wild Life Preservation and Management and has given lead to other States in this respect. There is also the State Wild Life Advisory Board, which considers and examines various problems of Wild Life Preservation and management and makes suitable recommendation to the State Government from time to time. Every year Wild Life Week is observed throughout the district by holding meetings and giving lectures to the villagers impressing on their minds the necessity and importance of Wild Life Preservation.

Control over Private Forest under section 35 of I. F. A.

This district is abundant in Private Forests which are 470 sq. miles in extent and spread over the entire district. As they have been subjected to heavy and repeated fellings, the Government have decided to bring all suitable Private Forests under Section 35 of Indian Forest Act, 1927. Notices under Section 35 (3) of the Indian Forest Act, 1927, to the Private Forest owners are issued. The Forest Department is exploring possibilities of acquiring all such Private Forests with a view to putting a stop to the heavy destruction of the forests. In the Kolaba Forest Division alone, 3,454 notices have been issued to the owners of the Private Forests. In Janjira Sub-Division also, the work of issuing notices under Section 35 (3) of the Indian Forest Act is in progress and up-till now notices have been issued to various owners of 192.24 sq. miles.

The forests of this district have been burdened with Khoti Forest Rights and they are 93.74 sq. miles in extent spread over Karjat, Pen, Roha, Mahad and Mangaon talukas. The Government have abolished the Khoti Rights from May 15, 1950. The Khots are to be paid compensation in lieu of their rights in the forests. The values of these forests are being worked out for paying compensation to the Khots.

Second Five-Year Plan Schemes.

In order to increase the potential value of the forests and to restock them with more economically valuable species, special plantations of Teak, Cashew, and other Injaili species have been raised during the first four years of the Plan. It is proposed to bring all available blank areas out of the Reserved and Protected Forests in charge of Revenue as well as Forest Department, under suitable plantation of species of economical importance. All these, when successfully done and maintained, will definitely increase the potential value of the forests which are of national importance. So far plantations of 2,250 acres of Cashew, 400 acres of Sewar, 210 acres of Teak and 660 acres of Injaili species have been raised in Kolaba Forest Division alone.

Rights and Privileges.

In the forests of Kolaba district, there are no recognised rights of the people other than rights of way and right to take water from water courses. In some cases, however, free grants and

CHAPTER 13. Other Departments. FORESTS. Rights and Privileges.

concessions have been made for removal of timber and bamboos, etc., for the purpose of reconstruction and repairs to burnt houses, etc., and also for the works of Public Utility under proper authority. The relations between the Forest Department and public are not always very cordial in the matter of forest protection as the occurrence of illicit cuttings which local people frequently indulge in has to be dealt with an iron hand. The Department cannot be a mute spectator to the wanton destruction of Forest wealth for trade purposes. In fact, considering the very liberal privileges granted by Government to the local people, particularly *Adiwasis*, there is no need for them to indulge in any such activity. But the people, nevertheless, are often found to fall prey to the temptation of illicit cutting of trees for trade purposes. In order to provide both work and profit share in the Forest works, the Department has helped in the organisation of Adivasi Forest Labourers' Co-operative Societies, in the district. In all there are thirteen societies of forest labourers in Kolaba Division alone.

THE DIRECTORATE OF INDUSTRIES.

INDUSTRIES. Organisation.

THE WORK OF THE DIRECTORATE OF INDUSTRIES is mainly confined to the development and progress of large scale, small scale and cottage industries in the State. The Department of Industries was reorganised and the Directorate of Industries was formed in August 1960. Control of Cottage Industries was subsequently transferred to the Directorate of Industries with effect from 1st December, 1960.

The Industries Commissioner and the Director of Industries, a Senior I.A.S Officer, is the Head of the Directorate of Industries, Maharashtra State, Bombay. He is also the Central Stores Purchasing Officer, Controller of Weights and Measures, State Coal Controller and State Textile Controller. The Deputy Director of Industries, Bombay Region, Bombay (Class I State Industries Service) works under the Industries Commissioner and the Director of Industries. His jurisdiction extends to the districts of Greater Bombay, Kolaba, Thana, Nasik, Jalgaon, Dhulia and Ratnagiri. He is assisted in his work by four Industries Officers placed at Bombay, Nasik, Jalgaon and Ratnagiri. Karjat, Panvel, Pen, Uran, Alibag and Khalapur talukas of Kolaba district are in charge of the Industries Officer, Bombay, whereas remaining talukas of the district are in charge of the Industries Officer, Ratnagiri. The Collector of this district is also declared as a Deputy Commissioner of Industries. There are two Junior Industries Inspectors along with two Manual Assistants posted in Kolaba district, one each at Panvel and Roha.

Functions.

The main function of the Directorate of Industries is to foster the growth of industries in Maharashtra State.

The same can be grouped under the following heads:—

(*a*) Large Scale industries.

(*b*) Small Scale Industries.

(*d*) Miscellaneous.

Other Departments. INDUSTRIES. Functions.

Functions under each of the above head are as under:—

(a) Large Scale Industries:—

(i) to consider applications for industrial licences under the Industries (Development and Regulation) Act, 1951, as amended, and to make suitable recommendations to Government of India,

(ii) to advise parties (applying for industrial licences) on formalities and technical matters,

(iii) to assist parties in securing land, water, power, transport facilities, etc.,

(iv) to offer laboratory facilities for analysis of raw materials, finished products, etc.,

(v) to promote industrial research by sanction of grants.

(b) Small Scale Industries:—

(i) to assist parties in securing land, water, power, transport facilities, etc.,

(ii) to develop suitable sites in the industrial estates, so as to offer to the small entrepreneurs ready built worksheds with power and water arrangements and with community facilities like post office, canteen, etc., on co-operative basis in suitable cases,

(iii) to grant financial assistance by way of loans under the Maharashtra State Aid to Industries Act, 1960, and the Maharashtra State Aid to Industries Rules, 1961, and subsidy on power supply and to sponsor grant of such assistance by institutions like the State Bank of India, the State Financial Corporation and the National Small Industries Corporation for hire and purchase of machinery,

(iv) to assist parties in securing raw material, imported and indigenous,

(v) to assist parties in marketing products by registration with the Central Stores Purchase Organisation, Director General of Supplies and Disposals, National Small Industries Corporation and by pursuading them to join the Quality Marking Scheme,

(vi) to collect quarterly statistics of production and labour.

(c) Cottage Industries:—

(i) to grant financial assistance exceeding Rs. 3,000 and up to Rs. 5,000 under the Maharashtra State Aid to Industries Act, 1960, and Maharashtra State Aid to Industries Rules, 1961, to artisans and to help the formation of industrial co-operatives,

(ii) to encourage the industries as laid down by the marginal preference order of the State Purchase Programme.

(d) Miscellaneous:—

(i) Central Purchase of stores required by Government Departments and institutions.

(ii) Enforcement of the Bombay Weights and Measures Act, 1958.

CHAPTER 13.

Other Departments.

INDUSTRIES.

Functions.

The functions of the Directorate as given under have been transferred to Zilla Parishads with effect from 1st May 1962:—

(i) Grant of financial assistance up to Rs. 3,000 under the Maharashtra State Aid to Industries Act, 1960, and Maharashtra State Aid to Industries Rules, 1961, and under Schemes for bona fide craftsmen and Backward Class Artisans and Educated Unemployed.

(ii) Organisation of training-*cum*-production centres.

Industrial Schools, Assistance, Loans and Licences.

Following schemes are undertaken in Kolaba district since independence:—

(*i*) Government Wool weaving school, Roha.	Working for two terms. Each term for one year.	15 trainees were trained in each term.
(*ii*) Leather tanning centre at Roha.	Do. ..	15 trainees were trained in each term.
(*iii*) Coir works school, Murud-Janjira.	Do. ..	12 trainees were trained in each term.

(*iv*) Umbrella production centre, Karjat. It was started in 1955 for executing orders for supply of umbrellas to Government Departments and other Semi-Government bodies. The Centre has been closed and handed over to Industrial Co-operative Societies at Karjat from 1961.

The Directorate has so far paid loans to the tune of Rs. 32,450 to 11 parties from Kolaba district.

Work in connection with the establishment of Industrial Estate at Panvel will be started shortly.

Four thousand acres of land in the area lying between Revas-Shahbag and Mukule village in Alibag taluka of Kolaba district is considered suitable area for salt production and accordingly applications from prospective entrepreneurs are invited.

Under the Industries (Development and Regulation) Act, 1951, as amended. 22 licences have been granted for establishment of new industrial undertakings and for a substantial expansion of existing ones. Following are the important industries in the district:—

Industry	Location
Soda ash and caustic soda	Uran.
Potassium Permanganate	Khalapur.
Paper of various types	Khopoli, Roha and and Karjat.
Paper and pulp making machinery	Khopoli.
Grinding wheels and other abrasives.. ..	Mora-Uran.
Pig iron	Khopoli.
Basic chemicals and intermediaries	Panvel.

CHAPTER 13.

Other Departments.

CO-OPERATION.

Organisation.

THE CO-OPERATIVE DEPARTMENT

IN VIEW OF GOVERNMENT POLICY OF DECENTRALISATION OF POWER AND FUNCTIONS, Kolaba district under the new set-up of the Co-operative Department falls within the jurisdiction of the Divisional Joint Registrar, Co-operative Societies, Bombay Division, Bombay, who is functioning more or less as regional head of the department.

Kolaba district is, therefore, in charge of the District Deputy Registrar, Co-operative Societies, in Class I, who is being assisted by three Assistant Registrars in Class II, on territorial basis. The jurisdiction of each Assistant Registrar, Co-operative Societies, is as under:—

Serial No.	Designation	Taluka and Mahals in charge
1	Assistant Registrar, Co-operative Societies, Alibag.	(1) Panvel, (2) Karjat, (3) Khalapur and (4) Uran.
2	Assistant Registrar, Co-operative Societies, Alibag.	(1) Mahad, (2) Roha, (3) Sudhagad, (4) Mangaon and (5) Poladpur.
3	Assistant Registrar, Co-operative Societies, Alibag.	(1) Alibag (2) Pen, (3) Murud, (4) Shriwardhan and (5) Mhasla.

The Assistant Registrars, Co-operative Societies, are responsible for all matters relating to co-operative societies including industrial co-operatives, money-lending, marketing (including regulated as well as co-operative marketing) as against various offices which were functioning at the district level then.

There are two co-operative officers and six assistant co-operative officers and other supervisors for all practical purposes under the entire control of the three assistant registrars, co-operative societies, functioning on territorial basis, though the District Deputy Registrar, Co-operative Societies, will exercise over-all control over the entire staff in the district.

Considerable powers in respect of statutory, financial and administrative matters have been invested in the District Deputy Registrar, Co-operative Societies, so that he may cope up with the increasing work and particularly the various schemes incorporated in Third Five-Year Plan under Co-operation.

Supervisory Staff

The Supervisory Staff.—The Supervisory Staff serves as the last link in the administrative set-up. Its main responsibility is confined to detailed supervision over the working of all agricultural, multipurposes and *seva* societies. It is expected to inspect every society in their charge, at least once in three months. In addition, it is required to assist the societies in preparation of normal credit statements, assets register and making arrangements for provision of crop finance. There are 22 supervisors working in the district. Prior to 1st April 1946, all the supervisory staff was working under the district board of supervising unions and was

CHAPTER 13. Other Departments. CO-OPERATION. Supervisory Staff.

purely non-official in status. Since that date the members of the staff have been given the status of Government servants. The appointment of supervisors is made by the District Deputy Registrar, Co-operative Societies, from among those who have undergone training at the Regional Co-operative Schools and passed the tests prescribed. They are under the control and direction of the District Deputy Registrar, Co-operative Societies.

Supervising Unions.

Supervising Unions.—So far ten Supervising Unions have been formed in the district. All agricultural credit and non-agricultural credit societies are eligible for membership of this union. The main functions of the Supervisory Unions are as under:—

(1) to advise, guide, assist, rectify and control its constituent societies by efficient and regular supervision, and

(2) to provide means of assessing the credit of each of the constituent societies and to make recommendations in this behalf to the financing agency. The extension officer (Co-operation) of the National Extension Service Block for the area acts as the secretary of the unions while the supervisor, co-operative societies, is the Joint Secretary.

District Co-operative Board.

The District Co-operative Board.—Education and training in Co-operation and propaganda for the spread of the co-operative movement are carried on by the district co-operative board under the guidance of the State Co-operative Union. Membership of the co-operative board is classified into two categories, *viz.*:—

(1) *Ordinary.*—Consisting of all co-operative societies in the district and

(2) *Associate.*—Consisting of individuals.

A nominee of the financing agency (Maharashtra State Co-operative Bank Ltd.); the District Deputy Registrar, Co-operative Societies, Kolaba, Alibag and the Education Officer of the State Co-operative Union are *ex-officio* members of the General body of the Board. There is a board of management of the board comprising—

(1) Two nominees of the State Co-operative Unions.

(2) One nominee of the financing agency, i.e., the Maharashtra State Co-operative Bank Ltd.

(3) Four representatives of the supervising unions.

(4) One or two representatives of individual members (one representative if members are twenty and two representatives if more than twenty).

(5) One or two representatives of individual co-operative societies (one representative if memebers are twenty and two representatives if more than twenty).

The board of management has also the right to co-opt a co-operator of outstanding merit. The district co-operative board is affiliated as subscribing member to the Divisional Co-operative Board, Poona and also the Maharashtra State Co-operative Union Bombay.

Other Departments.
CO-OPERATION.
Audit.

Audit.—Section 22 of the Bombay Co-operative Societies Act 1925 provides for statutory audit of every society once in a year either by the Registrar, Co-operative Societies, Maharashtra State or by some person authorised by him. Audit staff in the district works under the control of the Divisional Special Auditor, Co-operative Societies, Bombay Division, Bombay.

The Divisional Special Auditor is an officer belonging to Class I (Co-operative Service) who is stationed in Bombay and his jurisdiction extends over the revenue division. The Special Auditor is Class II officer of the Co-operative Service. Under the new set-up the audit staff which is actually concerned with the audit of the co-operative institutions in the district consists of two categories, i.e.:—

(1) departmental auditor and

(2) certified auditors (professional).

The first category can further be classified as under:—

(1) special auditors.

(2) district auditors and

(3) sub-auditors.

In addition to above, there are auditors on divisional levels for Weavers Co-operative Societies. With a view to ensuring concurrent audit of the Forest Labour Co-operative Societies, a separate post of auditor also exists in the district. There are grain depots run by the revenue department, the audit of which is entrusted to the two sub-auditors working under the control of the District Deputy Registrar, Co-operative Societies. There are two auditors and a Forest Labour Auditor working in the district. There are also five sub-auditors.

The Special Auditor, is an officer belonging to the Co-operative Service Class II. This officer is stationed at Thana but has jurisdiction over Thana, Kolaba and Ratnagiri districts. He audits the accounts of—

(1) District Central Banks and branches of the State Bank working in the district,

(2) purchase and sale unions and sale societies,

(3) the District Industrial Co-operative Association and its branches,

(4) 'C' and 'D' class urban banks with working capital exceeding Rs. 50,000,

(5) housing societies indebted to Government, and

(6) societies in liquidation belonging to the classes of societies in his charge.

He also carries out a test audit of three per cent of the societies audited by the certified auditors. He has under him one auditor, one sub-auditor and clerks.

CHAPTER 13.

Other Departments.

Co-operation.

Audit.

There is only one auditor at Alibag in the district who is entrusted with audit work independently of the Special Auditor. He audits the following classes of societies:—

(1) Multipurpose societies and their shops having a working capital exceeding Rs. 20,000.

(2) Taluka Development Boards.

(3) Industrial Societies.

(4) District Co-operative Board.

(5) Supervising Union.

(6) Agricultural non-credit societies like crop protection, fencing and joint farming societies.

(7) Societies in liquidation of the above classes.

(8) Other societies.

Additional auditor for continuous audit of purely Forest Labourers' Societies is appointed.

The four sub-auditors audit all agricultural credit societies (except multipurpose societies and societies running fair price shops and/or distribution centres with a turnover exceeding Rs. 50,000). Every distribution centre or fair price shop run by societies is treated as a separate unit.

In pursuance of the policy of progressive decentralisation of the movement in recent years, steps have been taken to appoint certified auditors to carry out the statutory work of the following types of institutions:—

(1) Consumers societies with a turnover of Rs. 50,000 and over.

(2) Urban banks and societies classed as 'A' or 'B' with working capital of Rs. 50,000 and over.

(3) Housing societies having no outstandings against them on account of Government loan and

(4) Any other societies certified by the Registrar.

There are sub-auditors for grain depots at the district headquarters. But they are in-charge of grain depots of some talukas. The sub-auditors carry out the yearly audit of grain depots run by the revenue department. If they find during the course of audit that the depot is suitable for conversion, then the depot is converted and registered under the Bombay Co-operative Societies Act, 1925 as Co-operative Grain Society.

Honorary Organisers and Registrars.—The Honorary Organisers are non-officials who give assistance in the matter of organisation of different types of societies. An Honorary Organisers' jurisdiction extends over one or more talukas or even over the whole of the district. There were in June. 1959 twelve Territorial Honorary Organisers in the Kolaba district.

Under the Bombay Co-operative Societies' Act, Co-operative Societies or members thereof may refer their disputes to the Assistant Registrar, Co-operative Societies or District Deputy Registrar, Co-operative Societies, as the case may be for decision either by himself or by appointment of an arbitrator. Every year

a list of persons who may act as arbitrators is published, and the Assistant Registrar, Co-operative Societies and the District Deputy Registrar, Co-operative Societies send the case of disputes to such arbitrators. In the Kolaba district there are 14 arbitrators.

Marketing (VII).

Marketing.—The Joint Registrar, Co-operative Societies (Marketing) is also the Director of Agricultural Marketing and Rural Finance, Maharashtra State, Poona and in this capacity he shares with the Collector of the district, the responsibilities for the effective enforcement of the Bombay Agricultural Producers Market Act (XXII) of 1939. The Director performs the function of survey, organisation and constitution of regulated markets, assessment of adequate scale of licence fees, rates for commission and charges of other market functionary and technical guidance as regards the manners in which the accounts of the Market Committees shall be maintained.

Under the new set-up of the department the powers regarding the grant of approval to the byelaws of market committees and permanent fund budget of the market committees have been delegated to the Divisional Joint Registrar, Co-operative Societies. Like wise the District Deputy Registrar, Co-operative Societies has been empowered under rule 38 (5) of the Bombay Agricultural Produce Market Rule 1941 with regard to grant of approval but he has no powers regarding matters pertaining to staff in superior as well inferior service of maket committee. In the district there are three regulated markets at present one each of Panvel, Karjat and Pen. However, efforts are under way to establish regulated markets at other important business centres of the district like Murud, Roha, Khalapur, Alibag and Mangaon. The agricultural produce regulated at these markets is paddy, husked and unhusked.

Money Lending (VIII).

Money Lending.—The Bombay Money Lenders Act (XXXI of 1946) was brought into operation from 17th November, 1947. The salient features embodied in the Act are,—

(1) licensing of Money Lenders,

(2) maintenance of accounts by money-lenders in prescribed form and

(3) restrictions on the rates of interest.

The Divisional Joint Registrar, Co-operative Societies is also the Divisional Registrar of Money Lenders under the Act of his division. Under section 3 of the Money Lenders Act the District Deputy Registrar is appointed as Registrar of Money Lenders of the district. He is assisted by the three Assistant Registrars, who are also the Assistant Registrars, Money Lenders and they are further assisted by the Co-operative Officers and Assistant Co-operative Officers. The work done by the Inspector of Money Lenders prior to reorganisation of the Co-operative Department is entrusted to the Co-operative Officers and Assistant Co-operative Officers who are eight in number in the district. Every Assistant Registrar maintains two Registers of Money-lenders one for application and the other for licences to carry on the business of money-lending only in accordance with the rules and regulations of the licences. The authority to grant a licence is the District

CHAPTER 13. Other Departments. CO-OPERATION. Money-lending.

Registrar, although the application for a licence has to be made to the Assistant Registrar for the area concerned. The District Registrar has powers to cancel a licence. Appeals against the Registrar's order may be made to the Registrar-General whose decision is final.

Sarvodaya Centres.

Sarvodaya Centres.—In 1949 the State Government adopted a scheme known as the "*Sarvodaya*" scheme the aim of which is to bring about all round intensive development social, educational and economic of selected compact blocks of 30 to 45 villages in each district through the constructive programme which was foremost in the objectives of Mahatma Gandhi. The executive authority in the formulation and implementation of such a scheme in each district is a non-official worker known as the "*Sanchalak*" of the *Sarvodaya* centre and is assisted and advised by a non-official committee of members known as the "*Sarvodaya*" area committee. Every year a plan of development of the area is formulated by the "*Sanchalak*" which is considered by the State Sarvodaya Committee before it is finally sanctioned by Government.

The Kolaba District *Sarvodaya* Centre was started at Sudkoli in Alibag taluka in the year 1949. In the scheme are included 35 villages roundabout Sudkoli village to form a group for the purpose of successful implementation of the scheme. The villages selected for the scheme are from Alibag, Murud and Roha talukas of the district. In addition to the main centre at Sudkoli, 5 sub-centres at five villages have been opened and workers imbibed with the spirit of the *Sarvodaya* ideology have been sanctioned at these villages. Roughly Rs. 46,000 to Rs. 60,000 are sanctioned every year for the implementation of the scheme. Co-operative Societies have been formed and the whole area is now covered. These are multipurpose societies. Every year grants are sanctioned for the development of the area. This grant is utilised for various schemes for development of agricultural education, cottage industries, and co-operatives and for improvement of communications, health measures, construction of wells for drinking water as well as for irrigation, and social and cultural development, including prohibition propaganda.

Other Staff.

Other staff.—

Staff for separate schemes—

(1) paddy pilot scheme and

(2) national extension service block.

In order to introduce Japanese-method of paddy farm cultivation to produce more yield a scheme, *viz.*, paddy pilot scheme was introduced in Panvel taluka of the district in 1957. The scheme was in the administrative charge of Assistant Registrar, Co-operative Societies, Paddy Pilot Scheme, Panvel, who was a gazetted officer in Class II of the Bombay Co-operative Service. Since the new set-up it is in charge of the Assistant Registrar, Co-operative Societies, I, Alibag, who is also a gazetted officer in Class II in the Maharashtra Co-operative Service. He is expected to carry on all the activities under the programme in the selected areas, of

Panvel, Karjat and Khalapur talukas. He is assisted by one Co-operative Officer, Assistant Co-operative Officers and four Special Supervisors.

A similar scheme was subsequently introduced in Alibag and Roha talukas. The scheme at Alibag includes Alibag and Pen talukas and the scheme at Roha includes Roha taluka and Sudhagad Mahal. The scheme is looked after by the respective jurisdiction, and they are also assisted by Co-operative Officer, Assistant Co-operative Officers and Special Supervisors.

Due to integration of all the activities in extension blocks, personnel from all the departments are drawn and allowed to work under the common control of the Block Development Officer. In this scheme one post of Extension Officer (Co-operation) belonging to the subordinate co-operative service is created and he is called upon to supervise the existing co-operative societies and to organise more co-operative societies as per programme chalked out by the department for these blocks. Now such blocks are started in all talukas of the district.

MAHARASHTRA STATE ROAD TRANSPORT CORPORATION

ROAD TRANSPORT CORPORATION. Introduction.

NATIONALISATION OF PASSENGER TRANSPORT was decided upon by the State Government in August 1947 and, initially, the services were started departmentally in June, 1948, the administration of which was subsequently handed over to a statutory corporation in December 1949, under the provisions of the Road Transport Corporation Act (XXXII of 1948). Since then, the Corporation has been reconstituted under the Road Transport Corporation Act (LXIV of 1950).

Organisation.

For administrative convenience of operating the services, the entire State is divided into eight viable units called divisions. The officer-in-charge of each division is called the Divisional Controller and he is a Class I Officer. He is immediately under the control of the General Manager who is the administrative head of the Central Office and is assisted by the following departments and branches, *viz.*, (1) Administration, (2) Traffic, (3) Mechanical Engineering, (4) Accounts and Audit, (5) Statistics, (6) Security, (7) Stores, (8) Civil Engineering, (9) Secretarial, (10) Legal and (11) Central and Regional workshops.

The nationalisation of services in Thana division was started in April 1950 with headquarters in Bombay. The headquarters were shifted to Thana in February 1957. The Divisional Controller, Thana Division, is the head of the division and is responsible for the operations. He is assisted by seven Class II officers who are charged with the following functional responsibilities:—

Traffic.—The Divisional Traffic Officer is in-charge of all matters related to Traffic Operations.

Labour.—The Labour Officer looks after all matters relating to labour relations with the Administration. Matters relating to publicity in the division are also looked after by the Labour Officer.

CHAPTER 13.

Other Departments.

ROAD TRANSPORT CORPORATION.

Organisation.

Accounts and Statistics.—These branches are manned by two officers, the Divisional Accounts Officer and the Divisional Statistician.

Workshops.—The workshop side of the division is looked after by the Divisional Mechanical Engineer with the assistance of a Divisional Works Superintendent. Besides, there are as many depot managers as there are depots, and they are wholly responsible for the depot working.

The light and heavy repairs of the buses are carried out at the Divisional Workshop, which is situated in Thana. Further, after the operation of every 12,000 miles the vehicles are routed by the depots to the Divisional Workshop for preventive maintenance and docking. In addition, there is a small workshop in each of the depots for maintenance and running repairs to vehicles. These are located at the following places in this district: Mahad (22),* Alibag (21),* Panvel (18),* and Pen (12)*. Regular daily and weekly servicing and 4,000 mile docking for maintenance are carried out in these depots.

Public Amenities.

For the convenience of the travelling public the Corporation has provided a number of amenities such as bus stations, waiting rooms, etc., besides opening stalls selling *Pan-Supari*, tobacco, sugarcane juice and fruits among other things. The Corporation also provides welfare facilities to its employees by opening up canteens and libraries, supplying them sports material, etc. It also provides medical facilities to the workers and their families

THE FISHERIES DEPARTMENT

FISHERIES.

Administration.

A SUPERINTENDENT OF FISHERIES was appointed with headquarters at Alibag with the opening of a sub-office there in 1959. The officer is entrusted with the supervision of fisheries of the Kolaba district and is provided with the necessary staff. He works directly under the Director of Fisheries, Maharashtra.

The duties of the Superintendent of Fisheries are as under:—

(1) To encourage fishermen to take advantage of the schemes of the department.

(2) To investigate applications of fishermen for loans from Government.

(3) to inspect vessels of fishermen to be mechanised to determine the suitability of such vessels for mechanisation and to recommend suitable Horse Power of engine for the vessels.

(4) Formation and supervision of fishermen's co-operative societies and to devise ways and means to improve the socio-economic conditions of fishermen.

(5) To serve as a member and to attend the meetings of the District Development Board and its respective sub-committees.

(6) To supervise the work of development of fisheries of Kolaba district.

(7) To encourage fishermen to take to mechanisation.

(8) To collect statistics of fish and other data pertaining to fisheries and fishermen of the district.

*The number of vehicles attached to each of these depots is given in brackets.

CHAPTER 14—LOCAL SELF-GOVERNMENT

CHAPTER 14.

Local Self-Government.

INTRODUCTION.

LOCAL SELF-GOVERNMENT IN THE DISTRICT is conducted by various statutory bodies enjoying local autonomy in different degrees. The progress of these institutions could be marked in three spheres. First, in regard to their constitution, from fully or partly nominated bodies they have now become entirely elective. Secondly, their franchise, which had gone on widening, has, with the enactment of the Bombay Local Authorities Adult Franchise and Removal of Reservation of Seats Act (XVII of 1950), reached the widest limit possible, *viz.*, universal adult franchise. Every person who (a) is a citizen of India, (b) has attained the age of 21 years, and (c) has the requisite residence, business premises or taxation qualification, is now entitled to be enrolled as a voter. Prior to 1950 reservation of seats for women, Muhammedans, Christians, Anglo-Indians. Harijans and Backward Tribes, had been provided in Municipalities and District Local Boards, and for women, Muhammedans, Harijans and Backward Tribes in village panchayats. Muhammedans were also provided separate electorates in local boards and Municipalities before 1947. The enactment mentioned above abolished the reservation of seats for Muhammedans, Christians and Anglo-Indians but continued it for ten years from the commencement of the Constitution of India (i.e., till 26th January 1960) for women, the Scheduled Castes and Scheduled Tribes. The castes and tribes, more or less, represent Harijans and Backward Tribes.

Thirdly, wider and wider powers have been gradually conferred on local bodies for the administration of areas under their charge.

Another recent reform is connected with the Controlling Authority over institutions of Local-Self Government. Before the enactment of the Bombay Commissioners of Divisions Act 1957 (VIII of 1958), the Divisional Officer who was also designated as the Director of Local Authorities of the Division used to exercise this control but since its enactment, the posts of Commissioners have been revived and Commissioners of Divisions now exercise the powers and functions which the Director of Local Authorities used to exercise in respect of the following Acts:—

(1) The Bombay Village Sanitation Act (I of 1889).
(2) The Bombay District Vaccination Act (I of 1892).
(3) The Bombay District Municipal Act, (III of 1901).
(4) The Bombay Town Planning Act (I of 1915).
(5) The Bombay Local Boards Act (VI of 1923).
(6) The Bombay Municipal Boroughs Act (XVIII of 1925).
(7) The Bombay Local Fund Audit Act (XXV of 1930).
(8) The Bombay Village Panchayats Act (VI of 1933).

CHAPTER 14.

Local Self-Government.

MUNICIPALITIES.

The total area in the district under the administration of Municipalities in 1951 was 33.5 sq. miles with a population of 88,290. The following were the Municipalities then functioning in the district:—

Name of Municipality (1)	Area (Sq. miles) (2)	Population (1951) (3)
1. Alibag Municipality	0·7	8,181
2. Matheran Municipality	2·9	2,808
3. Mahad Municipality	1·3	10,267
4. Panvel Municipality	4·7	14·861
5. Pen Municipality..	3·8	8,607
6. Roha-Ashtami Municipality	8·0	6,880
7. Uran Municipality	0·8	8,672
8. Murud Municipality	4·8	9,744
9. Shriwardhan Municipality	4·2	10,299
10. Mhasla Municipality	2·3	2,971
Total ..	33·5	83,290

The last three municipalities belonged to the area of the former Janjira State. In 1955 the Municipality of Mhasla was converted into a Gram Panchayat as the population of the town was below 5,000. Since then nine Municipalities are functioning in the district. All these are district Municipalities governed under Bombay District Municipal Act, 1901. There are no Borough Municipalities or Cantonments in the district.

Matheran is the famous hill-station near Bombay, and has a Hill Station Municipality. Matheran is connected by narrow guage railway line to the Neral Station on the Bombay-Poona main railway line.

The State Government has power to declare by notification any local area to be a "Municipal district" and also to alter the limits of any existing Municipal district. In every Municipal district a Municipality has to be constituted, consisting of elected councillors, the Commissioner having power to nominate councillors, to represent constituencies which fail to elect the full number allotted to them. The State Government has power to prescribe the number and the extent of the wards to be constituted in each Municipal district and the number of councillors to be elected by each ward. Till 26th January 1960, it could also reserve seats for the representation of women, the Scheduled Castes and the Scheduled Tribes. The term of office of a Municipality is four years, but it can be extended to an aggregate of five years by an order of the Commissioner. Under the Act, every Municipality has to be presided over by a president selected from among the councillors and either appointed by Government or elected by Municipality, if the State Government so directs. There shall be a Vice-President for every Municipality elected by the councillors from among their number, but if the President is appointed by the State Government or is President *ex-officio*, the result of the election shall, if the State Government by general or special order from time to time so directs, be subject to the approval of the State Government or of the Commissioner.

The governance of a Municipal district vests in the Municipality. The head of the Municipality is the President, whose duty it is to—

(*a*) preside at meetings of the Municipality;

(*b*) watch over the financial and executive administration and to perform such other executive functions as may be performed by the Municipality; and

(*c*) exercise supervision and control over the acts and proceedings of all officers and servants of the Municipality.

There is provision for the compulsory constitution of a managing committee in the case of all Municipalities and of a pilgrim committee in the case of those Municipalities which have been specially notified by the State Government. Option is also left to Municipalities to appoint other executive or consultative committees.

The Act divides Municipal functions into obligatory and optional. The former include all matters essential to the health, safety, convenience and well-being of the population, while the latter cover those which, despite being legitimate objects of local expenditure, are not considered absolutely essential. The following are among the obligatory duties laid on all Municipalities:—

(*a*) lighting public streets, places and buildings;

(*b*) watering public streets and places;

(*c*) cleansing public streets, places and sewers; removing noxious vegetation; and abating all public nuisances;

(*d*) extinguishing fires, and protecting life and property when fires occur;

(*e*) regulating or abating offensive or dangerous trades or practices;

(*f*) removing obstructions and projections in public streets or places;

(*g*) securing or removing dangerous buildings or places, and reclaiming unhealthy localities;

(*h*) acquiring and maintaining, changing and regulating places for the disposal of the dead;

(*i*) constructing, altering and maintaining public streets, culverts, municipal boundary marks, markets, slaughter-houses, latrines, privies, urinals, drains, sewers, drainage works, sewerage works, baths, washing places, drinking fountains, tanks, wells, dams and the like;

(*j*) obtaining a supply or an additional supply of water, proper and sufficient for preventing danger to the health of the inhabitants from the insufficiency or unwholesomeness of the existing supply when such supply or additional supply can be obtained at a reasonable cost;

(*k*) naming streets and numbering of premises;

(*l*) registering births and deaths;

(*m*) public vaccination;

(n) suitable accommodation for any calves, sows or buffaloes required within the municipal district for the supply of animal lymph ;

(o) establishing and maintaining hospitals and dispensaries and providing medical relief ;

(p) establishing and maintaining primary schools ;

(q) printing such annual reports in the municipal administration of the district as the State Government by general or special orders requires the municipality to submit ;

(r) paying the salary and the contingent expenditure on account of such police or guards as may be required by the municipality for the purposes of this Act or for the protection of any municipal property ;

(s) disposing of night-soil and rubbish and, if so required by the State Government, preparing compost manure from such night-soil and rubbish ;

(t) constructing and maintaining residential quarters for the conservancy staff of the municipality ;

(u) providing special medical aid and accommodation for the sick at the time of the occurrence of dangerous disease ; and taking such measures as may be required to prevent the outbreak of the disease or to suppress it and prevent its recurrence ;

(v) giving relief and establishing and maintaining relief works in time of famine or scarcity to or for destitute persons , and

(w) paying for the maintenance and treatment of lunatics and lepers and persons affected by rabies, in case they are indigent and have been residents in the municipal area for one year.

Municipalities may, at their discretion, provide out of their funds for the following:—

(a) laying out new public streets ;

(b) constructing, establishing or maintaining public parks, gardens, libraries, museums, lunatic asylums, halls, offices, *dharmashalas*, rest-houses, homes for the disabled and destitute persons, and other public buildings ;

(c) furthering educational objects ;

(d) securing or assisting to secure suitable places for carrying on offensive trades ;

(e) establishing and maintaining a farm or factory for the disposal of sewage ;

(f) the construction, purchase, organisation, maintenance, extension and arrangement of mechanically propelled transport facilities for the conveyance of the public ;

(g) promoting the well-being of municipal employees and their dependants ;

(h) providing accommodation for municipal employees and their dependants ;

(i) construction of sanitary dwellings for the poorer classes; and

(j) to take any measure likely to promote the public safety, health, convenience or education.

Municipal taxation may embrace the following items:—

(i) a rate on buildings and lands;

(ii) a tax on all or any vehicles, boats, or animals used for riding, draught or burden;

(iii) a toll on vehicles (other than motor vehicles or trailers) and animals used as aforesaid;

(iv) an octroi on animals and goods;

(v) a tax on dogs;

(vi) a special sanitary cess upon private latrines, premises or compounds cleansed by municipal agency;

(vii) a general sanitary cess for the construction and maintenance of public latrines, and for the removal and disposal of refuse;

(viii) a general water-rate or a special water-rate, or both;

(ix) a lighting tax;

(x) a tax on pilgrims; and

(xi) any other tax which the State Legislature has power to impose.

Instead of (i), (vii), (viii) and (ix), a consolidated tax assessed as a rate on buildings or lands may be imposed.

The rules regulating the levy of taxes have to be sanctioned by the Commissioner, who has been given powers to subject the levy to such modifications not involving an increase of the amount to be imposed or to such conditions as to application of a part or whole of the proceeds of the tax to any purpose. If any tax is imposed on pilgrims resorting periodically to a shrine within the limits of the municipal district, the Commissioner may require the municipality to assign and pay to the District Local Board such portion of the tax as he deems fit, and when a portion is so assigned, an obligation is laid on the board to expend it on works conducive to health, convenience and safety of the pilgrims.

The State Government may raise objections to the levy of any particular tax which appears to it to be unfair in its incidence or obnoxious to the interest of the general public and suspend the levy of it until such time as the objections are removed. The State Government may require a municipality to impose taxes when it appears to it that the balance of the municipal fund is insufficient for meeting any cost incurred by any person acting under the directions of the Collector or of the Commissioner for the execution of any work or the performance of any duties which the municipality is under an obligation to execute or perform but which it has failed to do.

CHAPTER 14.

Local Self-Government.
MUNICIPALITIES.

Many of these taxes are levied by the municipalities but the rates at which they are levied do not enable them to meet all their expenditure. Their incomes have to be supplemented by numerous grants made by Government, both recurring and non-recurring. For instance, grants are made by Government to municipalities towards maintenance of municipal dispensaries and hospitals, water-supply and drainage schemes, expenditure on epidemics, payment of dearness allowance to staff, etc. These grants add substantially to the municipal income.

Since the passing of the Bombay Primary Education Act (LXI of 1947), control of primary education has virtually been transferred from smaller municipalities and the District Local Board to the Kolaba District School Board, and the financial liabilities of smaller municipalities have been limited. The Primary Education Act divides municipalities into two categories, *viz*., (1) those authorized to control all approved schools within their areas, and (2) those not so authorised. All smaller municipalities, being non-authorised, have to pay over to the District School Board only 5 per cent. of the rateable value of the properties in their areas as a contribution towards meeting the expenses on education.

Control over the municipalities is exercised by the Collector, the Commissioner and the State Government. The Collector has powers of entry and inspection in regard to any immoveable property occupied by a municipality or any work in progress under it. He may also call for extracts from the proceedings of a municipality or for any books or documents in its possession or under its control. He may also require a municipality to take into its consideration any objection he has to any of its acts or information which he is able to furnish necessitating any action on its part. These powers are delegated by the Collector to the Assistant or Deputy Collectors in charge of prants.

The Commissioner has powers to order a municipality to suspend or prohibit, pending the orders of the State Government, the execution of any of its order or resolution, if, in his opinion, it is likely to cause injury or annoyance to the public or to lead to a breach of peace or is unlawful. In cases of emergency, the Commissioner may provide for the execution of any works or the doing of any act which a municipality is empowered to execute or do and the immediate execution or doing of which is necessary for the health or safety of the public and may direct that the expenses shall be forthwith paid by the municipality. Subject to appeal to the State Government, the Commissioner is also empowered to require a municipality to reduce the number of persons employed by it and also the remuneration assigned to any member of the staff. On the recommendation of a municipality he can remove any councillor guilty of misconduct in the discharge of his duties.

When satisfied that a municipality has made a default in performing any statutory duty imposed on it, the State Government may direct the Commissioner to fix a period for the performance

of that duty, and if that duty is not performed within the period stipulated, the Commissioner may appoint some person to perform it and direct that the expenses shall be forthwith paid by the municipality. If the State Government is of the view that any municipality is not competent to perform or persistently makes default in the performance of its duties or exceeds or abuses its powers, it may either dissolve the municipality or supersede it for a specific period. The President or Vice-President of a municipality or municipal borough may be removed by the State Government for misconduct or for neglect or incapacity in regard to the performance of his duties.

The audit of all Local Fund Accounts is provided for by the Bombay Local Fund Audit Act (XXV of 1930). The Commissioner, on receipt of the report of the Examiner of Local Funds, may disallow any item of expenditure which appears to him to be contrary to law and surcharge the same on the person making or authorising the making of the illegal payment. Appeal against the order may be made either to the District Court or to the State Government.

TOWN PLANNING AND VALUATION DEPARTMENT

TOWN PLANNING AND VALUATION.

THE MAHARASHTRA STATE HAS AN INDEPENDENT TOWN Planning and Valuation Department under the administrative control of the Urban Development and Public Health Department. The department principally deals with Town Planning and Valuation of Real Property.

Duties and Functions.

The duties and functions of this department as stipulated by Government are as under:—

Town Planning: (1) Educating municipalities regarding the advantages of town planning and preparation of development plans and town planning schemes under the Bombay Town Planning Act, 1954. (2) Advising municipalities in the selection of suitable areas for preparation of town planning schemes. (3) Giving required assistance to Municipalities in preparation of development plans and town planning schemes by way of advice as well as loan of the services of technical assistants for preparation of draft town planning schemes. (4) To perform duties of the town planning officer when so appointed by Government, to scrutinise building permission cases, to tender advice to the board of appeal and to draw up final schemes. (5) To issue certificates of tenure and title to owners of lands included in town planning schemes. (6) To advice Government on all matters regarding town and country planning including legislation. (7) To advice and prepare town development, improvement, extension and slum clearance schemes under municipal Acts. (8) To prepare development schemes or layouts of lands—(i) belonging to Government and (ii) belonging to co-operative housing societies and private bodies—with the sanction of Government. (9) To advise officers concerned in respect of village planning and preparation of layouts for model villages, etc. (10) To advise Government on housing slum clearance, regional

CHAPTER 14. — Local Self-Government. TOWN PLANNING AND VALUATION.

planning and prevention of ribbon development including legislation thereabout. (11) To prepare type designs for the housing of middle and poorer classes including Harijans. (12) To scrutinise miscellaneous building permission cases and layouts received from Collectors and recommend suitable building regulations for adoption in areas concerned.

Valuation: The Consulting Surveyor to Government is the chief expert adviser of Government on this subject and his duties under this heading include: (1) Valuation of agricultural and non-agricultural lands and properties in towns and villages belonging to Government and intended for sale or lease. (2) Valuation of Government properties for purposes of rating under municipal acts. (3) Valuations for miscellaneous purposes such as cantonment leases, probate or stamp duty, etc. (4) Valuations for fixing standard rates of non-agricultural assessment and prescribing zones of values in all villages and developing localities in the vicinity of important and growing towns. (5) Valuations for fixing standard table of ground rents and land values of lands in cantonments. (6) Scrutiny of awards of compensation (as received from Government). (7) Supplying trained technical assistants as the special land acquisition officers in important towns where the land acquisition work is of a very important and responsible nature. (8) Giving expert evidence when called upon to do so in district courts and the High Court when appeals are lodged against awards of compensation under the Land Acquisition Act. (9) Undertaking valuation work on behalf of railways and other departments of the Central Government and private bodies on payment of fees, etc., with the sanction of Government.

Other Miscellaneous Duties: (1) To advise various heads of departments of Government in selection of sites required for public purposes. (2) To see that all town planning schemes or layout schemes sanctioned by Government have been properly executed within a reasonable period or periods fixed in the schemes. (3) To advise Government as regards interpretation, amendment or addition to the Bombay Town Planning Act, or Rules thereunder.

The Department started functioning in 1914 with the Consulting Surveyor to Government as its head who was later on assisted by one assistant consulting surveyor to Government, one deputy assistant consulting surveyor to Government and two senior assistants with the requisite staff. As the activities of this department increased, these assistants had to be posted at prominent places in the State to attend to the work of town and country planning very essentially required to be undertaken in and around the towns and cities. There has been tremendous increase in the activities of this department in recent years with the consequential increase in the number of branch offices in the State. The head office of the department is at Poona and the other branch offices are at Bombay, Kolhapur, Kalyan, Nagpur, Amravati and Aurangabad. Some of the officers have been appointed to function as the land

CHAPTER 14.

Local Self-Government.
TOWN PLANNING AND VALUATION.

acquisition officers. There is thus a full time special land acquisition officer in Poona, one full-time land acquisition officer in Bombay and two part-time land acquisition officers in Bombay and Poona.

The statutory powers regarding planning embodied in the Bombay Town Planning Act, 1915, have been replaced by the Bombay Town Planning Act, 1954. This Act incorporated the provisions of the Bombay Town Planning Act, 1915, and in addition made it obligatory on every Local Authority (barring village panchayats) to prepare a development plan for the entire area within its jurisdiction. The development plan would aim at improvement of the existing congested *gaothan* portion of the town and would make proposals in respect of outlying open areas so as to guide the development on a planned basis. Development Plan proposals could be implemented by the preparation of statutory town planning schemes. In preparing Town Planning schemes, the planner ignores to a great extent, existing plot boundaries. In designing his layout, existing holdings are reconstituted and made subservient to the plan, and building plots of good shape and frontage are allotted to owners of lands ill-shaped for building purposes and without access. The cost of a scheme is recovered from the owner benefited, to the extent of ·50 per cent. of the increase in the value of the land estimated to accrue by the carrying out of the works contemplated in the scheme. When a draft town planning scheme prepared by a local authority in consultation with the owners is sanctioned, the town planning officer is appointed. His duties among others are to hear each owner individually, consider his objections or proposals and make suitable adjustments or amendments in the draft scheme proposals, if found necessary.

Most of the local authorities have no technical staff of their own to prepare development plans and it has been decided that this department should prepare development plans on behalf of Local Authorities under the provisions of the Bombay Town Planning Act, 1954. Accordingly the scheme for preparation of Development Plans was provided in the Second Five-Year Plan and additional staff was sanctioned for the purpose.

There is no branch office of this department in Kolaba district and so the work from this district is being dealt with generally by the Bombay and Kolhapur branch offices of this department. The towns of Panvel and Mahad from the Kolaba district were selected for preparation of development plans under the provisions of Bombay Town Planning Act, 1954 and they were prepared in the Bombay branch office and the Kolhapur branch office of this department respectively. There is one Town Planning Scheme at Panvel, *viz.*, Town Planning Scheme, Panvel No. I, which is in draft stage. The same is on hand with the Assistant Consulting Surveyor to Government, Bombay, acting as an Arbitrator.

CHAPTER 14.

Local Self-Government.
DISTRICT LOCAL BOARD.

DISTRICT LOCAL BOARD

LOCAL SELF-GOVERNMENT IN KOLABA DISTRICT, excluding the municipal areas is entrusted to the Kolaba District Local Board which is constituted under the District Local Boards Act (VI of 1923). The area administered by the Board is 2,681.1 square miles and according to the census of 1951 the population served by the Board was 8,28,764. The Board is wholly elected. It is composed of 42 members. Two seats are reserved for women, four for scheduled tribes and three for scheduled castes. The term of office of the Board is for four years extensible by the Divisional Commissioner, Bombay, by one year.

The headquarters of the Kolaba District Local Board is at Pen instead of at Alibag, the district headquarters at present. Formerly in the late thirtees it was at Alibag. Alibag is not a centrally situated place and it was not connected with the rest of the district by a direct route as it is now. The Dharamtar creek over which a bridge has subsequently been constructed had to be crossed to reach Alibag. So the Board shifted the headquarters from Alibag to Pen in 1938-39. It was reshifted to Alibag in 1941-42, and again shifted to Pen in 1942-43. Since then it is at Pen, housed in its own building constructed at a cost of Rs. 59,000.

The President of the Board is elected from among its members. His term of office is co-extensive with the tenure of the Board His chief functions are (*a*) to preside over the meetings of the Board; (*b*) to watch over the financial and executive administration of the Board; (*c*) to exercise supervision and control over the acts and proceedings of all officers and servants of the Board in matters of executive administration, and in matters concerning the accounts and records of the Board; and (*d*) subject to certain limitations prescribed by Rules framed under the Act, to dispose of all questions relating to the service of the officers and servants, and their pay, privileges and allowances. Without contravening any order of the Board, he may, in cases of emergency, direct the execution or stoppage of any work or the doing of any act which requires the sanction of the Board.

There is also a vice-President of the Board who is elected like the president. He presides over the meetings of the Board in the absence of the president, and exercises such of the powers and performs such of the duties of the president as the president may delegate to him. Pending the election of a president, or during the absence of the president on leave, he exercises the powers and performs the duties of the president.

Quarterly meetings are held as a matter of course and special meetings are held according to necessity.

Under the Act it is compulsory on the Board to appoint a standing committee.

The standing committee is to consist of not more than nine members and not less than five members as the Board may determine. The president of the Board is the *ex-officio* chairman of

the committee. Reappropriation and tenders of works costing not more than Rs. 5,000 are sanctioned by it. It also considers subjects that generally do not come within the purview of the other committees.

The obligatory and optional functions of the Board are set out in section (I) of the Local Boards Act. The chief obligatory duties are—

(1) the construction of roads and other means of communications and the maintenance and repair of all roads and other means of communications vested in it ;

(2) the construction and repair of hospitals, dispensaries, markets, *dharmashalas* and other public buildings and the visiting, management and maintenance of these institutions ;

(3) the construction and repair of public tanks, wells and water-works, the supply of water from them and from other sources, and the construction and maintenance of works for the preservation of water for drinking and cooking purposes from pollution ;

(4) public vaccination, and sanitary works and measures necessary for the public health ; and

(5) the planting and preservation of trees by the side or in the vicinity of roads vesting in the Board.

Primary Education.

As laid down in the Bombay Local Boards Act, 1923, the District Local Board paid Rs. 1,61,201 in the year 1958-59 to the District School Board, Kolaba, at 15 pies out of three annas of Local Fund cess per rupee. This is the compulsory contribution of the Board paid to the District School Board. The control of primary education was withdrawn from the Board in 1947 and since then the School Board's matters are managed by Government through the Department of Education. However, the members on the School Board are still returned by the District Local Board. Out of 15 members of the School Board, 12 are elected by the Board and three are nominated by Government. The election of the Chairman and the Vice-Chairman of the District School Board is conducted by the President of the District Local Board. The term of the School Board is co-extensive with that of the District Local Board.

The main financial resources of the Board as set out in section 75 of the Bombay Local Boards Act are—

(1) a cess on land revenue up to a maximum of three annas in the rupee ;

(2) a cess on water-rate up to a maximum of three annas in the rupee ;

(3) all rent and profits accruing from property (including ferries) vested in the Board ; and

(4) grants from Government.

Under section 79 of the Act, the Board has to assign to every municipality two-thirds of the cess on land revenue levied from land within that municipality. The Board now levies the cess on land revenue and water-rate at the maximum of three annas in the rupee.

CHAPTER 14.

Local Self-Government.
DISTRICT LOCAL BOARD.
Primary Education.

Under section 118-A of the Act, the State Government has to make every year a grant to every District Local Board equivalent in amount to 15 per cent of the land revenue, including non-agricultural assessment, realised during the previous year from lands within the limits of the Board, excluding land within municipal borough, municipal districts or village panchayats.

The controlling authorities in relation to the District Local Board, Kolaba, are the Collector, the Divisional Commissioner, Bombay Division, and the State Government. They exercise in the case of the District Local Board more or less the same powers that they exercise in the case of municipalities.

Income.

The financial year of the Board is from 1st April to 31st March. The total income of the Board for the year 1958-59 was Rs. 11,55,166 as against Rs. 9,46.912 for the previous year. The income figures for the years 1941-42 and 1951-52 were Rs. 1,59,604 and Rs. 6,86,726, respectively.

The income under the main heads is given below:—

Serial No.	Head of Income	Income during 1958-59	Income during 1957-58
		Rs.	Rs.
1	Land Revenue ..	1,42,421	1,94,227
2	Local rates ..	2,32,875	2,55,834
3	Interest ..	2,153	4,203
4	Medical ..	28,797	22,096
5	Police ..	1,116	1,199
6	Miscellaneous ..	34,376	28,999
7	Civil Works ..	7,13,428	4,40,354
	Total ..	11,55,166	9,46,912

Expenditure.

The total expenditure incurred by the Board during the year 1958-59 was Rs. 8,57,427 as against Rs. 9,17,505 for the previous year. The expenditure for the years 1941-42 and 1951-52, was Rs. 1,40,665 and Rs. 7,99,594, respectively. The main items of expenditure were as under.—

Serial No.	Head of Expenditure	During 1958-59	During 1957-58
		Rs.	Rs.
1	General Administration ..	77,377	74,132
2	Medical ..	1,50,648	1,37,917
3	Superannuation ..	9,446	8,998
4	Miscellaneous ..	3,874	2,153
5	Civil Works ..	6,16,082	6,94,305
	Total ..	8,57,427	9,17,505

An important feature of the expenditure is that the Board is spending about 15 per cent of its total income towards medical relief.

Roads.

By March 1960, the Board had a total road mileage of 596.15 of which 232.85 miles were metalled and 363.30 were unmetalled. The maintenance of these roads is a responsibility of the Board.

The Board is required to frame a yearly programme of road improvements and submit it to the Commissioner, Bombay Division, for sanction. Current repair works are generally provided for from the local fund.

CHAPTER 14. Local Self-Government. DISTRICT LOCAL BOARD.

Water-supply.

Government under its Resolution, Health and Local Government Department, No. S. 92, dated 24th April 1947, has sanctioned a scheme with a view to provide drinking water to villages with a population of 200 and above and in backward areas in villages with a population of 100 and above which lack an adequate supply of drinking water. There were 212 wells under construction in Kolaba under this scheme. In addition the Board has so far constructed 1,090 wells within its area.

Administration of the Board.

The President is the administrative as well as the executive head of the Board. He presides over the meetings of the Board and supervises the administration of the Board. The chief executive officers are the Chief Officer and the Engineer. The administrative as well as financial matters are dealt with by the administration branch and the works of civil nature such as preparing estimates and plans and checking of work bills are dealt with by the engineering branch. There are taluka work committee offices at taluka places and an overseer, a mistry and a peon are posted there. There are also three sub-divisional officers to supervise the works within their sub-divisions.

District Building Committee.

The President of the District Board is the Chairman of the District Building Committee and the administrative officer is the secretary of that committee. There is a separate fund of the committee and the payment to contractors or villagers who undertake to construct the school buildings are made from that fund. Government sanctions every year a large amount towards the construction of school buildings and places the same at the disposal of the District Building Committee. Special concessions are given for school buildings in backward class areas.

During 1958-59, 17 school buildings and one craft shed were constructed at a total expenditure of Rs. 93,750.

Medical and Public Health.

There are 12 allopathic dispensaries under the control of the Board at Revdanda, Chondhi, Pedhambe, Apta, Karjat, Khalapur, Pali, Nagothna, Borli-Mandla, Mangaon, Khamgaon, and Borli-Panchayatan.

Out of these dispensaries, the one at Khalapur is entirely managed by the Board by its own Medical Officer, and the rest are provided with medical officers appointed by Government on grant-in-aid basis.

In addition to this, there are 28 Subsidised Medical Practitioner Centres. The Board pays one-fifth of the total expenditure to Government. The Vaccination department is managed by the District Health Officer, Kolaba, who is working directly under the Public Health Department of the Government.

CHAPTER 14. Local Self-Government. DISTRICT LOCAL BOARD. Medical and Public Health.

The Board pays Rs. 13,000 and Rs. 2,000 towards the maternity home-*cum*-dispensary at Khopoli and Karjat and Rs. 500 each to the maternity homes at Alibag, Pen and Mahad. A fully equipped maternity ward is attached to Anandibai Shetye Dispensary at Chondhi, Alibag taluka. Thus the Board spends a large amount towards medical aid and public health in the district. In order to take precautionary measures against epidemics like cholera, plague, typhoid, etc., sufficient stock of medicines is kept at the headquarters of the district. The District Health Officer, Kolaba, and the Sanitary Inspectors under him requisition these medicines from the Board and adopt preventive as well as curative measures. Practically the whole district is benefited by medical aid and there is hardly a village where no medical aid is available within a radius of ten miles.

Veterinary Dispensaries.

Formerly there were three veterinary dispensaries under the control of the Board. But since 1947-48, Government took over complete control of these dispensaries.

Civil Works.

Various grants are received from Government for construction, maintenance and repairs to roads, foot-bridges, drains, culverts, dams, wells, etc. The following grants were received during the year 1958-59 :—

	Rs.
(1) Communication grant	64,000
(2) State Road Fund	25,000
(3) Village Approach Roads	63,000
(4) Grant for Buildings and Communications Department roads transferred to the Board.	1,40,043
(5) Do. do. Special grant	58,370
(6) Two per cent Forest Revenue Grant	32,000
(7) For repairs to roads constructed out of Project Scheme.	10,400
(8) Government grant from Social Welfare Fund ..	9,000
(9) Government grant for scarcity works	50,000
(10) Government grant for Village Water Supply Works	80,000

The Board had constructed a *dharmashala* and provided for some amenities to tourists at the historical fort of Raygad, the Capital of Chhatrapati Shivaji. Besides, the Board maintains 37 *dharmashalas* within its jurisdiction.

The Board is running one industrial section in the Topiwalla Industrial School at Alibag. The Board has been given representation on the Poona University Court, Landing and Wharfage Fees Fund Committee, Local Self-Government Institute, Bombay, District Development Board, Divisional Council, State Transport, Thana Division, Divisional Panchayat Council, and District Panchayat Mandal.

CHAPTER 14.

Local Self-Government.

DISTRICT LOCAL BOARD.

Village Panchayats.

Village Panchayats form local units of Administration for villages. Under the Bombay Village Panchayats Act (VI of 1933), as amended up to 1st July 1949, in every local area which has a population of not less than 2,000 a panchayat has to be established. It is also permissible for the State Government if sufficient reason exists, to direct the establishment of a panchayat in a local area having a population of less than 2,000. This Act has been amended in 1958 and is now known as the Bombay Village Panchayat Act, 1958. It has come into force from June 1, 1959. Many of the provisions from the old enactment have been included therein and many more have been added with a view to expand the sphere of activities of Village Panchayats and to give the greater power and authority as is necessary to enable them to function as units of Local Self-Government and pivots of developmental activities in rural areas. Under this new enactment, the control of the administration of Village Panchayats is transferred to the District Village Panchayat Mandals. It is permissible to establish a Village Panchayat in a local area having a population of 500 or more, and under special circumstances, having a population of between 250 and 500. There are in all 1952 villages and 10 municipal towns in Kolaba District. All of them are covered by 514 Village Panchayats. The district has achieved 100 per cent coverage in respect of Village Panchayats.

Under section 6 of the Act, there shall be a *Gram Sabha* for every Village Panchayat and all persons whose names are included in the list of voters are deemed to be members of that *Gram Sabha*. Meetings of the *Gram Sabha* are to be held at least twice a year and the Panchayat has to place the following items before such meetings, *viz.*,—

(i) the annual statement of accounts :

(ii) the report on the administration of the preceding financial year :

(iii) the development and other programme of work proposed for the current financial year ;

(iv) the last audit note and replies (if any) made thereto : and

(v) any other matter which the Panchayat Mandal or Collector or any officer authorised by the Collector in his behalf, requires to be placed before such meeting.

The maximum number of members for a Panchayat is fifteen and the minimum, seven. The members are to be elected on adult franchise. In every Panchayat, two seats are to be reserved for women, and if, having regard to the population of Scheduled Castes and Scheduled Tribes in the village, the State Government is of opinion that reservation of seats is necessary for such Castes and Tribes in the village, reservation of seats on population basis may be made for such Castes and Tribes. The term of office of a Panchayat is four years, which may be extended up to five years in aggregate by the Collector, after consultation with the District Village Panchayat Mandal. Every Panchayat has to elect a *Sarpanch* and an *Upa-Sarpanch* from among its members. The Sarpanch presides over the Panchayat and the executive powers

CHAPTER 14.
Local Self-Government.
DISTRICT LOCAL BOARD.
Village Panchayats.

for the purpose of carrying out the provisions of the Panchayats Act and the resolutions passed by the Panchayat vest in the Sarpanch. A secretary is appointed by the Collector for a Panchayat, or a group of Panchayats. He is a Government servant and his salary and allowances are paid by Government and not by the Village Panchayat. The qualifications, selection, appointment, training, powers, duties, transfer, remuneration and conditions of service (including disciplinary matters) of such secretaries shall be such as may be prescribed by the Government. Government have proposed to create a common cadre of Talathis-*cum*-Village Panchayat Secretaries. The Village Panchayat Secretaries, if found fit, will be absorbed in the new cadre. For that purpose, Government have started training centres for imparting training to Village Panchayat Secretaries in revenue matters and to Talathis in Village Panchayat matters. In the district, 150 Village Panchayat Secretaries and 90 Talathis have received such training so far.

Under section LXI of the Act, a Panchayat can appoint such servants as may be necessary for the proper discharge of its duties under this Act and pay their salaries from the village fund.

Section XLV of the Village Panchayats Act lays down that subject to the general control of the Panchayat Mandal, it shall be the duty of a Panchayat so far as the village fund at its disposal will allow, to make reasonable provision within the village in regard to all or any of the following matters, *viz.*,—

(i) sanitation and health ;

(ii) public works ;

(iii) education and culture ;

(iv) self-defence and village defence ;

(v) administration ;

(vi) welfare of the people ;

(vii) agriculture and preservation of forests ;

(viii) breeding and protection of cattle ;

(ix) village industry ; and

(x) the collection of land revenue.

Under section 124 of the Act, every Panchayat has to levy all or any of the following taxes and fees at such rates and in such manner and subject to such exemptions as may be prescribed by Government, namely:—

(i) a tax on buildings and lands ;

(ii) octroi ;

(iii) a pilgrim tax ;

(iv) a tax on fairs, festivals and other entertainments ;

(v) a tax on bicycles and vehicles drawn by animals ;

(vi) a tax on shops and hotels ;

(vii) a tax on any trade or calling (other than agriculture) which is carried on with the help of machinery run by steam, oil or electric power or by manual labour ;

(viii) a tax on the profession or calling of brokers in cattle markets;

(ix) a general sanitary cess;

(x) a general water rate;

(xi) a fee on markets and weekly bazars;

(xii) a fee on cart stands and tonga stands;

(xiii) a special water rate;

(xiv) a fee for supply of water from wells and tanks vesting in it, for purposes other than domestic use and for cattle;

(xv) a fee for temporary erection on, or putting up projection over, or temporary occupation of, any public street or place;

(xvi) a special sanitary cess;

(xvii) a fee for cleansing cess pool constructed on land whether belonging to a Panchayat or not; and

(xviii) a fee for grazing cattle on grazing lands vesting in a Panchayat.

The Panchayat can also levy any other tax, sanctioned by Government.

It is laid down in Section cxxv of the Act that a Panchayat may arrive at an agreement with any factory with the sanction of the State Government to receive a lump sum contribution in lieu of all or any of the taxes levied by the Panchayat, subject to the rules that may be made under the Act. and regard being had to the fact that a factory itself provides in the factory area all or any of the amenities which such Panchayat provides.

Section cxxviii of the Act gives the Panchayat Mandal power to compel a Panchayat to levy or increase any of the taxes or fees specified if it appears to the Mandal that the regular income of the Panchayat falls below what is necessary for the proper discharge of the obligatory duties of the Panchayat.

The State Government makes payment of grant to every Panchayat equivalent in amount to 30 per cent or 25 per cent of the ordinary land revenue collected according to the classification of a Panchayat.

District Village Panchayat Mandal.

District Village Panchayat Mandals are to be established under Section cxxxiv of the Village Panchayat Act, for every district. Such Mandal has been established in Kolaba district with effect from October 2nd, 1959. This Mandal consists of the following members,:—

(i) Collector, who is the Chairman,

(ii) President, of the District Local Board,

(iii) Chairman, of the District School Board,

(iv) Vice-Chairman, of the District Development Board,

(v) not less than seven and not more than twelve members, to be elected from amongst the Sarpanchas of the Panchayats, in the prescribed manner,

CHAPTER 14.

Local Self-Government.
DISTRICT LOCAL BOARD.
District Village Panchayat Mandal.

(vi) four members at least one of whom is a member of the Scheduled Castes or Scheduled Tribes to be elected by the District Local Board from amongst its members in the prescribed manner, and

(vii) the District Village Panchayat Officer who shall be the Secretary to the Panchayat Mandal.

The Vice-Chairman of the Mandal is to be elected by the members from amongst themselves. The duration of the office of the members, other than *ex-officio* members, is four years. The business of the Panchayat Mandal is regulated by the Bombay District Village Panchayat Mandal (Conduct of Business) Rules, 1959 The meetings of the Panchayat Mandal are to be held at least once in a quarter during a calendar year. It has been laid down that the Panchayat Mandal. from time to time, may appoint one or more Committees from amongst themselves for securing the efficient discharge of its duties and functions. The main functions of the Panchayat Mandal are: (*a*) to encourage the establishment and to foster the development of Panchayats in the district, (*b*) to supervise and control the administration of Panchayats and (*c*) to perform such other functions as are imposed by the Act, and as the State Government may, from time to time, prescribe. The Panchayat Mandal shall have also powers to call for proceedings of a Panchayat and to call for information and to compel the Village Panchayat to take into consideration any objection which appears to the Mandal to exist to the doing of anything which is about to be done, or is being done by such Panchayat; or any information which the Panchayat Mandal is able to furnish, and which appears to the Panchayat Mandal to necessitate the doing of a certain thing by the Panchayat. The Panchayat Mandal can also compel the Panchayat to reduce the number of the staff maintained by it or the remuneration paid to them. The Panchayat Mandal can also delegate its powers, specified in sections 135. 137 (1). 138 (1) and 139 of the Village Panchayat Act. to its Chairman, Vice-Chairman or to the District Village Panchayat Officer.

Under section 142 of the Act, the Collector has powers of suspension and prohibition in respect of the execution of any order or resolution of a Panchayat which, in his opinion, is likely to cause injury or annoyance to the public or to lead to a breach of peace. In cases of emergency, the Collector can also provide for the execution of any work or the doing of any act which a Panchayat is empowered to execute or do, and the immediate execution or doing of which is, in his opinion, necessary for the health or safety of the public, and may direct that the expenses shall be forthwith paid by the Panchayat.

The audit of a Panchayat is carried out every year by a Sub-auditor or an Auditor appointed by Government and he has to forward a copy of the audit note to the District Village Panchayat Mandal.

CHAPTER 14.

Local Self-Government.

DISTRICT LOCAL BOARD.

District Village Panchayat Mandal.

The State Government has powers after consultation with the District Village Panchayat Mandal, to dissolve or supersede a Panchayat, if, in their opinion the Panchayat has exceeded or abused its powers or made persistent defaults in the performance of its obligatory duties; or persistently disobeyed any of the orders of the Panchayat Mandal. If a Panchayat is superseded, all its powers and duties will be exercised and performed by a person or persons appointed by the State Government. So far, none of the Village Panchayats has been superseded in Kolaba district.

Since June 1, 1959, the control of the cattle pounds is transferred to the Village Panchayats, and notwithstanding anything contained in any law for the time being in force, every Panchayat within the limits of its jurisdiction shall, from time to time, select such places as it thinks fit to be public pounds, and may appoint, to be keepers of such pounds, such persons as may be approved by the District Magistrate. The pound-keeper so appointed is under the control of the Panchayat. The duties of the pound-keeper have been prescribed by the Bombay Village Panchayats (Cattle Pound) Rules, 1959.

Under section 169 of the Act, the State Government may, on the recommendation of the Panchayat Mandal, and after making such enquiries as Government may deem necessary, entrust to a Panchayat any or all of the functions and duties of a village accountant or Patel, if a Panchayat is ready and willing to undertake the responsibility of recovery of the land revenue under the provisions of the Bombay Land Revenue Code. But before that, the Panchayat has to take the approval of *Gramsabha* for taking such responsibility. The right of Government to collect land revenue, however, remains unaffected. The State Government have also powers to withdraw the powers of a Panchayat in this respect, if, in their opinion, a Panchayat exceeds or abuses its powers.

Government have appointed a District Village Panchayat Officer of the grade of District Deputy Collector for the development of Village Panchayats on sound and proper lines. He has to act as a Personal Assistant to the Collector so far as Village Panchayat matters are concerned. Several duties have also been placed on this Officer and he is expected to do everything that is possible to popularise Village Local Self-Government and to make the working of Village Panchayats really effective. He has also been made responsible for the preparation of the Annual Administration Report on the working of the Village Panchayats and its punctual submission to the Commissioner. At Taluka and Block level too, Government have created the posts of Village Panchayat *Awal Karkuns* and Extension Officer (Panchayat), respectively, for encouraging and fostering the development of Village Panchayats.

In pursuance of orders issued in Government Resolution, Local Self-Government and Public Health Department No. VPS-2458-P, dated 2-1-1959, the Block Development Officer is considered as an *ex-officio* Assistant District Village Panchayat Officer for Village

CHAPTER 14.

Local Self-Government.

DISTRICT LOCAL BOARD.

District Village Panchayat Mandal.

Panchayat work so far as his Block area in concerned. He is responsible for Village Panchayat work, i.e., the organisation of Village Panchayat, fostering its development, giving advice and guidance to Village Panchayat and supervising its work. In short the duties of the Block Development Officer are of a supervisory nature in respect of village panchayat matters.

Under Government Resolution, Local Self-Government, No. VPS. 2456-F, dated 24-6-1959, Government have introduced a uniform scheme, from the year 1958-59, for healthy competition of Village Panchayats among themselves and for giving prizes to the best Village Panchayats at divisional, district and taluka levels. Government have also prescribed rules for conducting the above competition. The Judging Committees, appointed by the District Village Panchayat Mandal, at taluka and district levels, have to assess the performance of Village Panchayats which have entered into the competition.

Government have got a scheme for imparting training to the Sarpanchas and members of Village Panchayats. For this purpose, Village Panchayat *shibirs* are held in each taluka and block, every year. The duration of the *shibir* extends over 3 to 5 days. Various subjects are discussed and lectures of distinguished persons are arranged at such *shibirs*. The authorities concerned are allowed to incur expenditure up to Rs. 20. Such *shibirs* were held in Kolaba district during the year 1958-59 and 1959-60.

Nyaya Panchayats.

Under the new Village Panchayats Act (1958) the Nyaya Panchayats are to be established in a group of villages, not being less than five in number, to try petty Civil Suits and Criminal Cases. A Nyaya Panchayat consists of one person elected by each Panchayat in the prescribed manner. The term of office of a member of the Nyaya Panchayat shall expire with the term of the Panchayat which elected him. Nyaya Panchayat has to sit, for the hearing of a suit or trial of a case, in the village where such a suit or case has been instituted. The Secretary of the Village Panchayat of the village where the sitting of the Nyaya Panchayat is held has to act as the judicial clerk of the Nyaya Panchayat. The State Government has power to remove any member of the Nyaya Panchayat for reasons of misconduct in the discharge of his duties, or of any disgraceful conduct, or for neglect, refusal or incapacity in regard to the performance of his duties as a member of the Nyaya Panchayat. Pleaders, *Vakils*, etc., are not permitted to appear on behalf of any party in any suit or case.

No Nyaya Panchayat under the new set-up has so far been constituted in Kolaba district. The Nyaya Panchayats constituted under the old Act of 1933 are defunct.

CHAPTER 15—EDUCATION AND CULTURE

CHAPTER 15.

Education and Culture.

INTRODUCTION.

In 1954-55, THE DEPARTMENT OF EDUCATION completed its hundred years of existence. The period witnessed tremendous changes in the field of education. "The number of educational institutions in the State increased from 2,875 in 1855-56 to 58,876 in 1954-55, the number of pupils from 1,06,040 in 1855-56 to 48,87,314 in 1954-55, the State grant for education from Rs. 2 lakhs in 1855-56 to Rs. 1,493.4 lakhs in 1954-55 and the total educational expenditure from about Rs. 7 lakhs in 1855-56 to Rs. 2,802.1 lakhs in 1954-55."*

"Qualitatively, the traditional system of higher education which was narrow in concept and dominated exclusively by religious ideas has now been replaced by the modern system of Secondary and University Education, the limited scope of the indigenous elementary schools has been enlarged to include the concept of universal, compulsory and free primary education and revolutionary changes have been made in the status and education of women and the backward classes."*

HISTORICAL BACKGROUND.

Before the British took up the education of this district under their care every big village had a school, kept generally by a Brahmin and attended both by boys and girls, under twelve years of age. Since the introduction of State education, these private schools gradually vanished. In 1881-82 there were only twenty private schools of the type, with an attendance of 426 pupils. Arithmetic was specially attended to in these schools. Reading and writing were less cared for.

Under British regime the first State primary school was opened at Mahad, in 1840. Sixteen years later, in 1856 a second school was opened at Nagothana. In 1861, nine more schools were opened at Alibag, Mahad, Mangaon, Pen and Roha. In 1881, it was found that there were 82 State schools with 5,021 pupils. The number of primary schools in the year 1960 was 1,368 with 1,26,107 pupils on the rolls.

The first girls' school was opened at Alibag, in 1861. Now, there are 23 girls' schools in this district. Besides, a large number of girls attend boys' schools.

Regarding secondary education, it can be said that some stray efforts made privately before 1879 did not bear fruit. These schools, opened at Roha, Alibag, Mahad and Pen had to be closed either for want of sufficient attendance or owing to inability of students to pay the fees. Except a mission school, opened in 1879 at Alibag, there was no English school in the district. The

---

*A Review of Education in Bombay State, 1855-1955 p. 46.

CHAPTER 15.

Education and Culture.

HISTORICAL BACKGROUND.

number of secondary schools has now risen to 37 in 1961. The Konkan Education Society, established in 1918, has taken considerable responsibility of secondary education in this district and is managing as many as eleven secondary schools, two of which are meant exclusively for girls.

Literacy and Educational Standards.

The educational standards in the district are in keeping with the general educational pattern in the country. The percentage of literates to the total population came to 19.20 in 1957-58. There were in 1957-58 the following educational institutions in the district: 29 for secondary education, 6,090 for primary education and 451 other educational institutions. Until 1961, there was no provision for higher education in the district, but the vacuum has now been filled up as two colleges affiliated to the University of Poona have been started at Alibag and Mahad since June, 1961. They provide instructions in Arts and Science courses. The following few figures give an idea of the standard of literacy prevailing in the district according to 1951 census:—

*Literates	160,103	Post-Graduates in Arts or Science.	17
Middle School ..	10,869		
Matriculate or S. L. C.	2,221	Teaching	692
Higher Secondary. Intermediates in Arts or Science.	165	Engineering	85
		Agriculture	15
		Veterinary	3
		Commerce	17
Degrees or Diplomas.	232	Legal	144
Graduates in Arts or Science.		Medical	135
		Others	50

DEPARTMENT OF EDUCATION

GENERAL EDUCATION.

PRIMARY AND SECONDARY EDUCATION IN THE KOLABA DISTRICT is under the control of the District Educational Inspector. This Officer belongs to Class I of the Maharashtra Educational Service, who works under the Deputy Director of Education, Bombay Region, and is ultimately responsible to the Director of Education, Maharashtra State. He is responsible in his district for:—

(i) the supervision of primary education.

(ii) the administrative control of all Government primary schools, secondary schools and training institutions under the control of the Education Department, and

(iii) the control and inspection of all secondary schools, vocational high schools (i.e., agricultural, commercial and technical high schools), training institutions of primary teachers, and such special schools as are under the control of the Education Department.

As regards girls' schools and institutions for women, the Inspectress of Girls' Schools, Poona (M. E. S., Class I), performs the functions and duties of the District Educational Inspector in respect of (a) the inspection of girls' secondary and special schools in the district, (b) visiting girls' primary schools in the district, and making suggestions for improvement.

*Sample population

CHAPTER 15. Education and Culture. GENERAL EDUCATION.

In carrying out his duties of inspection and control, the Educational Inspector is assisted by an inspecting staff, consisting of one Deputy Educational Inspector (M.E.S., Class II) and twenty-three Assistant Deputy Educational Inspectors (M.E.S., Class III) who are directly responsible to him for the supervision and inspection of primary schools in the district under section 48 of the Bombay Primary Education Act (LXI of 1947).

There are separate Inspectors, having jurisdiction over the whole State, for Physical Education, Visual Education, Drawing and Craft work and Commercial Schools, who are responsible for organisation and inspection in their respective spheres. These Inspectors have jurisdiction in the Kolaba district in regard to their respective subjects under the Director of Education.

The Deputy Educational Inspector, Kolaba, is the Chief Government Inspecting Officer of the district so far as primary schools are concerned. Under the rules framed under the Bombay Primary Education Act, he decides the question of recognition of private primary schools. He keeps himself in close touch with the working of primary schools maintained or approved by school board, social education classes and village libraries. He has to report regarding housing arrangement, equipment, staff, efficiency of institution, etc., of the primary schools, so that the department may be in a position to determine whether the school board is conducting its schools satisfactorily. All aided schools are inspected by him or by the inspecting staff under him. He also assists the Educational Inspector in the inspection of secondary schools and reports on any specific points about them whenever he is required to do so by the Educational Inspector.

Primary Education.

It is the declared policy of Government that universal, free and compulsory primary education should be reached by a definite programme of progressive expansion, and under the Bombay Primary Education Act (LXI of 1947) the State Government has taken upon itself the duty of securing the development and expansion of primary education in the State. The object aimed at is to have a minimum course of seven years' education for every child. The agency employed in Kolaba district for discharging this duty is the District School Board. There are no "Authorised Municipalities" in this district.

District School Board.

"Approved Schools"* within the area of all non-authorised municipalities and of the District Local Board are under the control of the Kolaba District School Board. This school board is composed of 15 members. Of these, three are appointed by Government, one being a Government official; two elected by non-authorised municipalities falling within the District School Board's area of jurisdiction; and the rest elected by the Kolaba District Local Board. The rules prescribe that of those elected, one shall be from the scheduled castes and scheduled tribes and shall have passed the Matriculation or the Second Year Training Certificate Examination.

*" Approved school " means a primary school maintained by the State Government or by the School Board or by an " Authorised Municipality " or which is for the time being recognised as such by a school board or by the State Government or by an officer authorised by it in this behalf (section 2 of the Bombay Primary Education Act, LXI of 1947).

CHAPTER 15.

Education and Culture.

GENERAL EDUCATION.

Working of Primary Education Act.

Under the Primary Education Act and the Rules thereunder all the District School Boards have to maintain an adequate number of primary schools in which instruction is given through the medium of the local regional language. For children whose mother tongue is other than the regional language of the area, school boards have been instructed to open schools in their language if the number of such children is not less than 40 in the first four standards and 20 in the upper standards. The teaching of the regional language of the area is also compulsory in such schools from standard III onwards. Responsibility is laid on the District School Board to maintain a schedule of staff of Assistant Administrative Officers or Supervisors, primary teachers, clerks, inferior servants and other staff, sanctioned by Government, setting forth the designation, grades, pay and nature of appointment of different members. The members of this staff are servants of the District School Board and receive their pay, allowances, etc., from the Primary Education Fund maintained by the District School Boards. No change or alteration can be made in the schedule of staff without the previous sanction of Government.

The annual budget of the District School Board has to be submitted to the Director of Education for sanction. The District School Board derives its income mainly from Government grants, which form nearly 92.5 per cent of its total expenditure. It also receives from the District Local Board a contribution equal to such portion of its income from the cess on land revenue and water rates as may be fixed by Government from time to time and from non-authorised municipalities whose schools are under its control such proportion of the rateable value of properties in the area of the respective municipalities as may be fixed by Government from time to time. The District School Board, Kolaba, has under the present rules to contribute 15 pies of the three anna cess on land revenue and water rates that it is allowed to levy. The amount to be paid by non-authorised municipalities has been fixed by Government at 5 per cent of the rateable value of properties in their respective areas.

The Administrative Officer, District School Board, Kolaba, is the Chief Executive Officer of the District School Board. The Officer is appointed and paid by the State Government. Under the Administrative Officer there are Assistant Administrative Officers, Supervisors, primary school teachers, clerks and inferior servants and other staff under the employ of the District School Board. The Administrative Officer is responsible for the general administration of all primary schools maintained by the school board. He is responsible for carrying out the suggestions made from time to time by Government Officers. It is his duty to advise the school board on all matters connected with primary education. He is also a member and secretary of the Staff Selection Committee. This is a committee composed, besides him, of the Chairman of the School Board and the Educational Inspector of the district. Its duty is to select candidates for appointment as Assistant Administrative Officers or Supervisors and teachers. The committee also selects the teachers to be deputed for training. The District School Board has to make

Education and Culture.

GENERAL EDUCATION.

Working of Primary Education Act.

appointments of candidates in accordance with the directions given by the committee. The selection of the candidates and teachers is made in accordance with the instructions issued by the Government. The Administrative Officer has powers subject to the general instructions received from the Director of Education, to promote, transfer and take all disciplinary actions including removal or dismissal, against the staff. His orders, however, are subject to appeal to a tribunal consisting of the Chairman of the District School Board and the Educational Inspector of the district. A primary school teacher who was a guaranteed teacher on the date the Primary Education Act came into force has, however, a right of further appeal to the State Government against any order of his removal or dismissal.

Statistics.

There were 1,368 primary schools (both lower primary, i.e., teaching standards I—IV and upper primary, i.e., teaching standards V—VII) of which 25 were exclusively for girls. The distribution of schools by management was as follows:—

Government and Government Aided Schools..	5
District School Board	1,283
Municipal School Board	..
Schools Aided by—	
(1) District School Board	75
(2) Municipal School Board	..
Unaided Schools	5
Total	1,368

There were 66,403 boys and 38,687 girls in the lower primary stage and 15,213 boys and 5,804 girls in the upper primary stage giving a total of 126,107 pupils in all primary schools. The percentage of the school-going children to the population was 13.9.

The number of teachers in primary schools was 3,100 of whom 2,519 were men and 581 women. This works out roughly at 40 pupils per teacher. Only 1,106 of male teachers and 334 of female teachers were trained.

There were three training institutions—two Government and one non-Government training colleges—in 1959-60. There is no training institution for women in the district.

There were two practising schools, one at Panvel and the other at Sasawane. One of them was under the control of Government. These schools were attached to the Government Training College for Men at Panvel and Sasawane. One practising school attached to the Mahad Training College for Men was aided by Government.

Expenditure

The total expenditure on primary schools was Rs. 38,57,135 and it was met from the following resources:—

		Rs.	Percentage to Total
1.	Government	35,68,210	92·6
2.	District Local Board and Municipalities ..	4,14,620	10·7
3.	Fees	18,254	00·6
4.	Other sources..	1,40,239	00·04

The average cost of educating a pupil was Rs. 31.4 per annum, of which Government's contribution was Rs. 26.7.

CHAPTER 15. Education and Culture. GENERAL EDUCATION. Compulsory Education.

The District School Board, Kolaba, introduced compulsory education for the first time from June 1, 1948. This was, however, applicable only to children between seven and eight years of age. Gradually it was extended to children of 7—11 age-group in 1951. The population under compulsion was 50,480 boys and 51,609 girls. The total number of children actually attending schools was 40,297 boys and 37,200 girls or 75.9 per cent of the total number of children of the age-groups under compulsion.

Medium of Instruction.

According to the medium of instruction, in 1959-60, the schools were distributed as follows:—

Medium of instruction	Public	Private	Total
Marathi	1,184	68	1,252
Urdu	107	7	114
Gujarati	2	..	2
Total ..	1,293	75	1,368

Buildings

In 1959-60, out of 1,372 buildings in which the District School Board schools were housed, 477 were owned by the Board, 199 were rented and the remaining were housed in rent-free buildings such as temples, etc.

Basic and Craft Schools

A new ideology has been influencing the educational activities of the State since 1937-38. It has come to be recognised that education must centre round some form of manual productive work. In 1959-50 following was the position of basic and craft schools in the district:—

Number of Senior Basic Schools—

(a) Spinning and Weaving	99
(b) Wood Work	20
(c) Agriculture	7
Total ..	126

Number of Junior Basic Schools—

(a) Spinning and Weaving	38
(b) Cardboard Modelling	6
(c) Kitchen gardening	3
Total ..	47

Secondary Education.

Secondary education is now under the general regulations of Government. Government control is exercised by means of conditions for receipt of grant-in-aid. At the end of the high school course, an examination is conducted by the Secondary School Certificate Examination Board which has its headquarters at Poona and the students who pass are awarded the Secondary School Certificate. The examination provides optional courses for pupils with varied interests and aptitudes. Each University, however, lays down the subjects which a candidate must take for entrance to its courses.

There were 33 secondary schools in the district with a total of 7,756 pupils (5,706 boys and 2,050 girls). Two of these schools were exclusively for girls. The number of girls in the schools

exclusively meant for girls was 449 while 1,601 girls were in mixed schools. There is not a single Government secondary school in this district. However, there is a Government technical centre attached to a private high school at Mahad. It is directly under the control of the Director of Technical Education. Maharashtra State. Similarly, there is one Government commercial centre at Alibag which is attached to the Topiwala Industrial High School. It is directly under the control of the Director of Education and is inspected by the Inspector of Commercial Schools. The grant paid to non-Government Secondary Schools in the year 1959-60 amounted to Rs. 3.19,460 for boys' schools and Rs. 20,225 for girls' schools.

CHAPTER 15.

Education and Culture.

GENERAL EDUCATION.

Secondary Education.

There were 33 aided private schools having 7,756 pupils.

Secondary education is imparted solely by private agencies aided by the Government grants. Major responsibility in this direction has been shouldered by the Konkan Education Society. There were 328 teachers in secondary schools, of whom 271 were men (188 trained and 83 untrained) and 57 women (35 trained and 22 untrained). The total expenditure on secondary education was Rs. 9,03,000. The total average annual cost per pupil in secondary schools was Rs. 116.2.

Special Schools.

The number of different types of special schools was as follows: —

	Number of Institutions
(1) Pre-primary	5
(2) Technical and industrial	2
(3) Commercial	1
(4) Agricultural	1
(5) Gymnasia	3
(6) Ashrama Schools	2

Physical Education.

One trained Graduate Assistant Deputy Educational Inspector looks after the activities regarding physical education in the district. He visits secondary, full primary schools and training institutions and gives suggestions and guidance to further the cause of physical education. He also inspects the gymnasia run by the private bodies and recommends grants. He often conducts short-term courses for primary teachers for training in physical education. He also organises Youth Camps and Auxiliary Cadet Corps. In 1959-60 there was only one troop of 37 schools with 40 scouts in it. There were 20 Auxiliary Cadet Crops sections with 990 cadets in 14 schools working under qualified teachers.

National Discipline Scheme has been introduced in three secondary schools in the district out of which one is a girls' school.

Medical Inspection.

There is arrangement for medical inspection of high schools and training colleges.

School Broadcasts and Visual Education.

Seven secondary schools in the district possess radio sets and six schools own 16 m.m. projectors in order to cater to the need in respect of visual education.

CHAPTER 15.

Education and Culture.

GENERAL EDUCATION.

Social Education.

The work of social education in the district is entrusted to the Deputy Educational Inspector and is looked after by the Regional Social Education Committee for Maharashtra. During the year 1959-60, 84 classes in Social Education were conducted. The number of literates turned out was 393. Expenditure on account of Social Education was Rs. 1,969.

Village Libraries.

The number of village libraries during the year 1959-60 was 77 and the grants paid to them amounted to Rs. 1,832.50.

Professional and Technical Education.

This district has no college, making provision for technical education. The only institution of the kind is the Government Technical Centre at Mahad, attached to K. E. S. High School at Mahad. There is a Government Commerce Centre at Alibag attached to the non-Government secondary school—K. E. S. Industrial High School, Alibag. Alibag College has now made provision for higher education in commerce. No other college giving professional education exists in the district, except two Government Basic Training Colleges at Panvel and Sasawane, respectively, and one Basic Training College of K. E. S. at Mahad and the S. T. C. Institute at Karjat which impart professional education to primary and secondary teachers, respectively.

TECHNICAL AND INDUSTRIAL TRAINING.

All technical and industrial institutions and all courses leading up to the diploma standard (non-University grade), excluding courses falling under the control of the University, are controlled by the Department of Technical Education, Maharashtra State, Bombay. Government have set up the State Council of Technical Education, to advise them and make recommendations regarding matters specified below:—

(1) the courses and standards of instruction in technical institutions;

(2) arrangements for periodical inspection and examination of these institutions as regards their staff, accommodation, equipment, courses of study, methods of work and actual work done;

(3) the development of technical and industrial education in the State at all levels;

(4) opening of new technical institutions;

(5) conditions of recognition of new institutions;

(6) payment of grant-in-aid to new institutions;

(7) appointment of boards of studies for the various branches of engineering and technology;

(8) arrangement for examinations;

(9) publications by Indian writers on technical subjects in English, Hindi and regional languages as reference books; and

(10) award of certificates and diplomas.

The Minister for Education and Deputy Minister for Education are the Chairman and the Vice-Chairman, respectively, of the State Council of Technical Education.

The following institutions in Kolaba district are recognised by the Department of Technical Education:—

STATEMENT GIVING DETAILS OF RECOGNISED TECHNICAL INSTITUTIONS IN KOLABA DISTRICT.

Name of the Institution	Management	Recognised for	Courses of instruction (with duration of courses shown in bracket)
1. Technical High School Centre, Mahad.	..	Inspection and Examination.	S. S. C. Technical Courses from Std. VIII to XI.
2. K. E. S. Topiwala Industrial School, Alibag.	Konkan Education Society.	Inspection and Examination.	1. Composing (3 years). 2. Handloom weaving (2 years). 3. Women's and Children's Garments, Tailoring Course (1 year).
3. K. E. S. V. K. High School, Panvel.	Konkan Education Society.	Inspection and Examination.	1. Composing (3 years).
4. Marine College and Seamen's Orphanage, Nova.	Sir Mohomed Yusuf Trust, Nova Island.	Inspection and Examination.	1. Tailoring and Cutting (1 year). 2. Carpentry (2 years). 3. Handloom Weaving (2 years). 4. Sarang of Boats, Wain (1 year). 5. Sukanu (Quarter-Master) (1 year). 6. Khalasi (Sailor). (1 year).
5. Pen Industrial School, Pen ..	Audyogik Kala Vidya Bhavan, Bombay.	Inspection and Examination.	1. Tailoring course in Women's and Children's Garments (1 year). 2. Embroidery.
6. K. E. S. V. H. Paranjape Vidya Mandir, Mahad.	Konkan Education Society.	..	1. Tailoring Course in Women's and Children's Garments (1 year).

CHAPTER 15.

Education and Culture.

OTHER ACTIVITIES.

Education in Fine Arts.

There are no schools in the district that teach fine arts like music, dancing and painting. etc. However, the non-Government secondary schools at Pen and Panvel have introduced fine art sections in their schools since 1960, under the scheme of multi-purpose high schools. A few music classes may be found scattered over the district but they are not registered.

Oriental Schools and Colleges.

There are no oriental schools and colleges in the district. The Sanskrit *Pathashala* that was in existence at Alibag sometime back, has ceased to function. The tradition of Vedic learning still persists at Nagaon.

Education of the Handicapped.

There are no schools in the district catering to the educational needs of the handicapped persons at present. Attempt was made to start a school for the deaf and dumb, at Pen, a few years ago but the attempt failed.

Measures taken for Diffusion of Culture

The only organised attempts made for the diffusion of culture are (1) the cultural activities organised under the Social Education Programme in the district, and (2) lectures arranged under the auspices of the Poona University Extension Services, which have eight centres in the district. Besides, the traditional institutions of *Kirtan* and *Pravachan* still play their parts in the cause of diffusion of culture among the masses.

Periodicals.

The four weeklies, *viz.*, Rashtratej, (Alibag), Nirdhar, (Alibag) Kolabasamachar (Pen) and Navkrishival (Chari Pezari) inform people about public questions and other developments. A monthly periodical, Adarsha, published from Alibag deals with cultural topics

The first periodical of the district, Satyasadan, was started in 1870 Since then a number of periodicals, *viz.*, (1) Abalamitra. (2) Saddharmadip. (3) Sudhakar. (4) Kolabavritta, (5) Sharabha. (6) Natyakathamala, (7) Kundalividnyana, (8) Suman, (9) Konkan Shetti Samachar, (10) Kharenswaraja, (11) Vidhayak. (12) Kolaba Sadwritta, (13) Kolaba, (14) Konkan, (15) Janaseva, and (16) Inquilab were started from time to time but did not live long. An Urdu periodical, *viz.*, Jauhar was also started at Panvel in 1948 but it also failed to make headway.

Libraries, Museums, Botanical and Zoological Gardens.

At present there are in the district, (1) one district library at Alibag, (2) 14 taluka libraries in 13 taluka places and one at Matheran, (3) two city libraries—one at Revdanda and the other at Chaul, and (4) 77 village libraries.

The first among these was founded at Alibag in the year 1866 and in the same year another was opened at Pen. Besides these, there was one valuable collection of Sanskrit books at Kankeshwar.

There is no museum in the district and no attempt seems to have been made in this direction so far. As regards botanical gardens one attempt seems to have been made privately at Uran and another near Panvel. No attempt seems to have been made to bring up a well maintained garden.

CHAPTER 16—MEDICAL AND PUBLIC HEALTH SERVICES

CHAPTER 16.

Medical and Public Health Services.

EARLY TIMES.

CONSCIOUSNESS OF PUBLIC HEALTH AND MEDICAL FACILITIES is admittedly a recent phenomenon, developed after the impact of western education.

The *Vaidyas* and the *Vaidus* were the two classes of people who dominated the field of medical profession. *Vaidyas* used to give treatment according to the ayurvedic system of medicine. Their knowledge represented a combination of what they inherited from their forefathers and the practical experience they acquired in course of their medical practice. The system of diagnosis by *Vaidus* did not essentially differ from the Ayurvedic system of medicine. However, *Vaidus* formed a class by themselves. They moved from place to place. Besides, they were supposed to have a thorough knowledge of rare herbs with rich medicinal properties which were antidotes against certain diseases In the absence of specialised veterinary practitioners, occasionally they also used to treat live-stock.

The modern and up-to-date maternity facilities were conspicuous by their absence. It was very often the practical personal experience of the elderly ladies in the joint families which proved highly useful to the young expectant mothers.

VITAL STATISTICS.

The following are the figures of deaths registered due to different causes in the district in the year 1957:—

Cholera	92	Dysentery and Diarrhoea	482
Small-pox	106	Respiratory diseases ..	1,849
Fevers	6,345	Injuries	173*

The following table gives the figures of deaths according to age-groups in 1957:—

STATEMENT SHOWING NUMBER OF DEATHS ACCORDING TO AGE-GROUPS (1957), DISTRICT KOLABA.

Age Groups	Figures of Deaths					
	Rural			Urban		
	Male	Female	Total	Male	Female	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Under one year ..	1,591	1,300	2,891	99	59	158
1 to 5 ..	1,432	1,505	2,937	55	68	123
5 to 10 ..	332	340	672	23	17	40
10 to 15 ..	149	134	283	15	14	29
15 to 20 ..	119	125	244	11	10	21
20 to 30 ..	278	512	790	34	46	80
30 to 40 ..	403	543	946	45	43	88
40 to 50 ..	537	421	958	57	33	90
50 to 60 ..	848	685	1,533	62	43	105
60 and over ..	2,152	2,093	4,245	231	206	437

*These include 26 deaths due to snake bite.

CHAPTER 16.

Medical and Public Health Services.

DISEASES COMMON TO THE DISTRICT.

Malaria, guineaworm, leprosy, tuberculosis and epidemic diseases like small-pox and cholera are noted to exist in the district. The survey conducted by the Malaria Organisation in the State in 1949-50 revealed that Karjat, Khalapur, Alibag, Pen, Uran, Panvel, Sudhagad, Mangaon, Roha and Murud were the malarious talukas; and they contained more than 77 per cent of the district population. But now the incidence of Malaria is much reduced. Due to Anti-Malaria campaign and measures taken thereby, the number of Malaria cases treated in 12 public dispensaries at Alibag, Khalapur, Karjat, Mahad, Mangaon, Murud, Nagothana, Pen, Revdanda, Roha, Uran and Panvel came down from 31,207 in 1949, i.e., before the commencement of the control operations, to 2,639 in 1958-59. Guineaworm is found to prevail throughout the district. But it has also been brought under control by constantly disinfecting water-supply. To combat Leprosy, a Leprosy subsidiary centre is established at Pen. The object of the centre is to control the spread of Leprosy by extensive treatment with modern sulphone drugs. The activities of the centre are—

(1) A care-finding programme through Leprosy surveys.

(2) Treatment of all cases of Leprosy.

(3) Follow up of healthy contacts with patients.

(4) Publicity and health education regarding Leprosy.

(5) Welfare activities for the patients and their dependents

Cholera and Small-pox are the main epidemic diseases of the district. The following table gives the incidence of Cholera and Small-pox in the district:—

Year	Cholera		Small-pox	
	Affected	Deaths	Affected	Deaths
(1)	(2)	(3)	(4)	(5)
1953 ..	464	300	184	17
1954 ..	49	20	214	22
1955 .	3	3	54	3
1956 .	3	3	59	11
1957 ..	183	93	873	75
1958 ..	75	29	589	211

HOSPITALS AND DISPENSARIES.

Kolaba district had, in 1957, 51 hospitals with 557 beds. In the same year these hospitals treated 2,51,341 persons; 4,308 indoor and 2,47,033 outdoor. According to the Census of 1951, there were 246 doctors (189 Registered Medical Practitioners and 57 *Vaidyas* and *Hakims*), 52 compounders, 27 midwives and 45 nurses in the district.

MEDICAL ORGANISATION.

The Medical Organisation in the district is essentially a hospital organisation designed to render medical relief to the general population.

MEDICAL ORGANISATION.

The Civil Hospital, Alibag, is the main Government hospital at the headquarters. It is owned, staffed, financed and controlled by Government. There are also a number of Government aided dispensaries and hospitals which are scattered throughout the district. They are mostly owned and managed by the municipalities and the District Local Board. Under the respective Acts, the responsibility for the provisions of medical relief is laid on the municipalities and local boards Government have prescribed that they must devote at least four per cent and ten per cent respectively, of their annual income to medical relief. Reports are submitted every year to Government showing to what extent this obligation is discharged.

The medical officers in charge of the municipal and the District Local Board dispensaries are for the most part Government servants who draw their pay and pensions directly from Government. The local bodies pay contribution to Government at the rate of Rs. 200 a month for a Maharashtra Medical Service, Class II Officer and Rs. 1,566 per year for a Maharashtra Medical Service, Class III Officer and Rs. 100 per month for an Ayurvedic Class III Officer of the same Service. Government pays them an equivalent grant-in-aid. These hospitals and dispensaries are governed according to the Rules for the Regulation of Government Aided Charitable Dispensaries, 1928, whereby, among other things the medical officers are required to perform the medico-legal work. The institutions are under the management of the local bodies concerned and their affairs are supervised by a Dispensary Committee appointed by the District Local Board or the municipality as the case may be. In the case of hospitals and dispensaries maintained by private bodies, grants equal to one-fourth of their approved expenditure or equal to the actual deficit, whichever is less, are given.

Civil Surgeon.

The Civil Surgeon who is a Maharashtra Medical Service, Class I Officer, is in charge of the Civil Hospital and is the head of the medical organisation in the district. He is directly subordinate to the Surgeon-General. He is in charge of the medical arrangements of the Civil Hospital and exercises complete control over the medical officers in the district and as their head is responsible for their efficiency, discipline and proper performance of their duties. He is, in addition, the inspecting officer of all Government-aided hospitals and dispensaries in the district and as such supervises their administration. He has to take an active part in the sanitary administration of Alibag town as well as in public health matters affecting the district in collaboration with the health officers of the Alibag municipality and the Public Health Officer of the district. He had under him a total staff of 9 graduates, 15 licentiates and 28 *Vaidyas*.

Civil Hospital, Alibag.

The Civil Hospital, Alibag, is a general hospital which provides treatment for all diseases. It has accommodation for 28 beds and maintains an out-patients department also. It is a fairly well-equipped hospital where major and minor operations are also performed. The staff of the hospital consists of the

CHAPTER 16.

Medical and Public Health Services.

MEDICAL ORGANISATION.

Civil Hospital, Alibag.

Civil Surgeon (Maharashtra Medical Service, Class I), one (M.M.S., Class III) Allopathic Officer and one (M.M.S., Class III) Ayurvedic Medical Officer. The Civil Surgeon allots the duties of these officers but for disciplinary action they are under the control of the Surgeon-General with the Government of Maharashtra.

There is an advisory committee attached to the hospital. It is composed of the Civil Surgeon as its Chairman and six other members. The committee helps the management of the hospital by keeping the authorities informed of the needs of the hospital as viewed by the public and advising the medical officer in charge of all measures of reform to be carried out in connection with the welfare of the patients. The departmental rules provide for the election to this committee of representatives of the District Local Board and the Alibag municipality and also for the nomination of two ladies.

Such committees also function at the Government dispensaries in the district. They are called Dispensary Committees and consist of members nominated by local authorities such as the District Local Board or the municipality concerned from among their members and local social workers. They help in carrying out measures calculated to promote the welfare of the patients in general.

Dispensaries.

In addition to the Civil Hospital, Alibag, there are six municipal dispensaries located at Mahad, Panvel, Uran, Pen, Matheran and Roha. District Local Board dispensaries are situated at Nagothana Mangaon, Revdanda, Pali, Pedhambe, Choudhi, Khamgaon, Apta, Borli Mandla and Borli Panchayatan. There are five private medical dispensaries and hospitals open to public, *viz*., (i) A. M. M. Maternity Home, Roha, (ii) Panvel Maternity Home and Infant Welfare League, Panvel; (iii) Smt. J. R. Seth Karva Maternity Home, Mahad; (iv) Pen Taluka Maternity Home and Infant Welfare Centre, Pen and (v) Kolaba Maternity Hospital, Alibag.

Subsidised Medical Practitioner Centres.

There are 28 subsidised medical practitioner centres in the district located at the following places:—

(1) Kashele.
(2) Nere.
(3) Kalve.
(4) Pirkone.
(5) Sai Mangaon.
(6) Ramraj.
(7) Indapur.
(8) Kokban.
(9) Vadhar.
(10) Bagmandla.
(11) Walau.
(12) Nandvi.
(13) Jui.
(14) Varandh.
(15) Ghosale.
(16) Pezari.
(17) Jambulpada.
(18) Jamgaon.
(19) Dande.
(20) Gavan.
(21) Qui Panvel.
(22) Kurdus.
(23) Ambivli.
(24) Zamrung.
(25) Wavoshi.
(26) Vaijnath.
(27) Nandgaon.
(28) Kalamb.

CHAPTER 16.

Medical and Public Health Services.

MEDICAL ORGANISATION.

Subsidised Medical Practitioners.

This scheme was introduced in 1936 to encourage qualified medical practitioners to settle in rural areas. Under this scheme, a practitioner receives a monthly subsidy and travelling allowance and a limited supply of medicines. An allopathic subsidised medical practitioner gets Rs. 150 per month as a subsidy and an ayurvedic qualified hand gets Rs. 120. A non-qualified subsidised medical practitioner (ayurvedic) gets Rs. 80 per month. Travelling allowance is paid to all alike at the rate of Rs. 37.50 per month. Allopathic subsidised medical practitioners are supplied with medicines worth Rs. 500 per year while ayurvedic subsidised medical practitioners worth Rs. 300 per year. Four-fifths of the expenditure is borne by Government and one-fifth by the District Local Board.

Medical Work in Community Project.

The medical organisation working within the Community Project area in the district led to the opening of a maternity home at Karjat on October 2, 1963; the starting of one subsidised medical practitioner centre at Jambrung on December 1, 1955 and the proposed hospital-*cum*-maternity home at Khopoli.

Sarvodaya scheme covers 57 villages in Kolaba district (26 in Alibag, 18 in Roha and 13 in Murud taluka). The *Sanchalak* in-charge of the Sarvodaya Centre is given technical advice by the Medical Department when required. He maintains a dispensary at Sudkoli with four such centres at Mithekar, Mahadeokhar, Kopari and Bhonang. In addition there are three subsidised medical practitioner centres at Ramraj, Kokban and Sudkoli under the Sarvodaya scheme.

Health Education.

Health education in the district is carried out by Sanitary Inspectors. With the aid of Film Strip Projector, demonstrations and lectures are delivered on subjects such as small-pox, guinea-worm, school hygiene, nutritious food, etc. Stalls are arranged at the time of fairs and exhibitions where posters and models on health subjects are exhibited. Group discussions are also carried out in the rural areas.

Family Planning.

The family planning centres have been established at Karjat, Khopoli and Nagothna in Kolaba district in association with the primary health centres. A field worker is appointed at each of the Family Planning Centre. He is popularising the modern ways and means of family planning and they are emphasising the importance and need of family planning. He also explains the necessity of undergoing vasectomy operations voluntarily.

PUBLIC HEALTH ORGANISATION.

The Public Health of the district is looked after by three agencies, *viz.*, the Public Health Department of the State, local bodies and village panchayats.

At the head of the Public Health Department is the Director of Public Health, with his headquarters at Poona. District Health Officer in-charge of Kolaba district is directly under the Deputy Director of Public Health Services, Bombay Division.

District Health Officer organises measures of environmental sanitation and hygiene in fairs and festivals, investigates the causes, origin and spread of diseases both epidemic and endemic,

CHAPTER 16.

Medical and Public Health Services.

PUBLIC HEALTH ORGANISATION.

and adopts preventive measures to control diseases such as small-pox, cholera, gunieaworm, typhoid, filaria, malaria, poliomyalites etc., inspects and advises municipalities, village panchayats and village authorities about health, sanitation, drainage and water supply, inspects primary health centres, maternity and child health centres and subsidised medical practitioners' centres; looks after the industrial and school hygiene; recommends to the licensing authority, the issue of licences for cinema theatres and other places of public amusement; inspects sites for school buildings, burial grounds, village extension etc., and gives opinion regarding their suitability from the point of view of public health and inspects factories and mines in the capacity of an *ex-officio* Factory or Mine Inspector. He also carries out health education with the help of his subordinate staff, inspects family planning centres, survey, education and treatment units (leprosy) and also carries out immunisation programmes more especially B. C. G. vaccination against tuberculosis.

Functions of Public Health Officers.

Medical Officers in charge of primary health centres provide necessary leadership in the servicing of integrated preventive and curative measures in the district. They are responsible for overall supervision of duties and functions of the staff of these centres They are thus ultimately responsible for all services rendered by the primary health centre, which include medical care, control of communicable diseases, maintenance of vital statistics, maternity and child health, school health, family planning, health education, nutrition and environmental sanitation, etc.

The Medical Officer in charge of Leprosy Subsidiary Centre is responsible for the overall charge of the centre.

The main duty of the Epidemic Medical Officers is to control epidemics, and in non-epidemic times to adopt interepidemic measures (i.e., measures for prevention of epidemics when there is no actual outbreak) and also to render medical relief in rural areas. An epidemic van has been provided for the purpose. On the first report of an outbreak of an epidemic they go to the place to carry out mass inoculations or vaccinations, disinfection and disinfestation, protection of water-supply and domiciliary treatment

Nurse midwives and midwives are mainly responsible for maternity and child welfare activities, which is the most important activity of the primary health centres. Their service includes (*a*) institutional domicile mid-wifery, (*b*) training of indigenous dais, (*c*) antenatal and post-natal care in homes and clinic, (*d*) care of the nursing mother and of infant up to one year of age and (*e*) care of the preschool age children.

They are mainly responsible for maternity and child health services. However they take active part in other services *viz*., primary health, family planning, health education, nutrition and school health servires, etc.

CHAPTER 16.

Medical and Public Health Services.

PUBLIC HEALTH ORGANISATION. Sanitary Inspectors.

The Sanitary Inspector is responsible for all Public Health matters in his charge including control of communicable diseases, environmental sanitation, improvement of vital statistics, and Health Education. He conducts regular vaccination inspection with the intention of improving the standard of vaccination and sanitation in rural areas. Government have a scheme to replace the existing vaccinators by persons holding Sanitary Inspectors qualifications. The latter are styled as Sanitary Sub-Inspectors.

Sanitary Sub-Inspectors and Vaccinators.

The main duty of Vaccinators and Sanitary Sub-Inspectors is to carry out vaccination in their respective charges. They also assist in carrying out anti-epidemic measures and sanitary works in villages with the help of the sanitary squads under them. The main duty of these squads is to improve the sanitation of the villages which have no Panchayats. They construct soakage pits, manure pits, trench latrines and drain and fill pits, and also clean the surroundings of schools, wells, etc. Sanitary Sub-Inspectors and vaccinator have to help the police patils in keeping the Registers of 'births and deaths'.

Sanitary squads

Mukadam supervises and guides the squads in their work. In times of epidemics, the services of the squads are utilised for adopting anti-epidemic measures under the supervision and guidance of Sanitary Inspectors and Epidemic Medical Officer.

Leprosy Assistants.

They are attached to dispensary under the charge of Medical Officer. They have to carry out survey, education and treatment of leprosy patients in the area allotted.

Obligatory duties of the Local Bodie

Public vaccination and execution of measures necessary for public health are obligatory duties of the municipalities in the urban areas and of the District Local Board in the rural areas.

Municipalities

There are nine municipalities in the district. They are all District municipalities. Only four municipalities have qualified Sanitary Inspectors. Municipality receives Government subsidy equal to one-third of the pay of the qualified Sanitary Inspector. The Sanitary Inspectors bring to the notice of the Secretary of the municipality concerned the defects noticed by them during their round and the Secretary takes action according to the powers vested in him by the byelaws.

District Local Board.

There is no Health Officer or Sanitary Inspector in the employment of the District Local Board. A fixed contribution is received from the District Local Board on the Pay of Vaccinators and Peons. Contingent charges are borne by the Board. Rest of the expenditure is borne by Government. In villages having panchayats, sanitation is looked after by the panchayats. The sanitary arrangements made by the village panchayats are inspected by the officers of the Public Health Department and the defects noticed by them are brought to the notice of the President, District Local Board. The village panchayats are empowered to levy taxes so as to enable them to meet the expenses towards improvement of the village sanitation, purchase of medicines drugs and disinfectants,

CHAPTER 16. Medical and Public Health Services. PUBLIC HEALTH ORGANISATION. District Local Board.

lighting, water-supply, etc. In villages which have no panchayats, the District Local Board deals directly with complaints relating to sanitary conditions, water-supply, etc.

Water-Supply.

Among municipal towns Murud, Panvel, Pen, Roha and Uran have piped water-supply.

School Health Services.

Sanitation of the school building and its environment, health education to the school pupils, medical examination at periodical intervals, correction of defects and improving the nutrition of school children are the duties of the Public Health Department.

Improvement of Vital Statistics.

Every birth and death detected by the staff is checked up with the Police Patils' register. If registration is omitted it is duly made good. Returns from Police Patils are sent to Mamlatdars who consolidate and submit them to Director of Public Health, Poona

The staff also ascertain the approximate causes of death from the symptoms which are checked by the District Health Officer from the synoptic key supplied to the staff.

In the municipal areas the municipal authorities concerned maintain registers of births and deaths.

CHAPTER 17—OTHER SOCIAL SERVICES

Labour Department

CHAPTER 17.

Other Social Services.

Labour.

Organisation.

All the offices dealing with labour matters fall within the administrative control of the Industries and Labour Department of the Government of Maharashtra. The Commissioner of Labour is the 'Head' of all such offices. The Commissioner of Labour has now under him three Deputy Commissioners of Labour (two at Bombay and one at Nagpur), 16 Assistant Commissioners of Labour (12 at Bombay, 2 at Nagpur and one each at Poona and Aurangabad), Chief Inspector of Factories, Chief Inspector of Steam Boilers and Smoke Nuisances, Government Labour Officer, Bombay, Principal of the Institute for Labour Welfare Workers, Bombay and Superintendents of Government Industrial Training Workshops (one each at Bombay and Sholapur).

The office of the Deputy Commissioner of Labour (Administration), Bombay, which was hitherto a separate office was amalgamated with the office of the Commissioner of Labour with effect from August 16, 1958. The Commissioner of Labour, Maharashtra, administers the statutory functions entrusted to him under the Industrial Employment (Standing Orders) Act, the Bombay Industrial Relations Act, the Industrial Disputes Act, the Minimum Wages Act and the Central Provinces and Berar Industrial Disputes Settlement Act. In addition, the office performs the following functions:—

1. Compilation and publication of Consumer Price Index Numbers for working class for Bombay, Sholapur, Jalgaon, Nagpur, Aurangabad and Nanded.

2. Conducting socio-economic enquiries into the conditions of labour.

3. Compiling and disseminating information on labour matters generally and statistics regarding industrial disputes, agricultural wages, absenteeism, cotton mill production, trade unions, etc., particularly.

4. Collection of statistics under the Collection of Statistics Act, 1953.

5. Publication of two monthlies, *viz.*,

(i) The Labour Gazette, and

(ii) The Industrial Court Reporter.

Under the Industrial Disputes Act, 1947, the Central Government is the appropriate authority to deal with industrial disputes concerning any industry carried on by or under the authority of the Central Government or the Railways or concerning any such

CHAPTER 17.
Other Social Services.
LABOUR.
Organisation.

controlled industry as may be specified in this behalf by the Central Government or in respect of banking companies having branches in more than one State including the State Bank of India and the Reserve Bank of India, the Life Insurance Corporation or Insurance Companies having branches in more than one State or a mine, an oil-field or a major port. Conciliation work in other labour disputes arising in Kolaba district is done directly by one of the Assistant Commissioners of Labour stationed at Bombay who has been notified as Conciliator and Conciliation Officer under the Bombay Industrial Relations Act and the Industrial Disputes Act, respectively.

One of the Assistant Commissioners of Labour, Bombay, has been appointed as Registrar under the Bombay Industrial Relations Act, 1946, and has jurisdiction over the State of Maharashtra. One Assistant Registrar has also been appointed and he has been invested with all the powers of the Registrar under the Act. The Registrar's work which is of a quasi-judicial nature falls under the following heads, *viz*: (*a*) recognition of undertakings and occupations, (*b*) registration of unions; (*c*) maintenance of lists of approved unions, (*d*) registration of agreements, settlements, submissions and awards and (*e*) maintenance of a list of joint committees constituted under section 48 of the Bombay Industrial Relations Act.

Of the two Deputy Commissioners of Labour at Bombay one has been notified as Statistics Authority under the Collection of Statistics Act, 1953, and the other has been notified as Registrar of Trade Unions for the State of Maharashtra under section 3 of the Indian Trade Unions Act, 1926, in addition to his own duties as Deputy Commissioner of Labour. He is assisted by the Assistant Registrar under the Bombay Industrial Relations Act, 1946 in addition to his own duties as Assistant Registrar under the Bombay Industrial Relations Act, 1946.

On 1st March 1953, the office of the Government Labour Officer, Bombay, which was a separate office till then, was merged with the office of the Commissioner of Labour, Maharashtra State, Bombay.

There are seven Assistant Labour Officers at Bombay and District Labour Officers at Jalgaon, Sholapur, Kolhapur, Nanded, Aurangabad, two District Labour Officers at Poona and three at Nagpur. They perform the statutory functions of Labour Officer as stipulated in the Bombay Industrial Relations Act, 1946, in so far as the industries covered by that Act are concerned and look after the complaints, etc., emanating from industries not covered by the Bombay Industrial Relations Act, in an informal manner. They are invested with powers of the Inspectors of Factories under the Factories Act, 1948, and are also notified as Inspectors under the Minimum Wages Act, 1948, and Payment of Wages Act, 1936.

CHAPTER 17.

Other Social Services.

LABOUR. Organisation.

A Government Labour Officer and seven Assistant Labour Officers have been posted at Bombay to be in charge of Greater Bombay, Thana, Kolaba and Ratnagiri districts.

The post of a Labour Officer, Bombay, was first created in 1934. He was subsequently notified as Labour Officer under the Bombay Industrial Disputes Act, 1938, and a post of Assistant Labour Officer was also created in the year 1939. Subsequently the Bombay Industrial Disputes Act was replaced by the Bombay Industrial Relations Act, 1946. The number of posts of the Assistant Labour Officers was later on increased to seven to cope with increase in the work. One of the Assistant Labour Officers stationed at Bombay generally attends to the work coming from Kolaba district. They are all Class II gazetted officers and belong to the general State service. The posts of Assistant Labour Officers are of the same cadre as that of the Labour Officers in mofussil and the post of the Government Labour Officer, Bombay, is of the same cadre as that of the Assistant Commissioner of Labour. The Assistant Labour Officers, Bombay, work under the Government Labour Officer, Bombay, and assist him in discharge of his duties in the above areas. The Government Labour Officer, Bombay, works under the Commissioner of Labour, Bombay. They are appointed primarily to implement the provisions of the Bombay Industrial Relations Act, 1946, which is a State Act and are also notified as Inspectors under the Minimum Wages Act, 1948, and also under the Payment of Wages Act. In addition, they have been appointed as Additional Inspectors of Factories in respect of certain sections pertaining to the welfare provisions under the Factories Act, 1948. The powers conferred and the duties imposed on a Labour Officer under the Bombay Industrial Relations Act are not restricted to any particular section under that Act; but are enumerated at relevant places throughout the Act. However, the powers and the duties of the Labour Officers are mainly given in Chapter VI and Section 34 of the Bombay Industrial Relations Act. For the purpose of exercising his powers and performing his duties, a Labour Officer may enter any place used for any industry, any place used as the office of any union and any premises provided by an employer for the residence of his employees and he is entitled to call for and inspect all relevant documents which he may deem necessary for the due discharge of his duties and powers under this Act. He has also the power of convening a meeting of employees for any of the purposes of the Bombay Industrial Relations Act on the premises where the employees are employed and may require the employer to affix a written notice of the meeting at such a conspicuous place as he may order. A Labour Officer is charged with the duty of watching the interest of employees and promoting harmonious relations between the employers and the employees, of investigating the grievances of employees who are not members of the approved union and of members of an approved union on the request of such a union, of representing to the employees such grievances, of making recommendations to them in respect of the same and of reporting to the State Government the existence of

CHAPTER 17. Other Social Services. LABOUR Organisation.

any industrial dispute of which no notice of change has been given together with the names of the parties thereto. A Labour Officer, in certain contingencies, acts as a representative of the employees if so authorised by them, and where a representative union does not exist and he is not authorised also by the employees to act as their representative and where the employees do not elect their own representative from amongst them, then he becomes their representative. In short, a Labour Officer has to work as a sort of residual representative of the employees. He has also to help a representative and an approved union. He has always to be in touch with the changes in the labour situation in the various industrial undertakings covered by the Bombay Industrial Relations Act, and to report major and important incidents to his superior officers and Government. He intervenes whenever there is a stoppage of work or strike and gives correct legal guidance and advice to the employees involved in such incidents and he does likewise in respect of employers in connection with the closures and lock-outs which may not be legal. In short, he explains the correct position under law to the parties concerned with a view to seeing that any illegal action on their part is rectified by them without any delay. Under section 82 of the Bombay Industrial Relations Act, the Labour Officer is the only executive officer, except the person affected by any offence, who can make a complaint to the Labour Court constituted under the Act. In addition, a Labour Officer can also start proceedings in a Labour Court under Section 79 read with Section 78 of the said Act. In short, a Labour Officer has been given very heavy, onerous and heterogeneous duties and responsibilities. He also informally advises the trade unions whenever they seek his advice on labour matters. For purposes of certification of Standing Orders under the Industrial Employment (Standing Orders) Act, a Labour Officer helps the Commissioner of Labour who is the Certifying Officer under that Act in holding elections of the workmen concerned for the purpose of getting the names of their representatives, who are to be associated with the discussions when the draft standing orders are to be certified. In addition, the Labour Officer investigates individual complaints in his capacity as a Labour Officer.

So far as the enforcement of the Minimum Wages Act in Kolaba district is concerned, the establishments in the scheduled employments are looked after by the Inspector of Notified Factories stationed at Thana except the work pertaining to the employment under local authorities which is looked after by Assistant Labour Officer, Bombay.

Undertakings.

In the Kolaba district 12 banking undertakings have been recognised under section 11 (1) of the Bombay Industrial Relations Act, 1946. No concern has been recognised in any of the other industries covered by the Act in the district.

Unions.

The work in connection with the administration of the Indian Trade Unions Act, 1926, includes the registration of Trade Unions under the Act, recognition of associations of Government Servants

CHAPTER 17. Other Social Services. LABOUR. Minimum Wages.

(Industrial and non-Industrial*) and registration of amendments to the constitutions of the unions and preparations of the Annual Report on the working of the Act in the State based on the information contained in the annual returns submitted by the registered Trade Unions under section 28 of the Act.

In 1958, five unions were registered under the Indian Trade Unions Act, 1926, in the district. Of these one each was from "Food, Beverages and Tobacco", "Electricity", "Manufacturing", "Services" and "Miscellaneous Industries".

The Government of Maharashtra has fixed the rates of minimum wages of different categories of workers (skilled, semi-skilled and unskilled) in the factories coming under the scheduled employments, *viz.* (i) rice mills, flour mills or *dal* mills; (ii) tobacco manufactory and bidi-making; (iii) oil mills; (iv) road construction and building operations; (v) employment under local authority; (vi) stone-breaking and stone-crushing; (vii) public motor transport; (viii) tanneries and leather manufactory; (ix) industry in which process of printing by letter press, lithography, photo gravure or other similar work or work incidental to such process or book binding is carried on; (x) cotton ginning or cotton pressing manufactory and (xi) shop or commercial establishment.

Shops and Establishments Act.

The Bombay Shops and Establishments Act (LXXIX of 1948) has been applied in the district to the municipal areas of Panvel, Mahad, Alibag and Uran.

State Insurance Act.

The Employees' State Insurance Act, 1948, except chapters IV and V (i.e., benefit provisions under the Act thereof) is applicable to the factories (i.e., factories as defined under the said Act) situated in Kolaba district. The Employees' Provident Fund Act, 1952, is applicable to all the factories, establishments employing 50 or more workers, which are engaged in industries, specified in Schedule I of the said Act, situated in Kolaba district.

Industrial Arbitration.

The Court of Industrial Arbitration (or the Industrial Court as it is commonly referred to), Maharashtra, as constituted under section 10 of the Bombay Industrial Relations Act, has jurisdiction over the whole State of Maharashtra except Vidarbha Region where the State Industrial Court, Nagpur, is functioning under the Central Provinces and Berar Industrial Disputes Settlement Act. The duties and powers of the Industrial Court are detailed in Chapter XIII of the Bombay Industrial Relations Act. The Industrial Court acts as a Court of Arbitration in industrial disputes referred to it by the Government, the representative unions, and jointly by the parties to a dispute. In its appellate jurisdiction it decides appeals, preferred to it from the decisions of the Labour Courts, the Wage Boards, the Registrar appointed under Bombay Industrial Relations Act, 1946, and the Commissioner of Labour. References on points of law can be made to it by the Conciliator, Commissioner of Labour, Labour Courts, Wage Boards and by Government. The Government may also make a reference to it for a declaration whether a proposed strike, lock-out, closure or stoppage would be illegal. It

*Political and Services Department Resolution No. RAU-1056-J, dated 2nd January 1957.

CHAPTER 17. Other Social Services. LABOUR. Industrial Arbitration.

also hears appeals in criminal cases, pertaining to offences under the Act, from the decisions of the Labour Courts.

There are two Labour Courts in the State situated at Bombay. The Labour Courts, Bombay, exercise jurisdiction over Kolaba district. These Courts are presided over by the Labour Court Judges. The Labour Courts decide disputes regarding orders passed by an employer under the Standing Orders governing the relations between employee and employer, changes made in industrial matters, and special disputes referred to it under the Act. They have also powers to decide upon the legality or otherwise of a strike, lock-out, closure, stoppage or change. The Labour Court has also jurisdiction to try persons for offences punishable under the Bombay Industrial Relations Act.

Wage Boards.

There are three Wage Boards constituted for the State, one for cotton textile industry, another for silk textile industry and the third for sugar industry. A separate Wage Board has also been constituted for Vidarbha Region. The Wage Boards are required to decide such disputes as are referred to them by the State Government under section 86-C, and 86 KK of the Bombay Industrial Relations Act and disputes referred to them directly by Representative Unions under section 86-CC of the Act

Factory Department.

The factory department is under the administrative control of the Commissioner of Labour, but the Chief Inspector of Factories has complete control over the technical side of the work of the department in the State. The department is responsible mainly for the administration of the Factories Act (LXIII of 1948), but the administration of the following Acts has also been assigned to it:—

(1) The Payment of Wages Act (IV of 1936).

(2) The Cotton Ginning and Pressing Factories Act (XII of 1925), Section 9, regarding approval of plans of new ginning factories.

(3) The Employment of Children Act (XXXVI of 1938)

(4) The Bombay Maternity Benefit Act (VII of 1929).

(5) The Bombay Labour Welfare Act (XL of 1953).

The department has a sub office at Thana in charge of an Inspector of Notified Factories, an officer belonging to the General State Service. The jurisdiction of this office extends over the districts of Thana and Kolaba. The main functions of the Inspector are to ensure that provisions of the Factories Act are observed by the management of the factories to which the Act is applicable. He is also responsible for the enforcement of the other enactments with the administration of which the Factories Department has been entrusted. His activities also extend to securing labour welfare amenities such as education, recreation and sports, co-operative societies and housing. Under Section 8 (4) of the Factories Act, the District Magistrate of Kolaba is also an Inspector for the district. In addition, all Sub-Divisional Magistrates, Mamlatdars, Mahalkaris and the officers of the Public Health Department have been appointed as Additional Inspectors

CHAPTER 17.

Other Social Services.

LABOUR.

Factory Department.

for certain provisions of the Act. Under Section 10 of the Factories Act, Civil Surgeon, Alibag and medical officers in charge of dispensaries and hospitals at Panvel, Karjat, Matheran, Uran, Mangaon, Pen, Mahad, Roha, Murud, Shriwardhan and Mhasla have been appointed as certifying surgeons within their respective local limits. Under rules made in accordance with Section 9, the full time Inspector (but not an Additional Inspector) has power to prosecute, conduct or defend before a court any complaint or other proceedings arising under the Act or in discharge of his duties as Inspector.

Workmen's Compensation Act.

Under the provisions of the Workmen's Compensation Act (VII of 1923), the Commissioner for Workmen's Compensation, Maharashtra, has been given exclusive jurisdiction over the whole State. The Commissioner has also exclusive jurisdiction to try all cases relating to the Western and Central Railways and the hydro-Electric companies under the management of M/s. Tata Hydro-electric Agencies, Ltd., arising in the State irrespective of the district in which they occur.

The Civil Judge, Senior Division, Kolaba district, is *ex-officio* Commissioner for Workmen's Compensation for Kolaba district.

The main aim in giving the Commissioner for Workmen's Compensation, Bombay, jurisdiction over the whole State is to enable him to settle the cases with insurance companies and other firms which have their head offices in Bombay City. But as this arrangement necessarily entails a certain amount of overlapping, Government have issued instructions under Section 20 (2) of the Act for distribution of work between the Commissioner and the *ex-officio* Commissioners. Under these instructions, the Commissioner at Bombay is authorised:—

(*a*) to receive deposits for distribution of compensation under sub-Sections (1) and (2) of Section 8;

(*b*) to issue notices to, and to receive applications from, dependants in cases of deposits under these sub-Sections; and

(c) to receive agreements for registration under Section 28, whenever the accident may have taken place.

Where a deposit is received or an agreement is tendered for registration, the Commissioner notifies the *ex-officio* Commissioner concerned. Applications for orders to deposit compensation when no deposit under Section 8 (1) has been received, and other applications provided for in Section 22 of the Act should be made to the *ex-officio* Commissioner within whose jurisdiction the accident occurs. Notices to employers under section 10-A requiring statements regarding fatal accidents in the districts are issued by the *ex-officio* Commissioner and reports of fatal accidents made under Section 10-B are also received by him. After notice has been issued by the *ex-officio* Commissioner under Section 10-A, the employer deposits the money with the Commissioner at Bombay and the latter notifies the receipt of the deposit to the *ex-officio* Commissioner concerned. Applications for review or commutation of half-monthly payments have to be made to the Commissioner who passes the original orders.

CHAPTER 17. — Other Social Services. LABOUR. Payment of Wages Act, 1936.

As regards the cases arising out of accidents on the railways, they are dealt with by the *ex-officio* Commissioner concerned.

In Kolaba district, the Civil Judge has been appointed authority for the areas within his jurisdiction.

Minimum Wages Act, 1948.

The Civil Judges who have been appointed authorities under the Payment of Wages Act have been appointed authorities under the Minimum Wages Act to hear and decide claims arising out of payment of less than the minimum rates of wages to employees employed or paid in their respective jurisdictions.

Steam Boiler and Smoke Nuisances Department.

The function of this department is to carry out yearly inspection of steam boilers after they are registered in the State or after recording their transfer from other States and to grant working certificates thereof to ensure their safe working and also to prevent emission of smoke from furnaces and chimneys in excess of legal limits and to prevent any new furnaces being erected before plans are approved by this department. The department also conducts examinations for certificates of competency as boiler attendants and of proficiency as engineers.

Inspection of boilers for renewal of boiler certificates is carried out by an Inspector having his headquarters in Bombay. For this purpose the Inspector visits Kolaba district once every year in the month of January. The office of the Chief Inspector of Steam Boilers and Smoke Nuisances, Maharashtra State, who is the head of this department, is situated in Bombay.

Persons desirous of qualifying themselves as boiler attendants and as proficiency engineers (mechanical) from the district are required to go to Bombay where these examinations are held under the auspices of the Chief Inspector of Steam Boilers and Smoke Nuisances, Bombay.

DEPARTMENT OF PROHIBITION AND EXCISE.

PROHIBITION AND EXCISE. Objectives of Prohibition Laws.

TO PROHIBIT THE PRODUCTION, manufacture, possession, export, import, transportation, purchase, sale, consumption and use of all intoxicants except as permitted by any rules, regulations or orders, the policy of prohibition was introduced in the State of Maharashtra from April 1, 1950.

Organisation.

Since the introduction of complete prohibition in the former areas of the then State of Bombay from 1st April, 1950, the former Department of Excise has been designated as the Department of Prohibition and Excise. The officer-in-charge of this Department in Kolaba district is the Collector of Kolaba. He is responsible to the Director of Prohibition and Excise, Maharashtra State. He is invested with various powers under the Bombay Prohibition Act (XXV of 1949) and also exercises powers under the Dangerous Drugs Act (II of 1930), the Bombay Opium Smoking Act (XX of 1936) and the Bombay Drugs (Control) Act, 1952, the Spirituous Preparations (Inter-State Trade and Commerce) Control Act, 1955, and Medicinal and Toilet Preparations (Excise

CHAPTER 17. Other Social Services. PROHIBITION AND EXCISE. Organisation.

Duties) Act, 1955. Under the Bombay Prohibition Act, prohibition and restrictions have been placed on the manufacture, import, export, transport, sale, possession, use and consumption of liquor, intoxicating drugs or hemp. The Collector has powers to grant, cancel or suspend licences, permits and passes under the Act.

The District Inspector of Prohibition and Excise, Kolaba, assists the Collector and is in actual charge of the work of the department in the district. He is also in actual charge of Alibag, Panvel, Pen, Karjat, Khalapur, Uran and Matheran talukas. The District Inspector of Prohibition and Excise, Kolaba, has under him one sub-Inspector of Prohibition and Excise at Mahad, who is in charge of Mahad, Sudhagad, Murud, Shriwardhan, Mhasla, Roha, Mangaon and Poladpur talukas. They have also been invested with certain powers under the Bombay Prohibition Act, the Bombay Opium Smoking Act and the Bombay Drugs (Control) Act.

Medical Boards.

In each taluka a medical board has been constituted consisting of the medical officer-in-charge of the Government, local board or municipal dispensary and one private independent medical practitioner nominated by Government. The functions of the Board are to examine medically any person who applies for a permit to possess opium, *ganja* or *bhang* for personal consumption and who is directed by the Collector or an officer authorised to grant such permit, for medical examination and, on examination, to issue a medical certificate specifying the disease the applicant is suffering from, the drug recommended for personal consumption as a medical necessity and the quantity of the drug which may be permitted per month for personal consumption. Applicants for permits for foreign liquor on grounds of health are examined by the Government medical officers at Government hospitals or dispensaries in the district. So far as the town of Alibag is concerned the certificates of such examination are issued by the Civil Surgeon himself and at other places they are issued by the Government Medical Officers countersigned by the Civil Surgeon, Kolaba, Alibag.

Enforcement Work.

The Police Department is entrusted with the work of prevention, detection, investigation and prosecution of offences under the Prohibition Act and other allied Acts. Officers of the Prohibition and Excise Department above the rank of Inspectors have been invested with powers to investigate offences. The Prohibition and Excise Officers pass on any information received by them in connection with prohibition offences to the Police Department and if any prohibition cases are detected by them they are handed over to the police for investigation. The Home Guards Organisation also assists the police in this work. Under Section 134 of the Bombay Prohibition Act, 1949, all Government officers and officers and servants of local authorities are legally bound to assist the police officers and other persons authorised in this behalf, in carrying out the provisions of the Bombay Prohibition Act, 1949. Under Section 135, occupants of lands and buildings, landlords of estates and owners of vessels or vehicles are, in the absence of reasonable excuse, bound to give notice of any illicit tapping of

CHAPTER 17.
Other Social Services.
PROHIBITION AND EXCISE.
Enforcement Work.

trees or unlawful manufacture of any liquor or intoxicating drugs taking place on or in such land, building, estate, vessel or vehicle as the case may be, to a magistrate, prohibition officer or police officer as soon as it comes to their knowledge.

All magistrates and all revenue officers of and above the rank of Mamlatdar or Mahalkari and all officers of the Department of Prohibition and Excise of and above the rank of sub-Inspector have been authorised under Section 123 of the Prohibition Act, within the limits of their respective jurisdiction to arrest without warrant any person whom they have reason to believe to be guilty of any offence under the said Act, and to seize and detain any article which they have reason to believe to be liable to confiscation or forfeiture under the said Act. The officers when they so arrest any person or seize and detain any such article have to forward such person or article without unnecessary delay to the officer-in-charge of the nearest police station.

Effects of Prohibition.

As prohibition was introduced in the district in gradual stages from 1947-48 a comparison is given of the consumption of liquor and intoxicating drugs in the years 1945-46, 1950-51 (the year in which complete prohibition was in force) and 1952-53:—

	1945-46	1950-51	1952-53
(1)	(2)	(3)	(4)
Country Liquor (in proof Gallons) ..	55,372	Nil	Nil
Toddy (in Gallons)	69,216	Nil	Nil
Beer (in Imperial Gallons)	436	Nil	Nil
Wines (in Imperial Gallons)	100	Nil	Nil
Ganja (in Seers)	340	22	5
Bhang (in Seers)	85	Nil	1
Opium (in Seers)	76	Nil	4
Spirits (Superior) (Imported Units) ..	363	Nil	Nil
Spirits (Cheap) (Indian Units)	5,209	82	56

The total revenue which was Rs. 21,07,772 in 1945-46 was only Rs. 60,495 in 1950-51 and Rs. 35,304 in 1952-53.

Kinds of Permits.

Various permits are granted for the possession, use and consumption, etc., of foreign liquor. They are:—

Emergency permits.

(1) *Emergency Permits.*—An emergency permit is granted for the use or consumption of brandy, rum or champagne to any person for his own use or consumption or to any head of a household for the use of his household for medicinal use on emergent occasions. The permit is granted for a period not beyond 31st March next following the date of the commencement of the permit and for a quantity not exceeding 6⅔ fluid ozs. of brandy or rum or 13⅓ fluid ozs. of champagne per six months. A permit is not granted to more than one member of a household at any one time. The term 'household' is defined as a group of persons residing and messing jointly as members of one domestic unit.

CHAPTER 17.

Other Social Services.

PROHIBITION AND EXCISE.

Kinds of permits.

Health permits.

(2) *Health Permits.*—A health permit is granted for the use or consumprion of foreign liquor for a quantity up to the maximum of two units* a month to any person who requires such liquor for the preservation or maintenance of his health. This permit may be granted to an applicant for a quantity exceeding two units* but not more than three units* of foreign liquor a month if the applicant at the time of making an application is more than 55 years of age provided:

(*a*) the applicant has made such application within three months of the expiry of the health permit held by him authorising him to consume more than two units, and

(*b*) the Area Medical Board or the State Medical Board, as the case may be, recommends to such applicant a quantity in excess of two units*.

This permit is usually granted for a period not exceeding that recommended by the Area Medical Board or the State Medical Board as the case may be, but such period shall not exceed six months in any case provided that the permit may be granted for a period not exceeding 12 months in the case of persons over 60 years of age.

Temporary residents' permits.

(3) *Temporary Residents' Permits.*—A temporary residents' permit is issued to persons born and brought up or domiciled in any country outside India, where liquor is usually consumed. No permit is granted for a period beyond 31st March next following the date of its commencement. The permit is granted for such monthly quantity not exceeding four units as the Collector may fix in each case.

Visitors' permits.

(4) *Visitors' permits.*—Any person visiting the State of Maharashtra for a period of not more than a week and desiring to possess, use and consume foreign liquor has to apply to the Collector. The permit is granted for a period not exceeding one week, provided that the Collector may extend the period of such a permit but in no case shall such period be extended to a total period exceeding one month. No permit is granted for a quantity exceeding one unit per week.

Interim permits.

(5) *Interim Permits.*—Any person who is eligible for a permit under Rule 63, 64 or 68 of the Bombay Foreign Liquor Rules, 1953, and desires to possess, use or consume foreign liquor may apply to the Collector or any other officer authorised in this behalf for an interim permit while applying for a regular permit under any of the said rules. No such permit is granted for a period exceeding two months. The permit is granted for such monthly quantity of foreign liquor as the Collector may fix, provided that such quantity shall not in any case exceed two units of foreign liquor per month if the permit holder is not eligible for a permit under rule 63 or 68 or four units of foreign liquor per month in other cases, except with the sanction of the Director of Prohibition and Excise.

*One unit is equal to 1 quart bottle (of 26-2/3 ozs.) of spirit or 3 quart bottles of wine or 9 quart bottles of fermented liquors of a strength exceeding 2 per cent of alcohol by volume or 27 quart bottles of fermented liquors of a strength not exceeding 2 per cent of alcohol by volume.

CHAPTER 17.

Other Social Services.

PROHIBITION AND EXCISE.

Kinds of Permits.

Tourists' permits.

(6) *Tourists' Permits.*—A tourist's permit is issued free to a foreign tourist holding a tourist introduction card or tourist visa The quantity of foreign liquor granted under this permit is four units per month and the maximum period for which it is granted is one month.

Special permits.

(7) *Special permit for privileged personages.*—A special permit is granted to consular officers and the members of the staff appointed by or serving under them, provided that such members are the nationals of a foreign State. It is also granted to their consorts and relatives.

A Permit is granted for any quantity of foreign liquor if the permit-holder is a Sovereign or Head of a Foreign State or his consort. If the permit-holder is any other person, the permit is granted for a quantity of foreign liquor not exceeding that which may be fixed by the State Government.

Toddy.

The possession, use, etc., of toddy is totally prohibited.

Denatured spirit.

The possession and use of denatured spirit is prohibited except under permit. A permit for possession and use of denatured spirit up to a maximum quantity of two bottles per month is granted for domestic purposes. The possession and use of denatured spirit for medical, industrial and scientific or such purposes is also regulated by the system of permits.

Country-Liquor and Wine.

Authorisations for the use of country-liquor and wine for sacramental purposes only are granted to persons of certain communities, *viz.*, Parsees, Jews and Christians.

Ganja, Bhang and Opium

A permit for personal consumption of opium, *ganja* or *bhang* is granted only on the production of a medical certificate from the Medical Board constituted by Government for the purpose. The maximum quantity which may be allowed per month under such a permit is eight tolas in the case of *ganja* and *bhang* and five tolas in the case of opium. A permit can be granted for only one of those drugs.

Use for Industrial Purposes

The possession, use, transport, sale, etc., of dangerous drugs is permitted under rules made in this behalf. Similarly possession, use, sale, etc., of *mhowra* flowers, molasses, rectified spirit and absolute alcohol are also permitted for industrial, medical and similar purposes under rules made under the Bombay Prohibition Act, 1949.

Neera and Palm Products.

The working of the Neera and Palm Products Scheme in the State of Maharashtra is entrusted to the Bombay Village Industries Board. The Board is doing the neera and palm gur work either itself or through co-operative societies or suitable institutions of constructive social workers such as (1) Gandhi Smarak Nidhi, (2) Sarvodaya Centres and (3) Ashrams. The tapping of palm trees, drawing of neera and sale and supply of neera are regulated under licences granted by the Collector under the Bombay Neera Rules, 1951.

CHAPTER 17.

Other Social Services.

PROHIBITION AND EXCISE.

Prohibition Sub-Committee of the District Development Board.

In order to amalgamate the activities of Government at district level, Government has set up a District Development Board in each district for advising and helping Government in respect of prohibition, rural development, labour welfare, irrigation, publicity, etc. With the setting up of the District Development Board for the Kolaba district, the former District Prohibition Committee was replaced by a Prohibition sub-Committee of the District Development Board consisting of ten members. The chairman of the sub-Committee is a non-official, and the District Inspector of Prohibition and Excise, Kolaba, is its Secretary. The sub-Committee consists or six non-officials and four officials.

Taluka Prohibition Drive Committee.

With a view to making the enforcement of prohibition more effective, taluka prohibition drive committees, one each for every Taluka or Mahal in areas other than Community Project and National Extension Service areas and Community Development Blocks under the auspices of the District Development Board, Kolaba, have been formed. The Mamlatdar or Mahalkari of the respective Taluka or Mahal is the chairman of the committee. The police sub-Inspector at the taluka or mahal headquarters is the secretary of the committee. A representative of the taluka or mahal home-guards organisation is also a member of the committee. The main functions of the taluka prohibition drive committees are to collect information relating to prohibition offences and to pass it on to the police sub-Inspector in charge of the prohibition squad: to assist the police to muster good *panchas* whenever necessary: to organise programmes for prohibition drive; to study the social and economic condition of persons engaged in anti-prohibition activities and to suggest to its chairman, ameliorative measures for their families so that they may give up their illegal activities and take to alternative employment, etc., and to prepare and maintain the following lists:—

(*a*) a list of the villages involved in illicit distillation, transport, possession and sale of liquor,

(*b*) a village-wise list of persons or families involved in illicit distillation, transport, possession and sale of liquor,

(*c*) a list of persons habituated to drink,

(*d*) a list of persons or licensees doing tincture business or selling spirit, french polish, etc., in the areas for misuse as intoxicants.

Special Committees.

To carry out prohibition propaganda in the project and national extension service areas, special committees called as the sub-committees of block advisory committees have been constituted. The social education officer of the area is the secretary of such a committee. These committees have also to deal with the work relating to the enforcement of prohibition as is done by the taluka prohibition drive committees, in addition to prohibition propaganda work.

Sub-Committees.

To secure assistance from the village Panchayats in prohibition propaganda work they have been directed to form sub-committees for the purpose. These committees are to be guided in this regard

CHAPTER 17.

Other Social Services.

PROHIBITION AND EXCISE.

Sub-Committees.

by the social education officers if the villages are in Project or National Extension Service areas and by the district publicity officers and the prohibition and excise staff in other areas. Local officers such as patils and talathis have to assist and advise these sub-committees.

Sanskar Kendras.

There is one departmental *sanskar kendra* at Poladpur. There is also one subsidised *sanskar kendra* at Roha run by Roha-Ashtami Municipality, Roha.

Difficulties in the enforcement.

With the change in the aspect of the law from the old fiscal to the new social and moral objective, offences under the Prohibition Act came to be regarded as offences against society and involving moral turpitude. Prohibition offences were, therefore, made cognizable. With the introduction of total prohibition all the powers in connection with investigation, prevention, detection, prosecution, etc., in regard to prohibition offences were vested in the Police, and is now a regular duty of the police staff. The police, however, are handicapped with numerous difficulties in the enforcement of prohibition and prevention and detection of prohibition offences.

Prohibition offences.

The number of prohibition offences detected in Kolaba district during the last three years is as given below:—

1957-58	*1958-59*	*1959-60*
3,736	4,292	5,539

Degree of success achieved.

The main objective with which the prohibition policy was implemented in the State has achieved a considerable measure of success. It has resulted in the improvement in the lot of poorer people who have now taken to better and more healthy habits. Coupled with this is the policy of implementing other social and economic reforms envisaged by the Government, that is bound to give prohibition policy a remarkable success.

SOCIAL WELFARE DEPARTMENT.

SOCIAL WELFARE

AT THE MINISTERIAL LEVEL, THE DEPARTMENT OF SOCIAL WELFARE was constituted immediately on reorganisation of States, i.e., since 1st November, 1956. It, however, took shape at the Directorate level since September 15, 1957*. The Backward Class Welfare work done previously by the Backward Class Department is now done by the Backward Class Wing of the Social Welfare Department. The other wing of the Social Welfare Department is the Correctional Wing. The designation of the Directorate of Backward Class Welfare is now changed to Director of Social Welfare who is the head of the Social Welfare Department of the State. He is assisted by a Joint Director of Social Welfare who is an I. A. S. officer of senior grade who looks after the Backward Class work. The post of the Chief Inspector of Certified Schools and Institutions is redesignated as Deputy Director of Social Welfare (Correctional Wing) and this officer assists the Director of Social Welfare in matters relating to the Correctional

* *Vide* Government Resolution, Labour and Social Welfare Department, No. PCE. 2857-D, dated 23rd September, 1957.

CHAPTER 17.

Other Social Services.

SOCIAL WELFARE.

Wing. A third post of Deputy Director has also been created under the Social Welfare Department to look after the work other than Backward Class Welfare and Correctional Wing. The Backward Class Wing of the Social Welfare Department aims at ameliorating the conditions of backward classes so that they reach the standards of other privileged sections of the society as quickly as possible.

Organisation.

There are no divisional offices for the present. There is a Regional Officer in charge of Social Welfare and a Regional Officer in charge of Tribal Welfare at Nagpur, for Vidarbha region. At the district level, the department has district officers now termed as Social Welfare Officers who are of the status of second grade mamlatdars. They execute the schemes implemented by the Social Welfare Department and co-ordinate the work of backward class welfare in the district implemented by the various departments of the State.

Backward Classes

The classification of Backward Classes is made into three broad categories, *viz.*, (1) The Scheduled Castes or *Harijans*, (2) The Scheduled Tribes or *Adivasis*, and (3) The Other Backward Classes, who are neither scheduled castes nor scheduled tribes but socially, economically and educationally are as backward as the other two categories. The communities coming under the first two categories are notified by the Government of India under the orders of the President, for each of the States in the Indian Union. The communities coming under other Backward Classes were recognised by the State Government*. This class of Other Backward Classes, based previously on the basis of communities has now been abolished and a new category based on income, i.e., those having an annual income of less than Rs. 900 has been created.

It is the policy of Government to ameliorate the conditions of backward classes so as to bring them in line with other sections of the population. A number of privileges have also been granted to backward classes by the Constitution of India and special grants are also being paid every year by the Government of India, under Article 275 (i), of the Constitution of India for ameliorating the condition of backward classes. Besides normal concessions made available to backward classes from time to time, special schemes have been framed for backward classes by the State Government under the Five-Year Plans and these are being implemented vigorously.

Measures for uplift.

The disabilities of backward classes are threefold—educational, economic and social. The Government have, therefore, launched a three-pronged drive with the object of eliminating these disabilities within the shortest possible time.

Education.

Education: This is encouraged by instituting a large number of scholarships, general concessions of free studentships, grant of lump sum scholarships for purchase of books and stationery, etc., payment of examination fees, provision of hostel facilities, etc.,

*Government Resolution, Labour and Social Welfare Department, No OBC. 1759-E dated 18th May, 1959.

CHAPTER 17.

Other Social Services.

SOCIAL WELFARE. Measures for Uplift.

for backward class students studying at all stages of education—primary, secondary and collegiate. Special *Ashram* schools for Scheduled Tribes, *Sanskar Kendras* and *Balwadis* are also opened for the spread of education amongst backward classes.

Economic Rehabilitation.

Economic Rehabilitation.—This is mainly effected by (i) grant of cultivable waste lands and other facilities for rehabilitating backward classes in agriculture. (ii) establishing training centres for imparting training in hereditary crafts and providing financial help for their rehabilitation in various cottage industries, (iii) imbibing the idea of co-operative movement in their day-to-day life, providing them all facilities provided by the State under special additional concessions and safe-guards for backward classes, (iv) introducing special measures for housing of backward classes, and (v) by reserving certain percentages of vacancies for backward classes in service under State Government and local bodies and under semi-Government organisations.

Social Welfare.

The activity under this is designed to remove the stigma of untouchability in respect of scheduled castes, assimilation of scheduled tribes in the general population without destroying their hereditary traits and rehabilitation of ex-criminal tribes and nomadic and semi-nomadic tribes from among the category of other backward classes. Legislation as well as propaganda through the agency of voluntary agencies are the means used to achieve this object.

The Untouchability Offences Act, 1955, passed by the Government of India is to stop the practice of the observance of untouchability.

With the liberal assistance of the Central Government under Article 275 (1) of the Constitution of India, amounting to 50 per cent of the expenditure by State Government, various measures are undertaken by the State Government for the uplift of Scheduled Castes, Scheduled Tribes, *Vimukta Jatis* and Other Backward Classes under the Second Five-Year Plan. These measures are framed in view of the felt needs of these sections of backward classes with a view to achieving their economic uplift and settlement and removal of their social disabilities. The Second Five-Year Plan provides for a programme of backward class welfare for which a total outlay of Rs. 4.50 crores was made. Besides this, the Government of India also sponsored on cent per cent basis a special programme amounting to Rs. 3.27 crores for the welfare of backward classes in the State which include the opening of seven multipurpose projects in Scheduled Areas of the State, along with other measures for the welfare of Scheduled Castes, Scheduled Tribes and *Vimukta Jatis*

In the implementation of these Backward Class Welfare measures, advice and co-operation is also sought from the eminent social workers and voluntary organisations through the State Board for Harijans Welfare, the State Tribes Advisory Council and the District Backward Class Sub-Committees of the District Development Board in each district.

Other Social Services. SOCIAL WELFARE. Institutions. Hostels.

The following institutions have been established for the welfare of backward classes in Kolaba district.

Hostels.—There are seven hostels run by the District School Board for backward class pupils. These are situated at Nate, Murud, Nagothana, Neral, Khalapur, Khopoli, and Kalamb.

There is only one hostel run by voluntary agencies in Kolaba district, *viz.*, Shri Sant Vinoba Bhave Chhatralaya at Pali, taluka Sudhagad, district Kolaba.

Housing Societies.

Housing Societies.—There are five housing societies of backward class persons established in the district to which Government aid is given under Post-War Reconstruction Scheme. These have been established at Uran, Chowk (taluka Khalapur), Kamathewadi (taluka Karjat), Karjat (taluka Karjat), and Janjira (taluka Murud).

Other Societies.

Other Societies.—The grain depots for Adivasis run through Multipurpose Societies are at Sagaon, taluka Karjat and another at Mangaon.

There are only three forest labourers societies in the district *viz.*, Kamale Adivasi Society, taluka Alibag, Sudhagad Adivasi Society, taluka Sudhagad, and Dandguri Adivasi Society, taluka Shriwardhan.

Three *sanskar kendras* are conducted at Ramraj, Karma, and Pada in Alibag taluka with a view to provide healthy environments to backward class children and thereby develop a sense of co-operation amongst them.

Two *ashram* schools are run in the district for the benefit of scheduled tribe pupils at Waveleli, and Chive.

THE CHARITY COMMISSIONER

CHARITY COMMISSIONER. Bombay Public Trusts Act.

PRIOR TO 1950, THE RELIGIOUS AND CHARITABLE TRUSTS in the State were governed by various enactments, Central as well as Provincial, based on religion. In 1950, a composite legislation called the Bombay Public Trusts Act (XXIX of 1950) was passed, which can be made applicable to all public trusts without distinction of religion. This Act defines 'public trust' as "an express or constructive trust for either a public religious or charitable purpose or both, and includes a temple, a *math* a *wakf*, a *dharmada* or any religious or charitable endowment and a society formed either for a religious or charitable purpose or for both and registered under the Societies Registration Act (XXI of 1869)."

The State Government is empowered to apply this Act to any public trust or class of public trusts and on such application the provisions of previous Acts cease to apply to such trust or class of trusts. The Act has been made applicable to the following classes of public trusts with effect from 21st January, 1952:—

(1) *temples;*

(2) *maths;*

(3) *wakfs;*

(4) public trusts other than (1), (2) and (3) or existing solely for the benefit of any community or communities or any section or sections thereof;

CHAPTER 17.

Other Social Services.

CHARITY COMMISSIONER, Bombay Public Trusts Act.

(5) societies formed either for religious or charitable purposes or for both, registered under the Societies Registration Act, 1860;

(6) *dharmadas,* i.e., any amounts which, according to the custom or usage of any business or trade or agreement between the parties relating to any transaction, are charged to any party to the transaction or collected under whtteever name as being intended to be used for a charitable or religious purpose; and

(7) all other trusts, express or constructive for either a public religious or charitable purpose or for both.

The Act has not been made applicable to the charitable endowments vested in the Treasurer of Charitable Endowments under the provisions of the Charitable Endowments Act (VI of 1890).

A Charity Commissioner with headquarters at Bombay has been appointed to administer the Act. The first Charity Commissioner was appointed on August 14, 1950. A Deputy Charity Commissioner has been appointed for the Greater Bombay region which consists of the areas specified in Schedule A to the Greater Bombay Laws and the Bombay High Court (Declaration of Limits) Act, 1945 (Bom. XVII of 1945) and the districts of Thana and Kolaba.

Duties of Trustees.

The Act imposes a duty on the trustee of a public trust to which the Act has been applied to make an application for the registration of the trust within three months of the application of the Act or its creation, giving particulars specified in the Act, which include (*a*) the approximate value of moveable and immoveable property owned by the trust, (*b*) the gross average annual income of the trust property, and (*c*) the amount of the average annual expenditure of the trust. No registration is, however, necessary in the case of *dharmadas* which are governed by special provisions of the Act in certain respects. Trusts registered under any of the previous Acts are deemed to be registered under this Act.

The following statement furnishes statistics relating to the public trusts from Kolaba district registered in the Public Trusts Registration Officer, Greater Bombay Region, Bombay, till 30th June. 1959-

PUBLIC TRUSTS IN KOLABA DISTRICT.
Property, Income and Expenditure.

Section	Total No. of trusts registered	Value of Property		Gross average annual income	Average annual expenditure
		Moveable	Immoveable		
'A' (Trusts for the benefit of Hindus)	576	6,13,297	16,08,721	1,49,419	88,178
'B' (Trusts for the benefit of Muslims)	204	1,93,196	16,12,805	79,709	39,884
'D' (Trusts for the benefit of other communities).	10	14,577	94,762	12,626	9,215
'F' (Trusts not for the benefit of any particular community).	67	3,24,872	5,65,138	1,51,946	55,558
'G' (Trusts registered under the Societies Registration Act, 1860).	13	87,008	4,35,252	1,79,604	62,045

A registration fee ranging from Rs. 3 to Rs. 25 is levied depending on the value of the property of the public trust. An annual contribution at the rate of 2 per cent of the gross annual income is also recovered which is credited to the Public Trusts Administration Fund created under the Act. The contribution does not form part of the general revenues of the State. Public trusts exclusively for the purpose of advancement and propagation of secular education or medical relief and public trusts having a gross annual income of Rs. 300 or less are exempted from the payment of contribution. Government have also remitted contribution which becomes payable by the public trusts having a gross annual income of Rs. 1,000 or less with effect from (*a*) the 1st day of April, 1959, in case of public trusts whose accounts are balanced every year on 31st March and (*b*) in other cases, such later date on which the accounts of such public trusts are balanced under the provisions of the Bombay Public Trusts Act, 1950. The contribution is levied on the net annual profits in the case of public trusts conducting a business or trade.

Every trustee has to keep regular accounts of the trust which have to be audited annually by Chartered Accountants or persons authorised under the Act. A Chartered Accountant can audit accounts of any public trust but the persons authorised under the Act are permitted to audit accounts only of public trusts having a gross annual income of Rs. 1,000 or less. The auditor has to submit a report to the Deputy or Assistant Charity Commissioner of his region on a number of points such as whether accounts are maintained according to law and regularly, whether an inventory has been maintained of the moveables of the public trust, whether any property or funds of the trust have been applied on an object or purpose not authorised by the trust, whether the funds of the trust have been invested or immoveable property alienated contrary to the provisions of the Act, etc.

The public trusts having a gross annual income of Rs. 300 or less have, however, been exempted from the provisions of audit from the 1st April, 1959. Similarly the public trusts having gross annual income of above Rs. 300 but below Rs. 500 have also been exempted from the provisions of audit on condition that the trustees should prepare and furnish to the Deputy or Assistant Charity Commissioner of the region concerned a full and true statement of income and expenditure in the forms of Schedules IX-A-B of the Bombay Public Trusts Rules, 1951, duly signed and verified by all the trustees.

If on a consideration of the report of the auditor, or of an officer authorised under Section 37 of the Act, the accounts and explanation, if any, furnished by the trust or any other person concerned, the Deputy or Assistant Charity Commissioner is satisfied that the trustee or any other person has been guilty of gross negligence, breach of trust or misapplication or misconduct resulting in a loss to the trust, he has to report to the Charity Commissioner who, after due inquiry, determines the loss, if any, caused to the trust and surcharges the amount on the person found responsible for it. No sale, mortgage, exchange or gift of any

CHAPTER 17.
Other Social Services.
CHARITY COMMISSIONER.
Duties of Trustees.

immoveable property and no lease for a period exceeding ten years in the case of agricultural land and three years in the case of non agricultural land or building belonging to a public trust is valid without the previous sanction of the Charity Commissioner. The trustee of a public trust is bound to invest the surplus funds of the trust in public securities or first mortgage of immoveable property on certain conditions. For making an investment in any other form, the permission of the Charity Commissioner must be obtained.

Application of funds by *cy pres*

If the original object of a public trust fails wholly or partially, if there is income or balance not likely to be utilised, or in the case of a public trust, other than a trust for religious purpose, if it is not in the public interest expedient, practicable, desirable, necessary or proper to carry out. wholly or partially, the original intention of the author of the public trust or the object for which the public trust was created, an application can be made to the District Court or City Civil Court, Bombay, as the case may be, for application *cy pres* of the property, or income of the public trust or any of its portion.

Suits for Reliefs.

If there is a breach of trust or a declaration is necessary that a particular property is the property of a public trust, or a direction is required to recover the possession of such property, or a direction is required for the administration of any public trust, two or more persons, having an interest in the trust or the Charity Commissioner, can file a suit in the District Court or City Civil Court, Bombay, as the case may be, to obtain reliefs mentioned in the Act. If the Charity Commissioner refuses consent, an appeal lies to the Bombay Revenue Tribunal constituted under the Bombay Revenue Tribunal Act (XII of 1939). The Charity Commissioner can also file such a suit on his own motion

Charity Commissioner as Trustee.

The Charity Commissioner may. with his consent be appointed as a trustee of a public trust by a Court or by the author of a trust, provided his appointment is made as a Sole Trustee. The Court is, however, not empowered to appoint the Charity Commissioner as a trustee of a religious public trust. In cases when the Charity Commissioner is appointed as a trustee, he may levy administrative charges on these trusts as prescribed in the rules framed under the Act.

Inquiries by Assessors.

Inquiries regarding the registration of a public trust or regarding the loss caused to a public trust or public trusts registered under the previous Acts. in consequence of the Act or conduct of a trustee or any other person, have to be conducted with the aid of assessors not less than three and not more than five in number. The assessors have to be selected, as far as possible, from the religious denomination of the public trust to which the inquiry relates. The presence of assessors can, however, be dispensed with in inquiries where there is no contest. A list of assessors has to be prepared and published in the *Official Gazette* every three years. District-wise lists of assessors have already been prepared and published in the Government Gazette.

CHAPTER 17.

Other Social Services.

CHARITY COMMISSIONER.

Charity Commissioner and Charitable Endowments.

The Charity Commissioner is deemed to be and to have always been the Treasurer of Charitable Endowments for the State appointed under the provisions of the Charitable Endowments Act, 1890.

Punishment.

Contraventions of the Act amount to offences and are punishable with maximum fines ranging from Rs. 500 to Rs. 1,000 depending on the nature of contravention. The Charity Commissioner is the sole authority for launching prosecutions in the case of such contraventions.

ADMINISTRATION OF MANAGED ESTATES

MANAGED ESTATES.

ON MANY OCCASIONS GOVERNMENT TAKES OVER THE ADMINISTRATION OF ESTATES OF MINORS, lunatics and persons incapable of managing their own property. There are two pieces of legislation in operation in Kolaba district which govern such administration. One is a State Act *viz.*, the Bombay Court of Wards Act (I of 1905) and the other a Union Act, *viz.*, the Guardians and Wards Act (VIII of 1890). The idea of Government administering the estates of minors and lunatics is to secure proper care and management of the estates concerned. In the case of persons incapable of managing their own property assumption of superintendence of the estates is undertaken only when the estate is encumbered with debts or is mismanaged or when there is no one capable of taking proper care of it, and Government is of opinion that it is expedient in the public interest to preserve the property of the person for the benefit of his family and the property is of such value that economical management by the Government agency is practicable.

Court of Wards Act.

Under the Bombay Court of Wards Act, the Collector of Kolaba is the Court of Wards for the limits of his district. The State Government has, however, powers to appoint, in lieu of the Collector, either a special officer or a board consisting of two or more officers to be the Court of Wards. Delegation of the powers of the Court of Wards to the Collector, Assistant or Deputy Collector is provided for. The Court of Wards is empowered, with the previous sanction of the State Government, to assume the superintendence of the property of any landholder or any pension-holder who is "disqualified to manage his own property." Those who are deemed to be disqualified are— (*a*) minors; (*b*) females declared by the District Court to be unfit to manage their own property; (*c*) persons declared by the District Court to be incapable of managing or unfit to manage their own property and (*d*) persons adjudged by a competent Civil Court to be of unsound mind and incapable of managing their affairs. The Court of Wards cannot, however, assume superintendence of the property of any minor for the management of whose property a guardian has been appointed by will or other instrument or under Section 7 (i) of the Guardians and Wards Act.

In the Kolaba district the Collector of Kolaba as the Court of Wards has appointed "Manager" to superintend the estates taken over under the Court of Wards Act. The "Manager" acts directly under the orders of the Collector. Only one estate is

CHAPTER 17. Other Social Services. MANAGED ESTATES. Court of Wards Act.

under management. In 1958-59 the following was the financial position of the estate:—

	Rs. nP.
Total recurring income	14,404·70
Net income	3,200·45
Total recurring expenditure	2,771·48
Total cost of management	563·80

Guardians and Wards Act.

The Union Act. i.e., the Guardians and Wards Act, 1890, applies to the estates of minors in as much as the same provisions as those of the Bombay Court of Wards Act. Under the Union Act, the District Court appoints a guardian who may be an officer of the court, a relative of the ward or the Collector. In this behalf, the Personal Assistant to the Collector is authorised to exercise the powers of the Collector. In 1958-59, nine estates were under management. The following was the financial position of the estates:—

	Rs. nP.
Total recurring income	46,442·62
Net income	5,084·15
Total recurring expenditure	5,311·04
Total cost of management	3,239·10

When management of private estates is assumed, the cost of management is made recoverable from the estates.

CHAPTER 18—PUBLIC LIFE AND VOLUNTARY SOCIAL SERVICE ORGANISATIONS

CHAPTER 18.

Public Life and Voluntary Social Service Organisations.

PUBLIC LIFE.

IN WHAT FOLLOWS AN ATTEMPT IS MADE to give the picture of Public Life and Voluntary Social Service Organisations in the district.

Perhaps because of its proximity to Poona and Bombay, the Kolaba district has been a considerably politically conscious district, though backward in most other respects. In the area now covered by the district three politically different dynasties, the Maratha, the Sidi and the Angres flourished and their conflicts kept even the ordinary people always on the alert.

With the fall of Raygad, which Shivaji had made his capital and later with the consolidation of British rule in the area, a new era was inaugurated. It took long for the people to get reconciled to British rule. But once they were convinced that there was no escape from it, the necessary adjustments began. One indication of it may be that among the first four young Indians to pass the Civil Service examination in England was a Brahman from this district called Shripad Babaji Thakur, the other three being Surendranath Banerjee, Romesh Chander Dutt and Behari Lal Gupta.

During the great famine of 1896-97, this district was the scene of the visits of Bal Gangadhar Tilak, and his lieutenants to educate people in the campaign of refusing to pay land revenue dues, if they were unable to pay them, because of total failure of crops. The struggle was lawfully and constitutionally conducted and resulted in due concessions from Government. The late Mr. R. L. Gharat of Avas pleaded for years for a fair deal to the peasantry under the Land Revenue Code with the patronage of the Bombay Presidency Association.

The Indian National Congress had considerable following in the district not only during the Gandhian era, but even before. Annual sessions of the Kolaba District Political Conference were held to ventilate people's grievances and formulate demands for many years before the organisation of the Conference was transformed into the Kolaba District Congress Committee under the Gandhian dispensation.

During the Satyagraha movements also the district distinguished itself, the Chirner firing episode being part of the 1930-32 Forest Satyagraha movement. A strong peasants' movement also prevailed for years in Alibag and Pen, the demand of the cultivating tenants being 'fair rent to the landowners'.

The district is now well fed by the daily press from Poona and Bombay but it has its local journals also. The *Kolaba Samachar* of Pen has a standing of over 40 years, but from the same press (Sudhakar Press) a weekly journal called the *Sudhakar* had also a

CHAPTER 18.

Public Life and Voluntary Social Service Organisations.

PUBLIC LIFE.

career of many decades before it fell a victim to the Press Act of 1910. These two and the *Rashtratej* from Alibag support the Nationalist movement, while the *Krishival* has been devoting itself prominently to airing the view-point of the tenants, cultivators and workers. The *Nirdhara* is another recently started weekly journal from Alibag professing to represent official Congress policy. The *Adarsha* is a monthly periodical from Alibag aiming at the edification of students, workers and peasants.

Dr. B. R. Ambedkar had a considerable following in the district and under his leadership, the movement to secure entry of the depressed class people to the Chavdar tank situated before a Hindu temple became a sensation at Mahad, in 1927. A copy of the *Manusmriti* was ceremoniously consigned to flames as protest against caste Hindu obscurantism, in connection with this movement.

Among the celebrities of the district, now no more, may be mentioned S. M. Paranjpe, C. V. Vaidya, G. C. Bhate, R. N. Mandlik, G. G. Tipnis and among the living Acharya Vinoba Bhave, Shri C. D. Deshmukh and Mahamahopadhyaya D. V. Potdar and the well-known sculptor Shri V. P. Karmarkar. Govind Vitthal Kunte *alias* Bhau Mahajan who co-operated with the pioneer Marathi journalist and author Balshastri Jambhekar in starting the first Marathi journal the *Darpan* and the first Marathi monthly journal the *Dig Darshan* and published on his own responsibility the *Prabhakar* (a weekly) from October 24, 1941 for a number of years, hailed from Pen in this District. Later he settled down in Nagpur. The famous 100 letters (*shatapatre*) by Gopalrav Hari Deshmukh *alias Lokahitavadi* were originally published in the *Prabhakar*.

The district is represented by nine members in the Maharashtra Legislative Assembly and one in Lok Sabha. Five of them were elected on the Congress and four on the Maharashtra Samiti tickets. The Lok Sabha representative is a congressman. At present the Indian National Congress and the Workers and Peasants Party are the important political parties. The Hindu Sabha maintains a feeble organisation.

VOLUNTARY ORGANISATIONS.

There are a number of voluntary institutions meeting the social needs of the people in a variety of ways. They not only complement and supplement governmental efforts in many a field, but also cover fields of ameliorative services which even today Government may not be able to cover. These institutions have played an important part in the educational, social and cultural development of the district. Many of them were pioneers in particular spheres of social service and educational activity and on account of their constant and commendable service have won Government recognition, assistance and guidance.

Moreover, the existence of a large number of voluntary social service organisations in a district gives a richness to its institutional life which mere governmental action can never impart. Government too have increasingly recognised this aspect and have encouraged and utilised the agency of these institutions for the greater effectiveness of their own efforts. Thus State and voluntary organisations have been playing a mutually helpful part in the

VOLUNTARY ORGANISATIONS.

development of the district. Education, medical aid, uplift of women, encouragement to literature, etc., have been among the subjects to which attention is paid by selfless and patriotic workers.

The Mahatma Gandhi Granthalaya and Vachanalaya of Pen established orignally by a private individual in 1862 and turned into a 'Sarvajanik Vachanalaya and Granthalaya' in 1865 marked the beginning of voluntary organisations to serve a social purpose. This was followed by several institutions serving the social needs of the community in a variety of ways.

The primary responsibility for bringing about moral and material advancement of society lies mainly on its Government. But Government effort is also largely supplemented by the efforts of social institutions and public-spirited individuals. The urge to organise a voluntary association to serve a social purpose comes naturally to many persons. In Kolaba district such persons seem to have come forward to give a concrete shape to this urge for long. The purpose of this chapter is to give a brief account of such institutions as have attained a fair degree of stability and importance and are doing useful social service.

Trusts and Societies.

A study of the Directory of public trusts and societies in the district is a valuable aid to assess voluntary popular effort for social weal. Most of the temples of Hindus are such trusts which number 338. Similar Muslim trusts are 142 while the tiny Bene Israel Community has 5 such trusts. Cosmopolitan trusts are 43 and eight societies mainly carry on educational work. The total valuation of the properties of such trusts and societies has been made officially at over 47 lakhs, income from which is estimated at 5 lakhs and expenditure at one lakh and a quarter. These figures are based on the information available till 1935 and so is not up to date, but appreciable variation may not be expected.

Abhinava Jnyan Mandir.

The Abhinava Jnyan Mandir was established at Karjat on June 6, 1935. The Mandir had 51 members in 1958-59.

The Mandir conducts a high school at Karjat which was attended by 456 pupils in 1958-59. The school conducts classes for Hindi and Sanskrit examinations also.

The Mandir's work is managed by a Governing Body and a Managing Body. The Governing Body consists of five members. The Managing Body consists of eleven members including the Chairman, the Secretary, the Treasurer and eight members. These are *ex-officio* members of the Governing Body with the addition of two more members from the Managing Body.

In 1958-59 it had an income of Rs. 48,516 while the expenditure came to Rs. 48,669. The Society had assets worth about Rs. 50,000. The school run by the Society got Government grant of Rs. 16,884.

Shikshan Prasarak Mandal.

The Alibag Taluka Shikshan Prasarak Mandal, Alibag, was established in November, 1937 and was registered with the Government in 1941. The institution was established with the object of eradicating illiteracy. In 1958-59 there were 60 members of the Mandal. The members elected a small executive committee to look after the administration of the Mandal.

CHAPTER 18.

Public Life and Voluntary Social Service Organisations.

VOLUNTARY ORGANISATIONS.

Shikshan Prasarak Mandal.

At present the Mandal runs 29 Voluntary Schools of which four are in *Adivasi* (Aborigines) localities. Of these, 14 schools are situated in their owned premises. The Mandal has also formed a co-operative credit society for the teachers in Voluntary Schools run by the Mandal. It also conducts a 'Refreshers Course' for the teachers. It conducts a library for the teachers, participates in the training camp of social workers run by Government and also seeks to provide medical facilities for the rural populace. The Mandal also aims at uplift of women and Harijans. The schools conducted by the Mandal were attended by 1,125 pupils of whom 825 were boys and 300 girls, in 1954.

The income of the Mandal during 1958-59 was Rs. 25,000 and expenditure amounted to the same. The Government aid forms the main source of income which was Rs. 15,000.

Congress Bhavan Trust.

This trust has been created at Alibag to held public causes particularly pertaining to Sarvodaya and the Congress ideology. It is managed by three trustees and has assets worth Rs. 30,000 in the shape of a building and a freehold land. The building has been rented out to the Posts and Telegraphs Department. The trust has an annual income of Rs 750 and an expenditure of Rs. 400.

Anjuman Islam, Janjira-Murud.

This institution was established in 1907 to provide for the religious, educational, social and cultural needs of the Muslims. Its assets exceed Rs. one lakh. Its annual income during 1959 was Rs. 15,903.75 and expenditure Rs. 19,953. The income was derived by way of donations from the public and its 2,000 members. Government gave a grant of Rs. 8,000 for its Agricultural High School at Murud. It has hostel buildings at Murud and Mhasla

Dr Babasaheb Ambedkar College.

This College was established in June 1961 as a memorial to the late Dr. B. R. Ambedkar by the efforts of 'Dr. Ambedkar Mahad Memorial Committee' which collected donations and raised funds to give the college its own building worth about a lakh and a half rupees.

The College is affiliated to the University of Poona and conducts studies in Arts, Science and Commerce courses. In the first year the College had only the Pre-Degree Classes in Arts, Science and Commerce. Every year the next higher class will be added so that in due course this College will develop into a full-fledged degree College.

The significance of establishing a College at Mahad in memory of Dr. Ambedkar lies in the fact that Mahad occupies an important place in the public career of Dr. Ambedkar. It was here, that in March of 1927 he launched the Satyagraha at Chavdar Tank to establish the right of the so-called 'Untouchables' to have access to public watering places. It was also at Mahad that in December 1927 the first conference of the Scheduled Castes was convened. In his speech at the conference Dr. Ambedkar said

that the object of his movement was to recognise Hindu Society on the basis of Liberty, Equality and Fraternity. These events at Mahad were, in a sense, the beginning of Dr. Ambedkar's career as a leader and social reformer.

CHAPTER 18.

Public Life and Voluntary Social Service Organisations.

VOLUNTARY ORGANISATIONS.

Dr. Babasaheb Ambedkar College.

The number of students on the rolls of the College in the first year was 60, of whom 15 were girls, five belonged to the Scheduled Castes, five were Muslims and the rest, other Hindus. In the second year (1962) there were 192 students of whom 41 were girls.

The students themselves are encouraged to conduct and participate in extra-curricular activities, both academic and non-academic. There is a Students' Union of which every student is a member and there are several Associations like the Literary and Cultural Association, Science Association, Social Sciences Association, Trips and Excursions Association, etc., where scope is given for inculcating in the students a spirit of initiative, co-operation and responsibility. Besides, there is a Planning Forum which encourages the students to study the various aspects of the Five-Year Plans. and conduct surveys.

A Students' Aid Fund has been founded with a view to giving aid to needy students. Contributions are paid into the fund by students, members of the staff and others.

The College has a Gymkhana Department for Indoor and Outdoor sports and has also been allotted an N. C. C. Rifles Company.

A scheme of personal guidance is also in operation. The object of this is to establish closer contact between teachers and students.

The library contains about 6,000 volumes on a variety of subjects of special and general interest.

Shri Dhutpapeshwar Ayurved Vidyalaya.

Shri Dhutpapeshwar Ayurved Vidyalaya Samiti was established at Panvel on March 9, 1940 to encourage research and spread of indigenous system of medicine, to extend medical help and to provide relief to the needy.

In keeping with its objectives, the Samiti has taken over the management of Shri Dhutpapeshwar Ayurvedic Rugnalaya which is situated in the building owned by the Dhutpapeshwar Ayurved Trust, Panvel, who charges a nominal rent. In the out-door patients department, the patients are treated by Ayurvedic system of medicine. The average daily attendance is 70. The in-door patients department provides medical treatment for about 400 patients per year. On an average 250 operations a year are performed in the hospital. The hospital has 'X' Ray equipment and advantage of this facility is taken by persons living in the regions west of Thana, east of Khandala and Kolaba district in particular. The hospital is found to be of particular use to those involved in automobile accidents on Bombay-Poona National Highway where the incidence of accidents is pretty high.

For the conduct of day-to-day administration of the Samiti, there is a council of five members consisting of the President, the Vice-President, the Treasurer, the Secretary and one ordinary member

CHAPTER 18. — Public Life and Voluntary Social Service Organisations. VOLUNTARY ORGANISATIONS. Janata Shikshan Mandal.

The J. S. M. College, Alibag, started in June, 1961 provides instruction in the faculties of Arts, Science and Commerce. It has supplied a long-felt need of the people of Kolaba by providing a facility for higher education at the district place. The College has been organised by the Janata Shikshan Mandal, Alibag, a body formed by prominent social workers from Alibag. The College has been affiliated to the University of Poona and provided instruction for Pre-Degree Classes during 1961-62 and for F. Y. B. A., F. Y. B. Sc., and F. Y. B Com. classes during 1962-63. It will be developed to a full degree status by 1964-65.

Students from all the parts of Kolaba district sought admission in the College, their number in the first year being 201 and 248 in the second.

The College has provided a cheap subsidised hostel for the students. The charges towards rent, services, lighting etc., are fixed at Rs. 90 for the whole year while boarding charges are Rs. 25 per month. This has meant a deficit to the tune of about Rs. 10 per month per student and the Janata Shikshan Mandal has borne this deficit with a view to enabling middle and poorer sections of the people to prosecute their studies beyond secondary school certificate examination stage. This appears to be the first attempt at subsidised hostel facility in the field of higher education open to all the students.

During the first year of the College 48 boys and 11 girls were admitted in the hostels and in the second year 90 boys and 30 girls were admitted.

In addition to the usual lectures, practicals, periodical tests, etc., laid down by the University, the College has organised an intensive tutorial system to help students to bridge the gulf between the school and the college standards.

Students are also divided in small batches of 20 each and are given general guidance about all their problems by Professors in charge of such groups.

The College has also organised various co-curricular and extra-curricular activities and organised Associations and Institutions to give opportunities to its students for developing their personalities and qualities of leadership. It takes out a College Miscellany once a year. It has organised a Students' Aid Fund and Book Bank to help needy students.

Hindustan Vyayam Mandal.

The Hindustan Vyayam Mandal was established at Matheran in 1939 with a view to propagating physical training among youths. In 1959-60 it had a membership of 20. It had assets and property worth Rs. 8,041.

Hiraji Hormusji Baria Dharmaday Trust Fund.

The Hiraji Hormusji Baria Dharmaday Trust Fund was established at Poyanad in Alibag taluka on February 10, 1928, for effecting repairs to *dharmashalas*, temples, wells etc. The number of its members was five in 1957-58. In the same year it had an income of Rs. 653.48 and it had spent Rs. 485.74. It had assets worth Rs. 43,339.53.

CHAPTER 18.

Public Life and Voluntary Social Service Organisations.

VOLUNTARY ORGANISATIONS.

Janjira-Murud General Library.

The Janjira-Murud General Library was founded in 1882. In 1957-58 there were 87 members of the library. A managing committee of eleven members including the Chairman, the Vice-Chairman, two Treasurers, the Secretary and six ordinary members looks after its affairs with the aid of a paid staff. A representative of the Janjira-Murud Municipality is one of the members of the Committee.

In 1957-58 the income of the library was Rs. 1,235 while the expenditure was Rs. 1,191. The library received grants of Rs. 360 from the Janjira-Murud Municipality and Rs. 450 from the Government.

The library is situated in its own building constructed at a cost of Rs. 7,000.

Karsondas Mulji Library.

The Karsondas Mulji Library was established at Matheran on July 20, 1901. It was established with a view to making reading facilities available to the general public. It conducts a free reading room. In 1959-60, it had a membership of 30. It is situated in its owned premises.

In 1959-60, it had assets worth Rs. 16,498.75. During the same year the income of the library was Rs. 2,305.36 while the expenditure came to Rs. 1,595.06. It received grant-in-aid of Rs. 499 from the Government and Rs. 1,000 from the municipality.

Kolaba Maternity and Infant Welfare Association.

The Kolaba Maternity and Infant Welfare Association was established at Alibag on September 24, 1924. It was established with a view to promoting maternity and child welfare in Kolaba district by providing medical aid and assistance to mothers and children and by providing aid, assistance and advice to expectant mothers, to mothers in child-birth and to mothers and others in charge of infants by conducting maternity hospitals, etc. A managing committee consisting of a President, a Vice-President, a Secretary, Treasurer and a Joint Secretary looks after the affairs of the association. The managing committee also includes a representative each, deputed by institutions which give financial assistance to the Association to the tune of Rs. 500 or more a year. There were 24 members on the register of the institution in 1957-58.

The Association runs a 25-bed maternity hospital at Alibag. In 1957-58, 336 delivery cases were treated in the hospital. The average daily attendance in 1957-58 came to 15. During 1957-58, the annual income of the hospital was Rs. 17,000 while expenditure came to Rs. 20,000. The hospital has a reserve fund of Rs. 1,07,700. During 1957-58 it received grants of Rs. 2,800 from the Government, Rs. 500 from the District Local Board and Rs. 1,000 from the Alibag Municipality.

The hospital has also an ambulance car.

CHAPTER 18.

Public Life and Voluntary Social Service Organisations.

VOLUNTARY ORGANISATIONS.

Kolaba Red Cross Society.

The Kolaba branch of the All India Red Cross Society has been functioning in the district at Alibag for over 30 years. It is managed by a committee of eight persons, whose Chairman is the Collector of the district and Vice-Chairman, the Civil Surgeon of the district. Both of them are *ex-officio* members and six others along with them constitute the committee. One of them acts as Secretary. Its assets are worth Rs. 13,000, annual income varying between Rs. 1,000 and Rs. 3,000 and expenditure within the limits of its income. The Bombay Red Cross donates Rs. 200 per year to its branch in Kolaba district. It provides hospitals in the district with cots, stretchers, dunlopillows, medicines and powedered milk.

Konkan Education Society.

The Konkan Education Society was started at Mahad in 1918. It was established with the object of advancing primary, secondary, higher, commercial and technical education and to diffuse knowledge among people of the area and to train personnel for village industries such as hand-made paper, match-boxes, leather, soap and others that can be suitably managed and conducted on a commercial basis.

The Society conducts secondary schools at Mahad, Roha, Panvel, Revdanda and Alibag. The Mahad school of the Society conducts classes which impart training in hand made paper industry. It had also started an agricultural section in its school at Roha but it was closed as the Society could not fulfil the conditions laid down by the Government for starting such argicultural schools. The economic position of the Society is far from satisfactory. The management of the Society is in the hands of a council consisting of 16 members including the Chairman, the Vice-Chairman and Secretary, the President and the Vice President of the Society and the trustees.

Kotwalwadi Trust.

The Kotwalwadi Trust was founded at Narel in April, 1947, and was registered in 1950. It aims at economic, social and educational uplift of the *Adivasis* (Aborigines) and other depressed classes. In 1958-59 five trustees managed the trust. It had assets worth Rs. 40,000.

In 1958-59 the income of the trust amounted to Rs. 18,322 while the expenditure came to Rs. 19,174. It receives aid from the Gandhi Memorial Trust.

Kushtharoga Nivaran Samiti.

The Kushtharoga Nivaran Samiti was established at Panvel on March 5, 1952, with a view to eradicating leprosy from the district, and helping victims of that disease.

The Samiti has started a free clinic where 226 persons were treated in 1955-56. The Samiti arranges for the medical examination of the diseased at the Ackworth Leprosy Home, Wadala, Bombay, and they are treated as per the suggestions made by the Home.

In 1958 it had an income of Rs. 15,362 while the expenditure was Rs. 3,361. Private contributions amounted to Rs. 1,200.

CHAPTER 18.

Public Life and Voluntary Social Service Organisations.
VOLUNTARY ORGANISATIONS.
Shri Lakshmikant Sarvajanik Vachanalaya.

Shri Lakshmikant Sarvajanik Vachanalaya was established at Karjat on October 24, 1919, with a view to inculcating the habit of reading among the general public and making facilities thereof available. The library had 150 members in 1959-60. In 1958-59, the library had books worth Rs. 2,240.

In 1958-59 the library had assets worth Rs. 3,600. During the same year, the income of the library came to Rs. 2,687 while the expenditure came to Rs. 2,187. The library got a grant-in-aid of Rs. 1,000 from the Government, Rs. 100 from the Village Panchayat and Rs. 150 from the Community Development Project Administration.

The library celebrated its Silver Jubilee in 1944.

Mahatma Gandhi Granthalaya and Vachanalaya.

The Mahatma Gandhi Granthalaya and Vachanalaya, originally started at Pen by a private person in 1862, was turned into a "Sarvajanik Vachanalaya and Granthalaya" in 1865, and subsequently on October 2, 1948, was renamed as Mahatma Gandhi Granthalaya and Vachanalaya. In 1954 it was shifted to its own building constructed at a cost of about Rs. 17,500. At present there are about 5,998 books in the library. The latter also keeps a number of 'dailies', weeklies, English and Marathi magazines for the readers. There is a special section for children.

The Mahatma Gandhi Granthalaya and Vachanalaya was established for providing reading facilities to the public and inculcating the habit of reading among the general public.

In 1958-59 the Library had assets worth Rs. 42,023. Its annual income and expenditure during 1961-62 came to Rs. 3,418 and Rs. 4,255, respectively. The library received grants of Rs. 1,436.37 including Rs. 1,000 from the State Government, Rs. 250 from the Pen Municipality, Rs. 50 from the Pen Urban Co-operative Bank and Rs. 113 from others.

The library is managed by a Committee of five persons including the Chairman, the Vice-Chairman, two Secretaries and the Librarian.

Nhava Charitable Institutions.

The Marine College and Seamen's Orphanage at Nhava Island (Bombay Harbour) is a remarkable example of voluntary social service that is being rendered to all the communities on the Island and to the outlying districts for the past 50 years, apart from the extensive agricultural development done on the Island in the past. All benefits from these charitable institutions have always been given free of charge to the people of Nhava as well as people from outside irrespective of caste, creed or religion.

A Trust was created of the properties situated in Bombay City and outside by the founder, Sir Muhammad Yusuf, which yields an income of about half a lakh of rupees every year. After reclaiming all the areas in the boggy lands of the Island, a colony was built for housing several charitable institutions at a cost of nearly Rs. 40

lakhs. Roads were built, electricity was provided, tanks and wells were constructed and an extensive area was developed for a garden towards beautifying the place. Thousands of trees of different varieties were planted. Water supply by pipes and drainage was provided, breeding places for malaria and other pests were cleared and other outlying places on the Island were brought under control by organising anti-malaria squads.

The following institutions were established:—

1. *Marine College.*—This institution is the first and only one of its kind in India which imparts nautical and technical education free of charge. Books, stationery, ceremonial and working uniforms are supplied to the trainees free of cost and even their examination fees are borne from the Trust funds. During the last 50 years nearly 2,000 students have benefited from the training received in the Nautical and Technical sections of this College and most of them passed out the examinations held by the former Bombay Government and now the Government of Maharashtra.

2. *Seamen's Orphanage.*—This Orphanage also is the only one of its type in India and is conducted as an allied institution attached to the Marine College where boys from the seamen community are given preference. At present there are 60 inmates.

3. *Fatima Banu Charitable Hospital for men, women and children with a dispensary.*—This hospital has arrangement for six beds in the male ward and six beds in the female and children wards. A free dispensary is also run along with the hospital where the daily average number of out-door patients is 40. A visiting physician from Panvel attends to the Hospital periodically and a resident experienced compounder, who works also as hospital assistant with subordinate staff in permanent service looks after the patients. Serious cases are brought to Bombay City by the motor boats provided by the Institution and such patients are helped to obtain admission in City hospitals.

4. *Fatima Banu Sanatorium.*—There are five bungalows built within a spacious compound on the seaside near Nhava Pier for the benefit of the people from low-income groups. One bungalow is reserved for vegetarians. The occupants of the bungalow have to pay a small amount of deposit for their stay.

5. *Picnic Bungalow.*—A picnic bungalow known as 'Dak Bungalow' is maintained for the public on a hillock near the Pier. A small charge is levied on the picnickers for keeping the place clean and tidy. Preference is given to educational and social organisations and an application is to be made to the Trust Office for permission to occupy the Bungalow.

CHAPTER 18.

Public Life and Voluntary Social Service Organisations.

VOLUNTARY ORGANISATIONS.

6. *Nhava Pier.*—The Nhava Pier is also maintained by the Trust for the benefit of the public. There is also a small shed known as "Dharmashala" near the Pier for passing visitors. Expenses incurred for maintaining the Dharmashala, Dak Bungalow and the roads leading to the Pier are borne by the Trust.

Nhava Charitable Instiutions.

7. *Other Charities.*—A limited number of widows from the City and old and disabled people living in the Nhava Island who are not being cared for by their relations or who have nobody to support them, are given monthly allowances out of the Trust Charity funds to relieve them from destitution and beggary.

Panjarapol Gorakshan Sanstha.

The Panjarapol was established at Panvel on January 18, 1908, with the object of breeding quality cattle and supplying pure milk. The number of members of the institution in 1959 was 39.

In 1957-58 there were 95 animals in the institution. It is situated in its owned premises. The institution owns 13 buildings of which eleven are at Panvel and two at Tamsai in Panvel taluka. It owns a grazing ground of 177 acres for its cattle at Tamsai.

In 1957-58 the income of the institution was Rs. 26,000 while the expenditure was much more than the income.

The institution got a token grant of Rs. 100 from the Government and some help from local merchants.

Panvel Maternity and Infant Welfare League.

This institution was started on December 10, 1924, at Panvel. It was started with the object of providing home service by trained midwives; conducting classes in midwifery, first-aid, home-nursing and home hygiene for women; conducting a campaign of mass education in the elementary principles of maternal and baby care and starting a maternity home and an out-door dispensary for women and infants.

The maternity hospital of this institution is situated in its owned premises. The hospital is provided with the services of a gynaecologist among other staff. The hospital has assets worth Rs. 2,85,000 including the building and equipment. In 1958 the total income of the hospital was Rs. 10,907 while the expenditure came to Rs. 10,985. The number of delivery cases per year is about 200. So far it has received a grant of Rs. 4,800 from the Social Welfare Board. It also receives a monthly grant of Rs. 150 from the Panvel Municipality.

The affairs of the institution are looked after by a Managing Committee of fifteen members including the Chairman and an Honorary Secretary.

Pen Education Society.

Established in 1910 with the object of running a high school, the society celebrated its golden jubilee in 1960. The society owns buildings valued at one lakh and has plans under consideration of starting a separate girls' high school. The society's activity is confined to the limits of Pen town. It is administered by a Board

elected every three years by donors. Any person can become a donor by paying a donation of at least Rs. 25. Many residents of the town, past students of the high school, called the Private High School, Pen and others interested, have become donors. In 1960, there were 617 students on the school register of whom 448 were boys and 169 girls.

Pen Taluka Maternity Hospital and Infant Welfare Centre.

The Pen Taluka Maternity Hospital and Infant Welfare Centre was established at Pen on September 13, 1936, to treat pre-natal, post-natal and delivery cases. The institution had 80 members on its roll in 1959. The management of the Institution is looked after by a managing committee of 12 persons elected from amongst the members of the Institution.

In 1959 the assets of the institution were worth Rs. 17,830: the income was Rs. 6,000 and the expenditure Rs. 7,000.

In 1958 the hospital was equipped with 21 beds. In 1957-58, 212 delivery cases were treated in the hospital, 41 outside the hospital by the hospital staff and 61 operations were performed. The institution also conducts a training centre in midwifery.

The Maternity Hospital gets annual grants from the Pen Municipality, the Kolaba District Local Board, the State Government and the Central Social Welfare Board.

Poladpur Leprosy Home.

Leprosy Home and Hospital, Poladpur: The North and South Konkan Road breaks off at Poladpur and ascends the Mahabaleshwar range. Till 1893 a number of lepers gathered at the point for begging as this road was always thronged with bullock-carts carrying provisions and produce, salt, rice, coconuts, dried fish, pottery etc., to the hinterland. It was one Mr. Haripant Govind Kelkar, a convert to Christianity and a schoolmaster in a Mission School who took compassion on these victims of leprosy. He had no financial resources for the uplift of these socially downcast people. He therefore decided to collect contributions from the people and from the money thus raised he built half a dozen low bamboo and leaf huts with straw thatching near the place of their begging and looked after their needs. The Rev. W. E. Wilkie Brown, a young missionary, passing through Poladpur in 1895 was delighted to see this benevolent work and informed the Mission to Lepers, London, of this praiseworthy venture. It agreed to stand the cost of more permanent buildings and to make a grant for its maintenance. And so a site was secured near-by and a beginning made towards the realisation of the objective. Soon the number began to increase and within the Home lonely, unbefriended men and women found new life. That is how the Poladpur Leprosy Home lying on the Bombay-Mahabaleshwar Road came into existence. It was at the beginning of the 20th century that the patients built their own simple, little Church building and in 1912 a more permanent structure was erected. The doctor's house (in 1952), the cottage

Poladpur Leprosy Home.

for the staff and the inmates and the new hospital building (in 1959) were built in brick by the patients themselves. They were inspired by Dr. Victor Das who with his wife had come to the hospital in 1947 and has worked since then like a true missionary. The new church building, a permanent structure was constructed in 1955. The church building is 'L' shaped with a clock-tower. The tower serves as a water storage from which the water pumped from a well by the side of the river Savitri is taken and supplied at various points in the Home. The hospital building has a good operation theatre, stores, examination rooms, airy wards and doctor's and nurses' rooms. The hospital is staffed by a doctor, a nurse, a compounder and a laboratory assistant. The hospital had in 1960, 186 inmates including 107 males, 66 females and 13 children. Minor operations are undertaken in the hospital while for major operation patients are taken to Wai and Poona. The hospital receives an annual Government grant of Rs. 10 per patient which comes to about Rs. 20,000 per year. The Mission to Lepers pays about Rs. 40,000 per year by way of grant.

Samaj Seva Sangh.

The Samaj Seva Sangh was established at Pali in Sudhagad taluka in 1921 with a view to helping persons afflicted by calamities such as floods, fire, epidemics, etc., and needing relief.

In 1950, the Sangh received aid of Rs. 100 from the Social Service League, Bombay, for persons affected in the fires that broke out at Kumbharghar, Siddheshwar and Ghotavde. In 1951 the Sangh made a donation of Rs. 25 to a maternity home at Pali. The Sangh also arranged to distribute books worth Rs. 25. In 1955, the Sangh helped the victims of fire at Padghavali. It has given rent-free accommodation to a montessori school. It also placed at the disposal of the Sarvajanik Vachanalaya at Pali a rent-free room.

In 1956, the income of the Sangh was Rs. 2,225 while the expenditure came to Rs. 2,204. The Sangh had assets worth Rs. 10,000. It is housed in its owned building.

Sarvajanik Vachanalaya.

The Sarvajanik Vachanalaya was established at Alibag in 1917. In 1958-59, it had on its register 400 members. The general management is in the hands of a Managing Committee consisting of eleven members. The Curator of Libraries of the State Government is the *ex-officio* member of the Managing Committee.

In 1957-58, the library had a stock of 13,992 books in different languages and on various subjects. It also subscribes for many English and Marathi newspapers and periodicals. The library had assets worth Rs. 25,000.

In 1958-59, the library had an income of Rs. 7,400 and an expenditure of Rs. 7,100. During the same year it received a grant of Rs. 5,011 from the Government and Rs. 1,000 from the Alibag municipality.

CHAPTER 18. — Public Life and Voluntary Social Service Organisations. VOLUNTARY ORGANISATIONS.

The library is situated in a building donated by Dongre Brothers. The management is entrusted to a separate Board of Trustees. The library arranges lectures on different topics.

Sarvodaya Nikshepa Vasatigriha.

The Sarvodaya Nikshepa Vasatigriha was established at Alibag on January 30, 1950, with the object of using the trust funds towards the propagation of the ideal of a Sarvodaya Society. In 1952, it had assets worth Rs. 10,352. Its income during the year was Rs. 630 while the expenditure came to Rs. 245.

The trust is created out of a self-acquired property worth Rs. 5,000.

At present the fund is utilised for giving help to the blind and to the local montessori school.

Karva Sutika Griha.

Shrimati Jamnabai Ramnarayan Seth Karva Sutika Griha was established at Mahad on October 5, 1937, to treat ante-natal, post-natal and delivery cases. Since 1939, it is housed in its own building. It is managed by an executive committee of eight persons since 1959. In that year the total income of the institution was Rs. 9,284.36 and expenditure Rs. 8,305.94.

Sudhagad Education Society.

The Sudhagad Education Society was established at Pali on October 26, 1941, with a view to providing cheap educational facilities up to S. S. C. level. The number of its members in 1958 was 58. The administration of the society is in the charge of a Council and a Managing Board. The Council consists of 21 members composed of the Secretary elected by the General Body, three representatives of Patrons and Donors and 17 representatives of subscribers, that is the persons who donate to the society Rs. 12 or more per year. The Managing Board is elected by the Council It consists of 12 members composed of the Chairman who is the President or the Vice-President of the Council and who is a permanent resident of the place, the Secretary who is the Secretary of the Council and nine members elected from amongst the members of the Council. The Head Master of the school is an *ex-officio* member of the Managing Board.

The Society runs Ganesh Balkrishna Vader High School housed in its own premises at Pali. This school provides facilities to those appearing for the elementary and intermediate examinations in drawing held by the Government. It also conducts a class for the spread of Hindi.

In 1958 the income of the Society was Rs. 26,346 while the expenditure during the same year was Rs. 22,242. It gets a yearly grant of Rs. 500 from the Pali Gram Panchayat. It also gets a yearly Government grant of Rs. 8,500.

CHAPTER 19—PLACES OF INTEREST*

Akṣī (Alibāg taluka; 18°35′N, 72°50′E; p. 1,743; RS. Bombay, 28 m.) three miles south of Alībāg, is one of the chief garden or *bāgāyat* villages in the Alībāg taluka. The lands of Akṣi, Nāgāṅv, and Revdaṇḍā or Ceūl form the belt of gardens and palm groves which stretch about seven miles along the coast, south of Alībāg. From these gardens large quantities of vegetables, especially of *dudhyābhopaḷā* (Cucurbita lagenària), *bheṇḍi* (Hibiscus esculentus), *govārīcā śeṅgā* (Dolichos faboeformis), mangoes, lemons, pineapples, plantains, and betel-leaves go to Bombay in the fair season. They are taken to Bombay by traders and bought from them by the Bombay merchants. From the Alībāg-Ceūl road the Akṣī houses are nearly hidden by thick palm-and mango groves and luxuriant underwood. On the south side of the Sakhar creek is an old reservoir with a maximum depth of fourteen feet, an area of about three acres, and a supply of water that lasts throughout the year. Akṣī has two temples, one of Kalika Devī and the other of Someśvar Mahādev. About twenty-five paces from the Devī's temple, on the road, is an inscribed stone 4′3″ long by 1′ broad. Above are the sun and moon followed by the ass-curse; then comes a roughly cut writing of nine lines in the Devanāgarī character, and, below the writing, a second representation of the sun and the moon. About ten feet to the left of the Someśvar temple is an inscribed stone, 5′5″ long by 1′3″ broad. Above are the sun and moon followed by fifteen lines of writing in the Devanāgarī character and below the writing is the ass-curse. The stone inscriptions are supposed to belong to the days of Śilāhāra dynasty.

CHAPTER 19. Places. AKSHI.

Alibāg (Alibāg taluka: 18°39′N; 72°57′E; p. 8,181; RS. Bombay, 26 m.) the headquarters of the Kolābā district and the chief town of the Alibāg taluka has an area of 0.7 square miles.

ALIBAG.

The town lies on the coast, nineteen miles south of Bombay, at the mouth of a tidal creek, locally known as the Sākhar creek, from the village of Sākhar on its southern bank. On the east side of the town is a salt marsh, covered with water at high tides, which is gradually being reclaimed, and, on the west between the town and the sea, though reduced considerably to-day is a belt of cocoa palms which formerly extended along the coast both to the north and south for many miles. The view of Alibāg, as it is approached from the sea, is exceedingly picturesque. In the

*The Accounts of Forts in this chapter contributed by Mr. E. H. Moscardi, C. S., was for the first edition and a number of additions and corrections in other places were also made for the same by Mr. W. F. Sinclair, C. S., Mr. T. S Hamilton, C. S. and Mr. H. K. Kennedy. The accounts have been thoroughly revised for this edition.

foreground is the sea-fort of Kolābā, with its temples, ruined palaces, and trees: beyond is the long line of palms broken only by groups of still higher casuarinas. The town itself is almost hidden save some huts in the Kolīs' quarter which border on the creek. In the distance are the hills which run like a backbone down the Alibāg taluka. Prominent among those immediately behind the town are Rāmadharaṇ with its conical peak, and the fort of Sagargad with its curious outlying pinnacle of rock. Facing the temple from Revas-Alibāg Road to the right of Rāmdharan is the wooded hill of Kaṇkeśvar, with a long spur stretching far to the north, and to the right of Sāgargaḍ are the forest clad hills of Belośi and Mahān reaching as far as the eye can reach to the south. To the south east over the Nāgāṅv and Revdanda palms, rise the low bare Caūl hill, with a row of Buddhist caves on the south face, and a shrine of Dattātraya crowning their south east peak. At the end of the long row of palms, on the coast may be distinguished the mouth of the Rohā creek or Kundlika river, the ruins of Revdaṇda on one side of the Habsān and Roha hills. About two miles out at sea, to the south-west of the Kolaba Fort, a round tower about sixty feet high, marks the Ceul Khadya a dangerous reef covered at high water, on which among other vessels, have been wrecked the Peninsular and Oriental Company's steam-ship 'Jeddo' and the English Ship 'Di Vernon'.

There are number of newly built two-storeyed houses with tiled roofs in Alibag. The roads are well kept and clean and the main thoroughfares are lighted. The town is partially supplied with drinking water from a lake named Veśvi, at a distance of about a mile and a half to the north-east on the road to Dharamtar. On the north-west side of the town, at the end of the shady road which leads to the jail and Government offices, is an open grass plot where the official residence for the Collector was built in 1833. In front is the sea and behind is an oval pond formed by the quarrying of stone for the buildings in the neighbourhood. On the east side of the pond is the Hirakoṭ, now used as a jail and a treasury, a row of buildings for Government offices, and the police lines. The Hirakoṭ, or Diamond Fort, is built of massive undressed blocks of trap, some of them about four feet by three. It is entered on the south side by a steep flight of steps replaced afterwards by masonry. At the top of the steps, on the right hand side of the doorway, is an image of Māruti with a spirit or demon under his foot. Immediately inside, in the gateway, are the guard rooms and over there is a building of a later date. The walls, which are about thirty feet high, the curtain wall being six feet high and four feet broad, enclose a space of about fifty yards square. The cells for the prisoners are built along the north and east walls. In the south-west corner is an old well with a flight of steep steps.

Climate.

The Alibag coast is open to the strong sea breeze, which blows during most of the year and makes the climate more pleasant than in the inland parts of the district. In the town the passage

of the breeze is checked by the palms and underwood. But the sea face, where are the jail, the police lines, Inspection bungalow, is much open and more healthy.

Harbour.

The mouth of the Sākhar creek is much blocked by shifting sand banks, and, during the past years, the old channel, close under the south-east wall of the Kolābā fort, has gradually silted. The river is always difficult for navigation, and during strong north-west or south-west winds becomes exceedingly dangerous, even for small craft. The creek is nearly dry at low tide, and even at high tide is navigable only by vessels of about six tons (25 *khaṇḍis*). Small craft of five to seven tons (20-28 *khaṇḍis*) at high tide pass about four miles further to Akṣī.

Trade.

Large quantities of rice, vegetables, fishes, etc., are sent to Peṇ, Revdaṇḍā and Panvel, from where they are transported to Bombay.

Water-Supply.

Alibāg is supplied with well-water. It is salty and hard. There are a number of wells in the town. The large number of wells is due to the fact that water is found in the sandy soil within a few feet of the surface. Though well suited for palm-trees this water is not good to drink. There is an old sweetwater well near the present civil hospital. Formerly, the well-to-do brought water from wells about two miles east of Alibāg, in the village of Vaḍgāṅv under the range. But the poor suffered from the badness of the water and guinea-worm was very common.

At about a mile and a half from Alibāg, the tank of Veśvī built by putting a masonry dam across the bed of the stream supplies water to Alibāg. However, the bulk of the population still depends on the well-water.

The dam across the river Khanḍaḷā is nearly 100 feet long, and at its highest $3\frac{1}{2}$ feet. It is built in the rocky bed of the river of rubble in Portland cement, thus forming a step in the river over which the stream flows easily. At the south end, protected from the stream by a curtain wall, is a two-feet iron sluice lifted by a screw winch; from this sluice the water escapes into a hollow channel, which continuing for a third of a mile, empties into the northern end or head of the lake. It has been found easy to fill the lake in forty-eight hours. The earthen walls of the two reservoirs are respectively six and ten feet high, with the usual three-and-half to one on the water side, and two to four on the outer side. They are built of a very sticky earth which is found on the spot; a puddle wall runs through their centre, which has been carried down into solid ground throughout the whole length. Banks and puddle wall rise together in layers of six inches. Both the inside and outside slopes and the crowns of the banks are cased with a layer of $1\frac{1}{2}$ feet of the best *murum* on broken trap, carefully beaten and consolidated. The old banks to the south and east have been raised in the same way, and they have also had a trench cut through their entire lengths deep into solid ground, which has been filled with puddle carefully worked in as above. All the inner slopes of the dams are pitched with rough stone laid edgeways and driven into the face of the

CHAPTER 19. — Places. ALIBAG. Water-Supply.

banks with heavy rammers, the interstices being filled with chips driven well home that the banks may be protected from waste or wear. The crowns of all the dams are covered with a well consolidated layer of road metal. The building of a mason waste weir was found unnecessary, as at a favourable height there is a natural overflow which can carry off all surplus water. The outlet is through a heavy dam of rubble in cement, built at the east end of the lake, carried on each side into the banks. A deep channel has been dug from the bed of the lake to this dam, and for several feet before the channel reaches the dam, the sides are built in wind walls with rubble smoothly coated with cement. Two iron pipes, one of twelve-inch and the other of nine-inch, are bedded at the foot of the masonry dam. From the twelve-inch pipe on the outer side of the dam a twelve-inch stoneware pipe, joined in cement, is carried twelve feet underground to a hollow a hundred and fifty feet distant. This is the waste or sludge pipe through which, if necessary, the lake can be run dry. The inner mouth of the pipe is fitted with a plug which can be lifted at pleasure, and during heavy rain scour the bottom of the lake. The nine-inch iron pipe is the feed or outlet pipe. It has one mouth at the lowest point from which delivery in Alibāg is possible, and another mouth five feet above, so that water can be drawn off either seven or twelve feet below the highest level of the lake or ten feet below. Through this pipe the water passes into a filter-chamber with eight compartments, filled with fresh sand and charcoal, the water passing over one dividing wall under another, and so on, till it reaches the last or outlet compartment, when it escapes through a nine-inch masonry pipe whose mouth is guarded by a strainer of metal gauze.

The supply of water is regulated by a simple beam fixed over the outlet pipe with two wheels or blocks. Over the blocks a light chain supports, on the inside of the lake a weighted plug, and on the outside, that is in the filter-chamber, a large copper float which rests on the surface of the water. As the level in the filter-chamber rises the float rises and the weighted plug drops into the outlet: as the level in the filter-chamber falls the float falls and lifts the plug. At the head of the filter-chamber a white marble tablet has been let into the masonry with an inscription in English and in Marathi.

Where the road crosses the salt swamp at the entrance to the town, arrangements are made to shut off the water from the town with a sluice, and by opening a valve above it to scour the main from end to end. At the junction of the three streets the nine-inch main ceases, and four-inch pipes branch from it down the three leading streets; these pipes change to three-inch and finally to two-inch pipes. At points chosen by the towns people are eighteen stone reservoirs, each holding one thousand gallons, fitted with self-acting ballcocks to keep the water in the reservoirs above level and prevent overflow. The reservoirs are from two and a half to four feet deep, built of dressed blocks of trap brought from the Kolābā fort, and lined inside with cement. The

level of the bottom of each reservoir is above the level of the nearest roadside drains, and an opening is left filled with a plug, so that each reservoir can at any time be thoroughly cleaned. Round each reservoir[1] is a stone pavement three feet wide.

History.

Alibāg, that is Ali's Garden, is said to be called after Ali, a rich Musalman who lived about 300 years ago and dug many wells and gardens in and near Alibāg. Ten or eleven of Ali's wells remain. The two best known are the Pimpal well near the large banyan tree close to the mamlatdar's office where also is Ali's tomb and the Gaṇapatī well in front of Gaṇapatī's temple. The site of the present town is said to have formerly been covered by the sea. According to local tradition the old settlement was at Rāmnāth, quarter of a mile to the north of Hirākoṭ. At Rāmnāth was the palace of Kānhoji Āṅgre the foundations of which could be seen even now. There is also the temple of Kaḷambikā, the family goddess of the Āṅgres. Ali's garden was converted into the present town towards the close of the seventeenth century, when Āṅgres made it their headquarters. In 1771 Raghuji Āṅgre was living on the island fort of Kolābā while his palace, treasury, stables, and gardens were on the mainland, in Alibāg. It became the headquarters of the Kolābā agency in 1840. Between 1840 and 1850 the town was improved and its appearance completely changed by the new roads.

The gardens of Alībāg, which yield coconuts and some fine varieties of graft mangoes, are among the best in the district, and the value of the produce is increased by the ease with which it can be transported to Bombay.

Besides the district and sub-divisional establishments, the chief Government institutions are the District Judge's Court, the Customs House, the Civil Hospital, the Post Office, the Government primary school, and the jail. There are also a girls' school established by the municipality, a library, and two private vernacular schools.

Proximity to the big industrial centres like Bombay and Poona has acted adversely on the progress of the press and development of local newspapers. A number of newspapers from these two cities inform people over-night regarding developments in the country and abroad.

However, two weeklies named *'Rāṣṭratej'* from Alibag and *'Navakṛṣīval'* from Poyanāḍ specialise in giving the news of the district for the past quarter of the century. Recently, one more weekly named *'Nirdhāra'* has been started, *'Ādarśa'* the only Magazine of Kolābā district is published from here once a month.

Objects.
Temples.

There are five chief Hindu temples, dedicated to Mahādev, Viṭhobā, Viṣṇu, Māruti, and Rām. Temples in this historical town generally are very old and date back to the times of the Peśavās or even earlier.

[1] The cost of the works was Rs. 34,000 of which Rs. 20,000 were contributed by one Bhau Saheb Dhundiraj Vinayak Bivalkar of Alibag.

CHAPTER 19.
Places.
ALIBAG.
Objects.

There are two mosques nearly two hundred years old and a synagogue more than 100 years old. On the sea shore adjoining the maternity hospital is an inspection bungalow which provides accommodation to Government officers and travellers. There are Muslim and Mandvi Mohallas. There is also a rest-house which was formerly known as traveller's bungalow. The Musalman and Christian burial grounds and the Hindu burning ground are removed from the town to the north-west.

Observatory.

Quite close to the sea, to the north-west corner of the town, and divided into two adjacent buildings, is the observatory.

The most important data in Geophysics maintained here pertaining to past 115 years elevates its position to the few of its kind in the world. The system of its observation and experiments is closely connected with the field of magnetism. Hence the building is so designed as not to get affected by the external disturbances both radiographic and electrical. The basic data in Geophysics collected here, is being extensively used by the scientists all over the world. Furnished with the most modern equipment and apparatus, it transmits intimation of the magnetic storms to come, which obstruct Radio and telecommunication waves. From time to time the observatory publishes data incorporating its findings. It has a large demand from scientists all over the world.

Hirakot.

One of the large buildings in Alibāg is the Hirākoṭ or Diamond Fort built of massive blocks of black trap, to the north-west of the town within a hundred yards of the beach. It is said to have been built by Kanhoji Āṅgre in 1720. In 1740 the great Peśava Bālājī Bajirav, then a youth of about twenty, who had come to help Manāji Āṅgre against his half-brother Sambhāji, distinguished himself by an attack on a party of people stationed under the Hirakot. He drove them into Sambhāji's camp, killed twenty-five to thirty men, and took prisoner Sambhājī's half-brother[1]. In 1793, after Raghuji's death, Jayasiṅg who was imprisoned by Anandibai, the infant Āṅgre's mother, escaped, and collecting some followers besieged Hirakoṭ. Ānandībāī led an army against the besiegers, and in a bloody and hard-fought battle defeated Jayasiṅg with heavy loss. After Ānandībāī's death Jayasiṅg marched to Alibāg and took Hirākoṭ. Hearing that the Peśava had promised to help Manaji, Jayasiṅg applied for help to Bāburav, Śinde's commander-in-chief, who was his relation. Baburav agreed to help but, when he reached Alibāg, he picked a quarrel with Jayasiṅg and took Hirākoṭ by treachery. Jayasiṅg's eldest son escaped to Bombay, and, in 1807, collecting a force of 2,000 men under command of one Bacājī Śeṭ, a Revdaṇḍā goldsmith, captured Hirakot. Hirakoṭ remained in the Āṅgre's hands till in 1840 with the rest of the Kolābā State, it passed to the British Government.

Kolaba Fort.

To the south-west of Alibāg, about a furlong from the shore, is the low fortified fort of Kolābā. It is mentioned as one of

[1] Grant Duff's Marathas, Vol. I, 411.

Shivāji's forts[1]. But it did not rise to consequence till early in the eighteenth century, it became the stronghold of the great Marāthā admiral Kānhojī Āṅgre. It is a low rocky island, 850 to 900 feet from north to south, and, at the broadest, about 350 feet from east to west. The fortifications broken at places consist of an isolated outwork to the north and the main fort enclosed by a wall from twenty to twenty-five feet high and about 700 paces in circuit, with two gates, a main gate in the north-east and a small gate in the south, and out of seventeen only three towers have remained. Above the line of the walls appear the spire of Gaṇapatī and Māruti temples and few scattered coco palms. Beginning from the north, the outwork, which is known as Sarjakoṭ is in a state of ruin, which was built after the main fort to protect the inner fort from the artillery of Hirākoṭ. Like the rest of the fortifications it is built of big blocks of trap, about three feet by two, put together without mortar. The outer height of the walls is about twenty-five feet. Inside, a flight of thirteen steps, about thirteen and a half feet high, leads to a parapet twenty paces broad surrounded by a curtain wall four feet high and four feet three inches thick. The enclosed space is about twenty-six yards by twenty-eight. About sixty-five yards to the north-west, are the ruins of a raised platform, which was said to be about 110 paces long, eleven feet high and fourteen paces broad used for stabling horses and storing grass. To the south a line of big rough stones, forming a causeway, about five feet high, thirteen and a half feet broad and ninety paces long leads to the Māṇik Cavdā, a tower about thirty-one feet in diameter and seven and a half feet high. Beyond the Māṇik tower is another causeway, about forty-three paces long, twenty-four feet broad and seven high at the north end. Then comes the outer defence of the main fort well built with the same great black stones The outer height of the wall is about seventeen feet. Inside, the parapet is about six feet high and curtain wall about four feet six inches more. It is strengthened by a central and corner towers. This north outwork encloses a space about ninety paces east and west by about sixty north and south.

At north-east corner of the main fort the chief gateway known as the Great Gate or *Mahā Darvajā* with a pointed arch and two flanking towers is completely dilapidated. The north wall of the main fort has a central tower entered from the north by a sloping pavement. As in other parts, except repairs, the masonry is of big black stones put together without cement. The outer height of the wall is about twenty-eight feet, of which four are curtained, and the breadth is about seventeen feet. From the top of the slope is a view of the inside of the fort, which is about 800 feet long by 300 broad, full of temples, ruins, and trees. In the north-west corner of the wall, on the parapet, are a sentry-box and two old guns, which, during the stormy months (June-September), used to be fired as signals if a vessel was seen dangerously near shore. The west of sea face is about twenty feet high with a curtain wall of four feet more. In the west face at the corners were five towers.

[1] Hamilton's New Account, I, 243.

CHAPTER 19.

Places.
ALIBAG.
Objects.
Kolaba Fort.

A short distance south of the life-boat sentry-box fifteen steps lead to the interior of the fort. At the north-east corner is the double door-way of the Main Gate or *Mahā Darvājā*. The outer door-way has a peaked arch and a teak door armed with iron spikes. Inside of the outer door is a three-cornered space, fifteen yards broad, with a wall across the inside in which is a flat gate way, in the north wall, is a square room or *talghar* with four domes supported by round stone pillars. The way-in is so choked up with earth and sand at present that one can hardly go ten feet. According to one account in front of this room were two store-houses one for rice, the other for butter, oil, molasses, sugar, and wheat. On the right, close to the inner gate, is Padmāvatī's shrine, a ruined tiled shed with a small figure of a woman (1'4" × 1'10"). To the south in a roofless enclosure, is a rough figure of Gulbāī or Mahiṣāsurī (3'8" × 2'2"), the buffalo-slayer, a buffalo lying in front. Gulbāī is represented with one head and four hands. Her upper left hand holds a discus and her lower left grasps the buffalo's tongue; her lower right smites the buffalo with a trident and her upper right twists its tail. The small tiled house on the left is the shrine of Bhavānī and the house of an Āgrī one of the ministrants who is in charge of the fort temples. In Bhavānī's shrine are a bust of Bhavānī and images of Vetāḷ and Gaṇapatī. The ruined line of buildings on the right, beyond Gulbāī shrine, are stables in part of which fighting rams or *edkas*, antelopes and birds were kept. A bare and uneven plinth on the left denotes existence of some structures there in the past. The first or more northerly is known as the Nānī Sāheb's. It is said to be called after Lakṣmībai, or Nānī Sāheb, the widow of the great Kanhojī Āngre (1690-1729*). Next comes the chief palace of the Āngre's, roofless and ruined. Many of the stones were taken to build the Alibāg waterworks in 1875. It was known as the Big Palace, *Thorla Vaḍā* and is said to have had five storeys, and to have been built by the younger Raghujī Āṅgre in 1816. To the east of the palace were store-houses and other buildings. In the palace enclosure is a small step well. To the south of the palace, entered by a brick gate-way, is a cement lined stone reservoir about 115 feet by 105. In Āṅgre's time only one potful a day of this water is said to have been allowed to each person. In a niche in the reservoir are images of heavenly damsels or *apsarās*. Over-looking the reservoir there was said to be a small dwelling and near it five houses belonging to Āṅgre's officers, the minister or *divāṇ*, the head revenue officer or *daftardār*, the secretary or *citṇis*, the registrar or *phadṇis*, and the treasurer or *potnīs*. On the right, nearly opposite the reservoir, in a walled enclosure, is the chief temple. It is known as the Gaṇapatī Pañcāyatan, because it contains the five images of Gaṇapatī, Sāmb or Mahādev, Viṣṇu, Sūrya, and Devī. It was built by the elder Raghujī (1759-1793). It is in Musalmān style with open tracery windows and measures sixty-four feet by twenty and forty-five high. The image of Gaṇapatī, which is finely carved in alabaster, is eighteen inches high and has two stone foot marks or *pādukās*, in front.

*Sardesai.—New History of the Marathas, Vol. II.

Next to Gaṇapatī's temple is a temple of Mahādev and to the north a shrine of Mārutī. To the south of the enclosure of Gaṇapatī's temple, on the right are the ruins of a temple of Kanhobā. Further south on either side, are ruined guard-rooms, and, beyond the guard-rooms, is the Yaśavant Gate with a peaked arch and side recesses. Outside is the shrine of Yaśavandarī, the guardian of the gate, a white stone marked with red. South of the fort wall, the open raised space, about eighty paces by thirty eight, is said to have been a ship dock. In addition to the buildings mentioned above, there was the *sadar* or court where the chief held his office, a small palace built by Yesaji Angre, and a building known as the *karkunmandalivada* for the use of court officers and clerks when they went on duty to the fort.

Except two temple ministrants or *guravs* and their families, no one lives on the island. A yearly fair, attended by few people, is held on the full moon of *Caitra* (April-May).

History: The first mention that has been traced of Kolābā Fort, is as one of the forts which were chosen by Śivājī for defence about the middle of the seventeenth century, when the whole of the Koṅkaṇ, south of Kalyāṇ came into his hands. In 1662 Śivājī rebuilt and strengthened Kolābā and made the harbour one of his chief naval stations. He gave the command of his fleet to *Daryā Sāgar* and Māynāk Bhaṇḍārī under whom Kolābā soon became a naval centre. To put a stop to the ravages of the Marāṭhā fleet, the Portuguese sent an Ambassador to Śivājī who promised to refrain molesting their coasts and shipping, if he was supplied with guns and war stores. To this the Portuguese agreed, and, as might be expected, the demand for stores was frequently renewed. [1]

In 1690, Kānhojī Āṅgre was appointed second in command of Rajārām's fleet, and in 1698 succeeded to the command on the death of the admiral, Sidojī Gujar. Kānhojī Āṅgre soon showed himself a most daring and enterprising leader. Vessels of all nations were attacked, repeated descents were made along the coast, and few defenceless towns from Bombay to Travancore escaped visit. As was in the time of Śivājī, Kolābā continued the principal rendezvous of the Maratha fleet. In 1713, under the treaty with Peśavā Bāḷājī Viśvanāth, Kolābā with several other forts, was given to Āṅgre.[2] In 1722 the English in Bombay incensed at Āṅgre's piracies and effrontery, joined the Portuguese in an expedition against Kolābā. A Portuguese land force and three English ships of the line under Commodore Mathews co-operated; but this attempt failed owing to the cowardice of the Portuguese.[3] About this time Kolābā is described by Hamilton as a fort built on rock, a little away from the main land and at high water an island.[4] Kānhojī died on July 4, 1729.[5]

---

[1] Grant Duff's Marathas, Vol. I, 158. In 1673 Khafi Khan mentions 'Kolaba and Gandiri' newly built forts of Shivaji. Elliot and Dowson, VII, 290, 355.

[2] Grant Duff's Marathas, Vol. I, 327.

[3] Grant Duff's Marathas, Vol. I, 385.

[4] Hamilton's New Account, I, 243.

[5] Dhabu, Kolabkar Angre Sarkhel, 48.

CHAPTER 19. Places. ALIBAG. Objects. *Kolaba Fort.*

Of the two legitimate sons who succeeded, the elder Sekhojī remained at Kolābā. Sekhojī died in 1733 after his father, and his younger brother Sambhājī, keeping the eldest of his three half-brothers with him at Gheria in Ratnāgirī, appointed the other two, Yesaji and Mānājī to the charge of Kolābā. Yesajī the elder brother had civil control, while Mānājī commanded the army and navy. Before long Mānājī quarrelled with his family, and, with the help of the Portuguese to whom he promised land near Revdaṇḍā, escaladed Kolābā and carried it sword in hand.

He confined Yesājī first at Poyanāḍ and then at Alibāg.[1] As soon as the Portuguese retired, Sambhājī attacked Kolābā, but with the help of the Peśavā Bājirāv, Mānājī forced Sambhājī to raise the siege.[2] In 1737, as Mānājī had failed to give them districts he had promised, the Portuguese joined Sambhājī against him. Mānājī turned to the Peśavā, who agreed to help him on condition of his paying a yearly sum of Rs. 7,000, and presenting the Rājā of Sātārā with European and Chinese articles, worth about Rs. 3,000.[3]

With the Peśava's help Mānājī succeeded in repelling the Portuguese attack. Three years later, in 1740, Sambhājī, taking advantage of the absence of a large body of the Peśavā's troops nearabout laid siege to Kolābā and cut off the garrison's supply of fresh water. Mānājī applied to Bālājī Bājirāv, the Peśavā's son then on his first active service, who sent 500 men to support the garrison and, under orders from Cimājī Appā, repaired to Kolābā in person and applied for help to the Governor of Bombay.

Bālājī, or Nānā Saheb, as he was called, reached Kolābā on the fifth day's march, and distinguished himself by attacking party stationed under the protection of Hirākoṭ and driving them into Sambhājī's camp, killing twenty-five or thirty men and taking prisoner Tuḷājī, the half-brother of Sambhājī. Meanwhile the English, who reached Kolābā before Nānā Sāheb, forced Sambhājī's fleet to run to Suvarṇadurg and compelled him to move his camp from the sea side, to throw up an entrenchment to protect his people, and finally to retire to Suvarṇadurg.

No further steps were taken, as Mānājī, finding that the Peśavā's officers were scheming to take Kolābā patched up a truce with Sambhāji, and the designs of the Peśavā's officers were stopped by the news of Bājirāv's death. Shortly after, in 1747, the Sidi of Jañjira sent a strong force against Kolābā, but with the Peśavā's help the Musalmans were completely defeated between Thaḷ and Nagaon a few miles north of Alibāg. On Manājī's death in 1758 he was succeeded by Raghujī the first Āṅgre of that name, the eldest of Mānājī's ten illegitimate sons. Mr. Forbes, who visited Kolābā in 1771, found Raghujī living in the island fort of Kolābā.

[1] From Alibag Yesaji escaped to the Peshwa, who decided that he had no claim to Kolaba, and on his engaging not again to break the peace, settled ten *khandis* of grain and Rs. 400 a month as allowance on him and sent him to Revdanda. Bom. Gov. Rec. Dept. 1840, 1107-21.

[2] Grant Duff, Vol. I, 386.

[3] Grant Duff, Vol. I, 395.

ALIBAG.

Objects.

Kolaba Fort.

though his palace, treasury, stables, and gardens were on the mainland in Alibag[1]. Raghujī paid the Peśavā a yearly tribute of Rs. 2,00,000 and held his lands on military tenure. Alibāg at the time was pleasant and well cultivated. In 1775 Alibāg is mentioned as Cole Arbor.[2] In 1776 the pretender of Sadāśhivrāv Bhāū, after his defeat by Śinde's troops, instead of landing at Bombay as intended, repaired to Kolābā. On his arrival he was seized and confined by Raghujī Āṅgre, to whom the then Bombay Government made unsuccessful application for his release. From Alibāg Āṅgre sent him to Poonā, where he was trampled to death by an elephant.[3] Raghujī died in 1793. In the family quarrels which followed his death, Ānandībāī the mother of the infant Āṅgre gathered a band of troops, besieged the Kolābā fort, imprisoned Jayasiṅg, and executed his chief advisers. After four months Jayasiṅg escaped, and, collecting some followers, besieged Hirākoṭ in Alibāg. Ānandībāī led an army against the besiegers, and in a bloody and hard-fought battle defeated Jayasiṅg with much loss. After Ānandībāī's death Jayasiṅg marched on Alibāg and took Hirākoṭ. Hearing that the Peśavā had promised to help Mānājī, Jayasiṅg applied for aid to Bāburāv, Śinde's commander-in-chief who was his relation. Bāburāv agreed to help, but soon after reaching Alibāg, he picked a quarrel with Jayasiṅg and took Hirākoṭ by treachery. Jayasiṅg's eldest son escaped to Bombay, and, in 1807, collecting a force of 2,000 men, placed it under the command of one Bacājī Śeṭ, a goldsmith of Revdaṇḍā, who succeeded in taking Hirākoṭ. But Bāburāv, with the help of the Peśavā and the English and by bribing Bacājī's officers, captured him and his leading supporters. In 1817 order was established under the British. No further mention of Kolābā occurs till it lapsed to the British in 1840, on the death of Kānhojī II without legitimate heirs.

Population.

The population of the town according to the census of 1951 was 8,181. Of this, the agricultural classes numbered 645 and the non-agricultural 7,536. Of the latter, 1,345 persons derived their principal means of livelihood from production other than cultivation; 918 persons from commerce; 648 persons from transport and 4,625 persons from other services and miscellaneous sources.

Municipality.

Alibāg town has an area of 0.7 square mile where municipality was established in the year 1864. It is now governed under the Bombay District Municipal Act, III of 1901. The municipal council comprises 15 members. One seat each is reserved for women and the Scheduled Castes. The municipal affairs are looked after by various committees, *viz.*, (1) Managing Committee, (2) Sanitary Committee, (3) Roads Committee, (4) Market Committee, (5) Schools Committee, and (6) Octroi Committee. The municipal organisation comprises the following departments:—

(1) General Administration Department,
(2) Sanitary Department,
(3) Public Works Department, and
(4) Lamp Lighters Department.

[1] Oriental Memoirs, I, 224.
[2] Parson's Travels, 244.
[3] Grant Duff's Marathas, Vol. II, 62.

CHAPTER 19.

Places.
ALIBAG.
Municipality.

The following schedule shows the item-wise income of the Alibāg municipality during the year 1958-59:—

		Rs. nP.
A—		
(1) Octroi	..	32,140 05
(2) Toll tax	..	3,739 31
(3) Tax on houses	..	40,865 41
(4) Conservancy	..	5,815 01
(5) General Sanitary cess	..	7,609 00
(6) Tax on animals and vehicles	..	1,043 00
(7) Tax on professions and trades	..	37 77
Total	..	91,249 55
B—		
Realisations under special Acts	..	599 74
C—		
Revenue derived from Municipal property and powers.		831 63
D—		
Grants and contributions	..	11,022 47
E—		
Miscellaneous	..	560 50
Total Income	..	1,04,263 89

The following schedule shows the item-wise expenditure of Alibāg municipality during 1958 59:—

		Rs. nP.
A—General Administration and collection charges	..	12,284 61
B—Public safety	..	11,010 30
C—Public Health and Convenience	..	25,929 85
D—Public Instruction	..	14,796 25
E—Contributions	..	334 15
F—Miscellaneous	..	23,156 15
Total Expenses	..	87,511 31

The Veśvī Tank, one and a half miles away from the town forms the source of water-supply for Alibāg town.

There are Kuccha gutters through which waste water and sullage water is carried away.

Compulsory primary education in the town is managed by the Zilla Parishad. The municipality pays an annual contribution of Rs. 13,480 to the Board.

There is a Civil Hospital in the town managed by Government The veterinary dispensary in the town is managed by the Animal Husbandry Department.

The municipality maintains a vegetable market.

The total length of roads in the municipal areas is six miles and six furlongs, all metalled.

The municipality gives a yearly contribution to the Sārvajanik Vāchanālaya, Alibāg.

The cremation and burial places are managed by the respective communities.

AMBIVALI CAVE.

Ambivali Cave (Karjat taluka; 18° 25′ N, 73° 15′ E; RS. Neral, 16 m.) half a mile from the village of the same name near Jāmbrug and about sixteen miles north-east of Karjat, lies under and to the north of the hill fort of Kotaligaḍ. The cave, which is a Buddhist work, according to Dr. Burgess between B. C. 250 and A. D. 100, is cut in a long low hill in a curve in the bank of a branch of the Ulhās. It is approached by a sloping rock, and overlooks the river from a height of about twenty feet.

It is a hall about forty-two feet by thirty-nine and ten high with four cells opening from each of its three sides. Round these same three sides runs a low rockcut bench like the bench in Kānheri Cave XXXV. A central and a right hand doorway lead into a verandah, thirty-one feet long by about five feet ten inches deep, its eaves supported by four pillars, and, at the ends, by three feet nine inches of return wall. Except at the central entrance, between each pair of pillars and the end pillars and pilasters, runs a low seat, backed by a parapet wall along the outer side. Of the outer face of the wall enough remains to show that it was ornamented with festoons and rosettes in the style of Nāśik Cave VI. The pillars are of the same pattern as the Nāśik pillars, pot capitals topped by flat roughly finished plates. The shafts that spring from the back of the stone bench have no bases. The central pair of pillars have eight-sided shafts, the remaining two are sixteen-sided. The doorways have been fitted with carved doors with built basements, and on six cells at the back are some built basements on which figures are carved. The cave has been changed into a Brahmanic temple, and was for some time in the past used by a devotee the smoke of whose fire has blackened the whole of the hall and the verandah. The second pillar of the verandah, to the left of the entrance, has a Pālī inscription in one vertical line reading downwards. Some dim letters can also be traced on each of the central pair of pillars. The cave is not inhabited at present.

ANTORE.

Antore (Peṇ taluka; 18° 45′ N, 73° 05′ E; p. 493; RS. Khopolī, 29 m.) established by Anantdev, the Cālukya king, is a small port on the Bhogāvatī creek, one and a half miles north of Peṇ. At ordinary high tides the creek is navigable up to Antore by boats of seven tons (28 *khaṇḍis*) and at spring tides by boats of forty tons (160 *khaṇḍis*). Beyond Antore, only canoes pass. With the development of Dharamtar port and improvement of roads, Antore has lost its importance as a port. It has neither developed as a village.

ARAVI.

Āravī (Śrivardhan peta; p. 86; RS. Khopoli, 60 m. NE.) a small village about four miles north of Śrivardhan, has a yearly fair held on the Caitra (April) full-moon in honour of Bahirī. The fair is attended by about 500 people, and pedlars and petty shopkeepers flock in numbers to carry off a good trade.

CHAPTER 19.

Places.

ASARE.

Asare (Sudhāgaḍ peta, RS Khopoli 16 m; p. 553) is eight miles north of Pālī, the headquarters of the peta. It is one and a half miles off the Pālī-Khopoli road. The Mahādev temple is about 300 years old and the belief that lunatics are cured if brought to this temple is widespread. The village has a glass bangle factory.

ASHTAMI.

Aṣṭamī (Rohā taluka, 18° 25′ N, 73°05′ E; RS. Karjat, 59 m.) across the creek from Rohā, is included within Rohā-Aṣṭami municipal limits. It has two ponds. Several well-to-do Beni Israel families live in Aṣṭamī. The old road to Rāyagaḍ ran through Aṣṭami, Pānore, Nizāmpūr, Gherośī, and Pācāḍ. John Oxenden the English agent who was present at the coronation ceremony of Śivājī in 1674 and who has left a graphic account of the ceremony as well as of the country around, had followed this same route to Rāyagaḍ. A century later (1771) Forbes mentions it (Uston) as a considerable village some distance from the banks of the Ceul river[2].

ATONE.

Atone (Sudhāgaḍ peta, RS. Khopoli 32 m.; p. 686) is a small village 12 miles south of Pālī. The village has on its rear side a small hill, *viz.*, "Khazina Hill", i.e. "Hill of Treasure". It is believed that some treasure might have been buried under it. In the days of Chatrapati Śivājī Mahārāj a road from Kalyāṇ to Rayagaḍ fort passed through this village. There is a vernacular school in the village. The water-supply is from wells.

AVAS.

Āvās (Alibāg taluka, 18° 45′ N, 72° 50′ E; p. 1,980, RS. Bombay, 16 m.) is a small port in the Alibāg taluka fourteen miles south of Bombay and eight miles north of Alibāg. There is a temple dedicated to Nāgeśvar where a fair is held on Kartik śud 13 every year.

AVCHITGAD.

Avcitgad' (Rohā taluka) a fortified hill in Rohā, 977 feet high, lies about three miles from Rohā on the north side of the Kuṇḍalikā river. It is built on a spur jutting out from the hill range which divides the Rohā from the Alibāg and Peṇ talukas. The fortified portion of this spur consists of a narrow flat-topped ridge, some 600 yards long and 800 to 1,000 feet high, with precipitous sides, separated from the rest of the spur by two ravines, the northern most of which extends about half way to the plain. The fort is approached by rough paths up watercourses, either from the southern or Rohā side or from the village of Meḍhā on the northern side. These two paths meet on a narrow neck of the spur and the further ascent is on the east side of the fort, passing the ruined plinth of what is said to have been a watch-tower up to the main gate, which is concealed in a recess between two bastions one of which is in ruins.

The walls of the fort are of rough workmanship, consisting of unhewn stones, whose interstices are filled with mortar and smaller stones. The circular towers at each end of the fort are of

[1] Fryer's New Account 77, Orme's Historical Fragments, 215.
[2] Forbes' Oriental Memoirs, I, 211.
[3] Contributed by Mr. E. H. Moscardi, C. S. and Mr. T. S. Hamilton, C. S. for the 1st edition.

carefully dressed and well fitted stones and are apparently of later date. In the wall of the southern tower is a slab bearing an inscription which gives a date corresponding with A. D. 1796[1]. From either tower the view is pleasing and extensive, embracing the Peṇ hills with Miryādoṅgar and Ratangaḍ on the north, the long broken line of the Sahyādris with Khaṇḍāḷā and the Duke's Nose on the east, and the fertile valley of the Kuṇḍalīkā with the Rohā and Jañjīrā hills on the south and west. The arch of the main gate and all other remaining arches are of the plain cusped or ogee type. Some fifty yards from the northern tower lies a cast-iron gun about six feet long. A little further south is another, smaller, but of better finish and marked at the breech with the figures and letters 486 T. W., either of English make or a close copy. Still further down is another gun similar to, though rather longer than the first.

The south end of the fort, being wider than the north where it narrows to a point, is defended by a wall extending completely across the ridge. In the centre and at the highest point of the wall, is one of the large circular towers already mentioned, and at the west end of the wall is another small tower of rough workmanship containing a small gun. Another gun from which, according to tradition, criminals used to be blown, lies at the north-west angle of the citadel, and in a rocky platform, just in front of it, round holes are pointed out as the sockets for the posts to which the victims were tied before execution. The view from the summit of the fort is very extensive. It embraces the Peṇ hills with Miryāḍoṅgar on the north, the line of the Sahyādris with Khaṇḍāḷā and the Duke's Nose on the east, and the valley of the Kuṇḍālīkā with the Rohā and Jañjīrā hills in south and west.

The buildings of interest within the fort are, next to the northern tower, the ruins of the *sadar* or Governor's residence, which seems to have been a spacious and handsome building. At its north-east corner is a massive round tower, and in the south wall is a handsome door or window in the form of a pointed arch. Nearly opposite the gateway in the eastern wall are the remains of the *sadar kaceri* or commandant's office, a building about sixty feet long by forty feet broad. No trace of this building remains but the plinth. Not far from it on the south side is the citadel. It is a rectangle of about 200 yards from north to south, and rather more than 100 yards, from east to west, taking up nearly the whole breadth of the fort at this point, which is about midway between its northern and southern ends. The defences of the citadel consist of a thick battlemented wall flanked at the corners by polygonal towers. There is also an octagonal tower in the middle of the northern wall, and several smaller round towers or buttresses in the eastern and western side walls. In the north wall are two gates one at each end; there is also a gate in the south wall near the western end. These gates are similar in shape and construction to the gate of the fort. The citadel has a large cistern about

---

[1] The Marathi runs 'Shri Ganeshayanamah and Shri Jaydev Shake 1718 Nal Nam Samvatsare Chaitra Shuddh Pratipada.

CHAPTER 19. Places. AVCHITGAD.

100 feet across with twelve nearly equal sides. The sides are of hewn stone and very carefully built, nearly perpendicular, with a narrow flight of stone steps in one of the sides leading to the water. Near this, on the west side of the citadel, are seven rock-hewn cisterns, one of which extends partly under the western wall. In the midst of this group of cisterns is an unimpressive shrine in honour of a *havāldār* named Bājī Pāsalkar. In front of the shrine is a very elegant lamp-pillar or dīpmāḷ with a figure of Bājī Pāsalkar carved at base. Among the cisterns is also little shrine with an effigy of this same Bājī Pāsalkar. It is smeared with red lead, and offerings are made to it. Near the south-east corner of the citadel is a temple of Mahādev, with neatly cut images of Gaṇapatī, Pārvatī and Viṣṇu. Near here the powder magazine is said to have stood, but no trace of it remains. The fort area has no habitation at present. Four cisterns out of the eight mentioned above hold water, the others are filled with rubbish.

Avcitgaḍ was taken, with Surgaḍ, Pālī and Bhorap by Colonel Prother's force in February 1818. Tradition ascribes the building of the fort to Śivājī. The architect is said to have been a Musalmān named Shaikh Muhammad, to whom also is ascribed the temple at Piṅgaḷsāī at the foot of the hill[1]. The name Avcitgaḍ, apparently from the Sanskṛt *avcitta* or haste, accords well with its rough style of building. The fort was the headquarters of a Subhā in the Nizāmshahi dynasty of Ahmadnagar.

The fort was probably built by the Śilāhāra Kings.

BHINTAD.

Bhintad (Māṅgāṅv T., RS. Mumbrā, 90 m.; p. 281) lies south of Goregāṅv and has a few old temples. Of the families the most eminent is that of Suḷes who are said to be contemporaries of Śivājī. Their old palaces, though much in a ruined condition, are still to be seen.

BHIVGAD FORT.

Bhivgaḍ (Karjat taluka. 18° 55′ N, 73° 20′ E; RS. Karjat, 5 m.) or Bhimgaḍ fort in Gaurkāmat village, three miles east of Karjat, stands on a hill 500 or 600 feet high below the great spur of Dhāk. No remains are to be seen on the hill top but there are seven water cisterns, three of which are filled with mud and the remaining four contain clear water. Another water cistern is at the foot of the hill, and contains water.

BIRVADI FORT.

Birvāḍī Fort[2] (Rohā taluka. 18° 05′ N. 73° 25′ E; p. 355; RS. Karjat, 65 m.) six miles west of Rohā, crowns the last of a broken range of hills varying in height from 1,200 to 1,800 feet which runs south-west from the central hills or backbone of the Rohā taluka. The link between the Birvāḍī hill and the rest of the range, is a neck of land so low that, from a distance, its two conical peaks seem to stand by themselves. Of the two peaks, the eastern, which alone is fortified, is considerably lower than the western. On all sides but the north-east the hill is surrounded by low rice fields, which are almost enclosed by other hills most of them higher

[1] Bombay Courier, 21st February 1818.

[2] Mr. E. H. Moscardi, C. S.

than Birvāḍī, so that except from near the mouth of the Revdaṇḍā creek, Birvāḍī is not visible from any considerable distance. There is only one regular path up the hill. This leads from the northern side, starting from a point on the footpath from Rohā to Birvāḍī village about a mile from Birvāḍī. It is also possible to reach the fort by very steep tracts which climb straight from the villages of Kherā and Canerā. The path from Kherā leaves Birvāḍī village in the west or right hand and, after passing a small brushwood-covered hill, enters a somewhat less wooded region strewn with the ruins of houses, apparently remains of a considerable village or small town. Beyond this the path becomes steep and narrow, winding among boulders and clumps of *karinḍā* and other houses. The line o ffortifications is about 300 feet above the village. It consists of a triangular escarpment, whose top seems to have been protected by masonry. Traces of this masonry remain in places, but the large number of blocks of dressed stones, that lie scattered on every side below the fort, seem to show that the wall stretched round the whole or nearly the whole of the lines of defence. The sides of the fort face the south, the north-east, and the north-west. The gate of the fort, still in good repair, is at the northern angle. There were four round bastions about twenty or thirty feet across and close together, of which only one stands to-day, the gate lying between the two bastions to the east. It is approached by a flight of stone steps, and is a nearly circular archway with a small cusp or indentation in the keystone. These and the other bastions in the fort were well and solidly built of dressed stone, and had the appearance of being almost entire. They were pierced with loopholes for musketry, but no cannon or embrasures for cannon are visible in them or elsewhere in the fort. Besides this, there were four other bastions along the escarpment, one on each of the eastern and western angles in the south and north-west sides. Just within the outer escarpment were four rock-cut water cisterns, two on the north-east side, one on the south, and one on north-west side. One cistern has been built in concrete. Rest are shallow and nearly filled with rubbish. A masonry dam runs outside of these cisterns along the edge of the escarpment. Immediately within this escarpment, which with its bastions forms the only defence of the fort, the central peak of the hill rises about 200 feet above the fort and about 800 feet above the plain. On the point of the peak is the plinth of a house about forty feet long by thirty broad, which was either the Governor's residence or a store-house for provisions and ammunition. There is nothing in its shape or construction to suggest that it was intended for any special use. The view from the summit is pleasing but not extensive, and is singularly devoid of objects of interest. Richly wooded hills shut in the view on the north, east and south. Only towards the north-east, where the summits of the Sahyādris are just visible, is anything to be seen behind the surrounding hills. On the eastern side the view is a little more extensive. A broad plain, broken by slight inequalities, stretches as far as the Revdaṇḍā creek, whose winding course can be followed nearly to the sea. Of the fort of Korlai only the top is visible, the rest being hidden by another nearer

CHAPTER 19. Places. BIRVADI FORT.

hill. Immediately below and on the rear side of the creek are the villages of Birvāḍī, Canerā, Kherā, Candgāṅv, and Taḷavaḍe. These, with Kāmbḷe and Yuṅghar in the valley to the south-east, on the nearer side of the hills, are the only conspicuous objects in the immediate foreground.

At the foot of the hill was a small ruined Musalmān tomb of which no traces now remain. The name of the saint is not known but, after the tomb, the village is called Shaikh-ki-Birvāḍī in contradiction to the other Birvāḍī in Mahāḍ. This is one of the two Kolābā forts, which, after taking Kalyāṇ in 1648, Śivājī ordered to be built to secure his share of Kolābā against his formidable neighbour the Sidi. The other fort was Liṅgāṇā[1].

BORLAI-MANDLE.

Borlāi-Māṇḍle (Murūḍ taluka ; 18° 30′ N, 72° 50′ E ; p. 550 ; RS. Khopoli ; 40 m. NE) lies on the coast about two miles south of the Revdaṇḍā creek. Its population consists chiefly of Koḷīs, who carry on a large fish trade.

CHANDEPATTI.

Cāndepatti (Peṇ taluka) is very near to Ratangaḍ Fort. The place is known after Cādji Jedhe, who is supposed to have established the village. It is a hilly place known for its salubrious climate. It was often inhabited by Jedhes in Śivājī's time. Recently deposits of bauxite have been discovered.

CHANDERI FORT.

Canderī Fort (Panvel taluka : 19° 00′ N, 73° 10′ E ; RS. Mumbra 40 m.) on the top of a hill between the hill forts of Malaṅggaḍ and Peb, is in Tāmsāī village about ten miles north-east of Panvel. The fort which is visible from a distance can be approached by a rough path. Ṭhākurs inhabit the area at the foot of the fort hill.

CHANDHORE.

Cāndhore (Māṇgāṅv T. RS. Mumbra 90 m. ; p. 1,021) : It was one of the villages held in inam by the Raṇadives from the Sidis of Jañjirā for the services rendered by them to that ruling house. Remains of old buildings can still be seen. Some old temples are in existence.

CHANDRAGAD.

Candragaḍ[2] (Polādpūr peṭā, 19° 05′ N, 73° 15′ E) or the Moon-fort in the village of Dhavale, fifteen miles south-east of Mahāḍ, stands on a low spur of the Sahyādris about two miles north-west of Arthur's Seat, a well-known point of view on the Mahābaleśvar plateau. The fort was built by Daulatrāv Caṅdrarāv More. A footpath from the head of the Kṛṣṇā valley leads down to the village of Dhavale whence the ascent to the fort can be made. The top of the fort is 2,258 feet above mean sea level.

CHANNAT.

Cannat (Māṇgāṅv T. RS. Mumbra 86 m. ; p. 224): This village was held in inam by the Māpkars. Near this village in a valley named Jor Khorem, a hotly contested battle was fought between Śivājī and Haṇmantrāv More in which the latter was completely defeated and killed. Numerous 'Sati' stones and 'Virgals' are to be found in the 'Jor Khorem'.

---

[1] Grant Duff's Marathas, Vol. I, 112.

[2] Mr. T. S. Hamilton, C. S.

CHAPTER 19. Places. CHAUK.

Cauk (Khālāpūr peṭā; 18° 50′ N, 73° 10′ E; p. 860; RS. Karjat, 6 m.) twelve miles south-east of Panvel on the Bombay-Poona road, has a travellers' bungalow built in about 1820 at a cost of Rs. 2,067, and still well looked after by Government. Cauk lying on the Panvel-Pooṇā road was the starting point for Mātherān before the railway ran to Neraḷ. On March 16, 1781, Cauk was the scene of a severe skirmish between a body of British troops under Captain Mackay and a large force of Marāṭhās under Paraśurām Bhāu[1]. The importance of the place lies in its being the birth place of Netājī Pālkar, one of the close associates of Chatrapati Śivājī. There are two temples of Māruti, which the residents regard as the only memory of that great warrior. It is said that Netājī used to carry his intrigues by making these temples as his headquarters.

At a distance of about three miles from Cauk is the village of Vaḍgāṅv where Netājī is supposed to have fought with Vyaṅkojī Vāgh, a robber who had terrorised the villagers of the surrounding areas and killed him. This Vyaṅkoji Vāgh had stolen the golden image of Gaṇapati venerated by the Morayā Gosāvi of Ciñcavaḍ.

Cauk lies at the foot of the side hills of Mātherān and is surrounded by hills all around. Beyond the Mātherān range, from Cauk, one gets an excellent view of Prabalgaḍ, one of the difficult forts of Chatrapati Śivājī. Cauk has a police out-post, a library-*cum*-panchayat office, a veterinary dispensary, a maternity home, a primary school and a *Samāj Mandir* and a middle school.

CHEUL.

Ceul (Alibāg taluka, 18° 33′ N, 73° 00′ E, p. 6,751 RS. Bombay, 35 m.) formerly known as Ceul or Revdaṇḍā on the coast about thirty miles south of Bombay, lies at the west end of the right or north bank of the Kuṇḍalīkā river or Rohā creek. From the harbour, the whole site of the former cities of Portuguese and Musalmān Ceul is hid by thick orchards and palm groves, which, from the sea on the west and the river on the south, stretches about three miles north-east to a range of low rocky hills. The rich groves of fruit trees, the shady lanes, the numerous wells and the double-storied garden-houses have an air of comfort and prosperity. Ceul formerly was divided into upper and the lower Ceul. At present, however, it is only a single inhabitation.

[1] Grant Duff's Marathas, 444.

CHAPTER 19. Places. CHEUL.

The following table shows the chief forms under which the name Ceul has appeared :—

The Name of Ceul.

Authority	Date A. D.	Spelling
Kanheri Inscriptions	130	Chemula.
Ptolemy	150	Timulla, Local. Symulla, Greek.
Periplus	247	Semulla.
Kanheri Inscription	400—500	Chemula.
Kosmas (doubtful)	525	Sibor.
Hiuen Tsang (douhtful)	640	Tchi-Mo-Lo.
Masudi	915	Saimur.
Muhalhil	942	Saimur.
Al Istakhil	950	Saimur.
Ibn Haukal	976	Saimur.
Al Biruni	1030	Jaimur.
Silahara Copperplate	1094	Chemuli.
Al Idrisi	1153	Saimur.
Nikitin	1470	Chivil.
Varthema	1503	Cevul.
Barbosa	1514	Cheul.
Mohit	1540	Shiul.
Ortelius	1570	Chaul.
Mirat-i-Ahmadi	1570	Chiwal.
Fitch	1584	Chaul.
Linschoten	1584	Chaul.
Caesar Frederick	1586	Chaul.
Cheul Mosque	1507 and 1623	Khaul.
Do Couto	1602	Chaul.
Barros	1620	Chaul.
Francois Pyrard	1608	Chaul.
Ferishta	1609	Chaul.
De Christiana Expeditiono	1615	Chaul.
Pietro della Valle	1625	Ciaul and Ciul.
O Chronista de Tissuary	1634	Chaul.
Thevenot	1665	Chaoul.
Ogilby	1670	Chaul.
Fryer	1672	Chaul.
Oxenden	1674	Choul.
Carre	1672	Chaul.
Gemelli Careri	1695	Chaul.
Hamilton	1720	Cail.
Grose	1750	Choule.
Account of Bombay	1780	Choul.
Modern Inscriptions	..	Cheul and Chaul.
Local Pronunciation	..	Schenval and Tsemvul.

CHAPTER 19.

Places.

CHEUL.

History.

Ceul is a place of great antiquity. Under the names of *Campāvati* and *Revatikṣetra*, local Hindu traditions trace it to the times when Kṛṣṇa reigned in Gujarāt (B. C. 1200)[1]. This Revatikṣetra was visited by the third Pāṇḍav, viz., Arjuna during his forced pilgrimage. The Raivatak mountain is the same hill where the temple of Dattātraya is situated. It seems probable that Ceul is Ptolemy's (A. D. 150) headland and emporium of Semulla or Timulla, between the Binda river or Bassein creek and Balipatna that is Palepattan or Mahāḍ.

The place has a special interest as Ptolemy mentions that he gained information about Western India from people who had come from Semulla to Alexandria and had been acquainted with the country for many years[2]. About the same time (A.D. 130) the name appears in two Kānheri cave inscriptions as Cemula[3], the residence of two brothers who made gifts to the monastery. About a hundred years later (A.D. 247) it appears in the Periplus of the Erythraean Sea, as Semulla the first local mart south of Kalliena[4].

In the fifth century it again occurs as Cemula in one of the Kānheri cave inscriptions[5]. It is perhaps mentioned early in the sixth century (A.D. 525) by the Greek merchant and monk Kosmas Indikopleustes as Sibor, a leading place of trade between

[1] The name *Champavati* is derived either from the *champa* tree, the *champa* fishing net, or from a king named Champa. The name *Revatikshetra* is said to come from Revati, the wife of Balaram, Krishna's brother. (Da Cunha's Chaul, 4). The primeval city is said to have had 1,600,000 buildings, 360 temples and 360 ponds. It is said to have been divided into sixteen wards or *pakhadyas*, three of which Dod, Dakhavada and Murad afterwards formed Portuguese Chaul. Da Cunha's Chaul, 106—109.

[2] The passage in Ptolemy (Lib. I. Cap. XVII) runs 'The Indian emporium of Symulla is placed by Marinus to the west not only of Cape Comorin but even of the river Indus, though it is stated to lie to the south of the river by those who have sailed to it and from it, and who have for long been familiar with those parts, and by those also who have come to us from there and who say that the place is locally called Timula. From these people we have learnt other things about India especially about its provinces as well as of the inland parts of that country as far as the Golden Chersonese. Bertius' Ptolemy, pp. 19, 198. The possibility of Chemul being Pliny's (A.D. 77) Perimula, the greatest emporium in India half way between Tropina or Cochin and Haidarabad in Sindh (see McCrindle's Megasthenes, 142), has been suggested in the History Chapter. Also that it may be Automula 'a noble emporium on the coast belonging to the Horatae'. (Ditto 146).

[3] Bombay Gazetteer, XIV, 172, 173.

[4] McCrindle's Periplus, 129.

[5] Bombay Gazetteer, XIV, 189. The Greeks Symulla and the Kanheri Chemul were till lately identified with Cheul. But the discovery of the village Chembur sometimes pronounced Chemud, in Trombay island in Bombay harbour has made it doubtful whether the old trade centre was there or at Cheul. The following reasons seem to favour the view that Cheul, not Chembur, was the Greek Symulla: First, it is unlikely that two places so close and so completely on the same line of traffic as Kalyan (the Kalliena of the Periplus) and Chembur, should have flourished at the same time. Second, the expression in the Periplus 'below (weta) Kalliena other local marts are Semulla' points to some place down the coast rather than to a town on the same harbour as Kalliena, which according to the author's order, north to south, should have been named before it. Third, Ptolemy's point of headland of Symulla has no meaning if the town was Chembur in Trombay. But it fits well with Cheul as the headland would then be the south shore of Bombay harbour, one of the chief capes in this part of the coast, the south head of the gulf or bay whose north headland is at Bassein. The identification of Simulla point with the south shore of Bombay harbour is borne out by Fryer (1675) (New Account 52) who talks of Bombay facing Cheul and notices the gulf or hollow in the shore stretching from Bassein Cheul point. The old (1540) Portuguese name, Cheul Island, for the Isle of Khanderi off the south point of Bombay harbour, further supports this view. See Dom Joa Castro Primeiro Roteiro de Costa da India, 56.

Kalyāṇ and the Malabār ports[1], and perhaps, about a hundred years later (642) as Cimolo by the Chinese pilgrim Hiuen Tsang[2].

Ceul next appears, under the names Saimur and Jaimur in the writings of the Arab travellers of the tenth, eleventh and twelfth centuries[3].

It is described (915) as in the province of Lar, the most southern coast town in the dominions of the Balhara Emperors, probably the Rāṭhoḍs of Mālkhet near Hyderabad[4].

In the beginning of the tenth century (915), when visited by Masudi the Arab traveller, Saimur was under the government of a local prince called Djandja, that is Jhanjha the fifth of the northern branch of the Śilahārās who ruled the Koṅkaṇ from about A.D. 820 to 1260[5]. Besides Hindus the town had a Musalmān population of about 10,000 some of them country-born, others immigrants from Siraf, Oman, Basrah and Bagdād who had married and settled in Ceul. They were very prosperous, some of them distinguished merchants, well cared for by the Emperor who let them build mosques and had chosen one of their number to

---

[1] Topographia Christiana in Migne's Bibliotheca Cleri Universe, I, 446, 450.

[2] Foe Koue Ki, 391. The following is Hiuen Tsang's account of Tchirrilo. Tchimilo is also called Molokiutho. It is in Southern India and has circuit miles (5000 lis). Great riches come from the sea. The people are black and savage To the east (south in Julien's Hiuen Tsang, I, 193) of the town are burial mounds built by Ashoka and his younger brother. The kingdom is bordered on the south by the sea To the east is the mountain of Moloye and to the east of that is the mountain of Pon-tha-lo-kia. From this rises a river which encircles the hill and falls into the southern sea. To the north-east of that hill on the seashore is a city from which they sail to the south sea and Ceylon. Ceylon is 500 miles (3000 lis) to the east.

Several points in this account though they are very vague, support the view, which the close resemblance of name suggests that Chimolo is Chemula or Cheul. The other name Molokiutho, or may also be Malakuda the hill of Kuda, about twenty miles south of Cheul famous for its Buddhist caves. These identifications are very doubtful. According to General Cunningham (Ancient Geography, 549—552), Hiuen Tsang's route brings Malakuta to the south-east of the continent. He identifies Molokiucha or Malakuta with Madura; and Chimola or Jhi-mu-ra with Ptolemy's Limurike or Damurike that is the Tamil country. Sain-Martin (Julien's Hiuen Tsang, III, 399) states that Hiuen Tsang knew of Malakuta and Chimolo by hearsay only. He identifies Malakuta with the Malabar coast and Chimolo with Kumari that is Cape Comorin.

[3] Masudi (915), Muhalhil (941), Al Istakhri (950), Ibn Haukal (976), Al Biruni 1030), and Al Idrisi (1130) call it Saimur. Elliot and Dowson, I, 24, 27, 30, 34, 66, 85. Like the Greek name the Arab name comes almost as close to Chembur as it comes to Cheul. At the same time it seems probable that Cheul not Chembur was the Arab Saimur. Thana was at this time one of the chief towns, if not the chief town in the Konkan (Masudi Prairies d'Or, I. 381; Al Biruni Elliot, I. 66; Jaubert's Al Idrisi (172), and it seems unlikely that Chembur in Trombay and Thana were places of importance at the same time. Besides Masudi speaks of Saimur as a province as well as a town (Prairies d'Or, I. 381), and Al Biruni, the best authority, after, naming the ports in order southwards to Thana goes on, "There you enter the country of Laran where is Jaimour, Malia, and Kanji," (Elliot, I, 66). This phrase could hardly have been used of a town on the same side of the same harbour as Thana.

[4] Masudi writes it Mankir. He correctly describes it as far inland though his distance (640) miles is too great. Prairies d'Or, I, 178.

[5] See Thana Statistical Account, Bombay Gazetteer, XIII, 422, note 1, 424, 435 and note 1.

settle their disputes[1]. The language of the people was said to be Lari that is Gujarātī[2].

Some years later (942), though this is less trustworthy, the people are described as very beautiful, born of Indian and Turkish and Indian and Chinese[3] parents, eating neither flesh, fish, nor eggs. Besides the Hindus there were Musalmāns, Christians, Jews, and Parsees or fireworshippers. On a high place was a temple with very holy images adorned with turquoises and rubies, and the strangers had mosques, churches, synagogues, and fire temples. The Turks brought merchandise; and certain kinds of aloes and wood, though not grown there, were called Saimuri from its fame as a market. A few years later (970) Saimur is described as a great strong city with abundance of mangoes, coconuts, onions, and rice, but no dates[4]. At the end of the eleventh century (1094), in a copper plate grant of the fourteenth Silahāra king Anantdev, under the form Cemuli, it is mentioned as a port like Shurparak (Sopārā) and Shristhanak (Ṭhāṇā[5]). In the twelfth century it was a large well built town with coconut trees and henna in abundance and on the hills many aromatic plants[6].

In the thirteenth century, according to a local story, Ceul was under a chief of the Devgirī family of Yādavas, who attacked and defeated the ruler of Māhim or Bombay[7]. Early in the fourteenth century (1312) it is mentioned as one of the centres of Yādav power in the Koṅkaṇ, which were brought to subjection by Malik Kāfur,

[1] Prairies d'Or, I, 381; Elliot and Dowson, I, 24. Masudi has a curious passage about the self-sacrifice which he says was then common among the people of the Konkan. When a man wished to burn himself he had first to get the king's leave. When leave was granted, while the pyre was being prepared, the victim passed through the streets with the sound of timbrels and cymbals, clad in silk, and attended by friends. His head was crowned with *tulsi* or sweet basil and shaved, and on it were placed burnt pieces of sulphur and gum sandarach. As he went he chewed betel-nut and betle-leaves. When he had made the circuit of the town he came back to the fire and threw himself into it. In one case of which Masudi was an eye-witness a young man, after making the round of the town, on coming to the fire stood before it without a sign of fear or uneasiness. He then seized a knife and ripped open his belly, put his left hand into the wound, grasped his liver, drew it out, cut it with the knife, handed it to one of his brothers, and leaped into the fire. It was usual, when a king died or was killed, for a number of persons who were known as 'Friends of the King' to burn themselves alive. It made one shudder to hear the stories that were told of the tortures and punishments which the Indians had imagined. They underwent these tortures because for every pain here they looked for a pleasure hereafter. Masudi Prairies d'Or, II, 85, 87. In connection with this passage of Masudi it is worthy of note that in some battle scenes, probably of about the same date, or a little later, near Shahapur in Thana men are shown leaping into a blazing fire.

[2] Gujarati may have then been the language of trade in Cheul as it now is in Bombay. References to Lar or Lat are given in Bombay Gazetteer, XII 57, note 1. The name survives in the Lad division of Vanis, Vanjaris and other castes, and perhaps in the local Maratha phrases Var-lat for inland Konkan, and Khal-lat for coast Konkan.

[3] Kawini (1263), from Ibn Mubalhil, (941) Elliot's History, I, 97; Yule's Cathay, I, cxcii. The Chinese element in the population is not impossible.

[4] Ibn Haukal (943—976) Elliot, I, 38.

[5] Indian Antiquary, IX, 38.

[6] Al Idrisi (1153) in Elliot, I, 85. Idrisi is confused placing Saimur five days from Sanjan and only two from Broach and in a different 'climate' from Thana. *See* Elliot and Dowson, I. 85—87.

[7] Trans. Bom. Geog. Soc. VI, 132.

CHAPTER 19. Places. CHAUL. History.

the general of Alā-ud-din Khilji (1297-1351[1]). The discovery of a stone with a Kanarese inscription near the Rāmeśvar temple suggests that the early Musalmāns did not maintain their hold on Ceul, and that, with the Southern Koṅkaṇ, Ceul passed for a time under the Goa Viceroy of the Vijayanagar or Anegundi kings (1336—1587). If the Vijayanagar kings held Ceul their power did not last long. In 1357 it is mentioned as the chief town of one of the Bahamani provinces (1347—1490)[2]; in 1378 as a town in which Muhammad, the nephew of Alla-ud-din Bahamani I (1347-1358), a most just and kindly ruler, established rich schools for orphans[3]; in 1380 Ferishta noticed it as great town apparently the chief port of the Bahamanis[4]; and, at the close of the century (1398), as one of the chief ports of the Koṅkaṇ, from which the Bahamani king Firuz (1397—1422) sent ships to bring the manufactures and curious wares of all parts of the world, and talented men the choicest of all products[5]. The Russian traveller Athanasius Nikitin (1470) calls it Civil. He does not seem to have been struck with the riches or trade of the place. Except a few of the upper classes who wore silk, the people went naked with uncovered heads and bare breasts. They were black and many followed to stare at the white man[6]. About twenty years after Nikitin's visit (1490), Ceul passed from the Bahamani to the Ahmadnagar dynasty (1490—1595), and, as their chief port, was well cared for. Shortly after the beginning of the sixteenth century Varthema (1503—1508) describes Cevul as on a beautiful river about two miles from the sea, well walled with a warlike population whose arms wore swords, bucklers, bows, spears, and artillery. The country between Cevul and Combeia (Cambay) was called Gujarātī. The king was a pagan who administered justice well but had not many fighting men. The country was rich in horses, oxen, and cows and in everything except grapes, nuts and chestnuts. There were many Moorish merchants, and there was a large export of grain, barley, vegetables, and cotton stuffs. The air was more warm than cold and the people were of a dark tawny colour. Except the Moorish merchants, they wore a shirt, and some went naked with a cloth round the middle but nothing on their feet or head. Their creed was the same as the creed of the king of Kālikat[7].

---

1 Brigg's Ferishta, I, 379; Nairne's Konkan, 24.

2 Scott's Ferishta, I, 10, 13; Briggs's, II. 295; Jervis's Konkan, 62, 63.

3 Da Cunha's Chaul, 13.

4 Scott's Deccan, I, 56, 73.

5 Brigg's Ferishta, II, 368. The only notice of Cheul traced in the 14th century travellers is in Mandeville (1322—1356) who speaks of the island or province of Chhava or Chava, and gives the same details about idolatrous natives and big rats as Friar Oderic (1321) gives of Thana. Hakluyt's Voyages, II, 143. Yule (Cathay 27-28) shows reasons for believing that Mandeville was not a real traveller.

6 Major's India in the 15th Century; Nikitin, 8, 9.

7 Badger's Varthema, 114. This Hindu governor of Cheul may have been either an officer appointed from Ahmadnagar or a local tributary chief. The father of Malik Ahmad, the founder of the Ahmadnagar dynasty, was a Brahmin, and Ahmad employed Brahmins in the highest posts (Elphinstone's History, 669). On the other hand, at this time (Bom. Gaz. XIII, 411, 450) the ruler of Thana seems to have been a tributary not an officer of the Gujarat king.

About this time (1505) the Portuguese first appeared at Ceul[1]. Knowing that the Sultans of Egypt and Gujarāt had bound themselves to drive them out of the Indian seas, the Portuguese at first treated all Musalmāns as enemies. A young Portuguese Commander, Dom Lourenco de Almeida, the son of the Viceroy, cruising in search of the enemy's fleet, anchored off Ceul with a squadron of ten ships, and attacking all Musalmān vessels caused great destruction[2]. This display of strength induced the Ahmadnagar king to come to terms with the Portuguese and agree to pay them a yearly sum of £600 (2,000 gold *pardaos*) for the protection of Ceul ships[3].

Towards the close of 1508 an Egyptian fleet of twelve sail, commanded by Amir Husain, a Persian noble, and with 1,500 Mamelukes on board, arrived of Diu. They were joined by Malik Eiāz, the Gujarat governor of Diu, with a fleet of forty small vessels, and together sailed south in search of the Portuguese[4]. Dom Lourenco was waiting for reinforcements in Ceul harbour with a squadron of eight ships. Most of his men were ashore when news came that a great unfriendly fleet was coming from the north. Before the enemy's fleet entered the harbour, Lourenco brought his ships to a strong position for defence, and though Husain pressed them with his whole strength the attack failed. During the night the Egyptian fleet retired across the river behind the shelter of the shallows, and waited for Malik Eiāz and the Gujarāt squadron. At daybreak Lourenco renewed the fight, bearing down on the enemy with such skill and vigour that he captured two galleys and all but boarded Husain's ship. This, the strength of the tide and the courage of the Mamelukes prevented, and, shortly after, just before evening, Malik Eiāz appeared with his fleet of forty sail. A skilfull movement by some of the Portuguese ships prevented the union of the Egyptian and Gujarāt squadrons. As he was badly wounded, and as the enemy were strong enough to block the whole river mouth, his Captains advised Lourenco to make his way to the open sea under cover of night. But he refused to slink away and ordered them to be ready next morning to force the enemy's line. At daybreak, seeing the Portuguese ready to start, Malik Eiāz, though his vessels were small, came out against them, and, in spite of heavy loss, blocked the passage. Most of the Portuguese forced their way through, but the Admiral's ship, still commanded by the wounded Lourenco, ran foul of some fishing stakes, and went on the rocks. Lourenco, though again wounded, cheered on his men, and the crew kept the Gujarāt ships at bay till Lourenco was killed by a bullet in the breast. The ship was then taken and sunk[5].

---

[1] Ferishta, II, 706.

[2] Da Cunha's Chaul, 23.

[3] Da Cunha's Chaul, 23—30.

[4] With the help of the Venetians, their partners in loss, the Egyptians brought timber from the Dalmatian hills to Alexandria, and, taking it across the desert, built their ships at Suez. Kerr's Voyages, VI, 111.

[5] Malik Eiaz saved twenty of the prisoners, treated them with kindness, and wrote to condole with the Viceroy on the death of his son. The loss was according to the Portuguese in killed and wounded 264 on their side, and 600 of the Turks. According to Ferishta 400 Turks went to heaven and 4,000 Portuguese went to hell. Da Cunha's Chaul, 29.

CHAPTER 19.

Places.

CHEUL.

History.

Shortly after this, their victory over the Egyptian fleet at Diu (February 1509[1]), more than made up to the Portuguese for their reverse at Ceul. Their position as Lords of the Sea was established; Malik Eiaz courted their alliance, and the Viceroy, on his way south, stopped at Caul (April 1509), and, on the basis of the former engagement, entered into a formal treaty with Burhān Nizam Shah (1508-1553) the Ahmadnagar king, promising to protect his port and trading vessels on condition that the Portuguese were acknowledged rulers of the Sea and received a yearly payment of £600 (2,000 gold pardaos[2]).

Under the Portuguese, who, though most destructive to the ports that refused to acknowledge them as lords of the sea, were very careful to protect Ceul, the trade of the port rapidly increased.

In 1514, when Barbosa visited Ceul, the governor, a Moorish gentleman with the title of Xech or Shaikh, was a vassal of the king of Decani, that is the Ahmadnagar king, and collected his revenues and accounted to him for them. He kept the country in good order, was a great friend of the Portuguese, and treated strangers with kindness. There was always a Portuguese factor in Ceul appointed by the captain of Goa whose chief duties were to send supplies to Goa and to the Portuguese fleet. Ceul was not a large town. Its houses were well built, but all were thatched. In the rainy season there were few inhabitants, but, by December, numbers began to pour in, bringing their goods in great caravans of oxen, one man for about thirty or forty beasts, with packs like donkeys' packs and on the top long sacks placed crosswise. They stopped about three miles from the town, set up their shops, and during December, January, February, and March the place was like a fair[3]. By sea there was a great trade with the Persian Gulf and Arabia, cocoanuts being exported and dates and horses imported[4]. There was also a great coasting traffic with Malabār and Goa to the south and with Gujarāt to the north. Some of the ships belonged to Gujarat, but the bulk of the trade seems to have been in the hands of the Malabar vessels. During the busy months, December, January, February and March, many ships came from Malabār laden with cocoanuts, betelnuts, spices, drugs, palm-sugar and emery. They also brought from the factories of the king of Portugal much copper, quicksilver, and vermilion, all of which were largely used both inland and in Gujarāt. From Gujarat there came copper, quicksilver and vermilion by way of Mekka and Diu, cotton stuffs, and many other goods. From Ceul the Malabār boats took wheat, vegetables, millet, rice, sesame, sesame oil, pieces of fine muslin for women's head-dresses, and many

[1] The Portuguese were much helped by the conduct of Malik Eiaz who, probably with good reason, fearing the Egyptians little less than he feared the Portuguese gave them scanty assistance and entered into a treaty with the Portuguese.

[2] Da Cunha's Chaul, 32.

[3] In 1514 Cheul was the only great trade centre between Surat and Goa. Thana though a pleasant well built town had little trade, and was troubled by pirates; and Dabul and the other Bijapur ports were depressed by the Portuguese. Stanley's Barbosa, 68.

[4] Stanley's Barbosa, 16, 28, 31, 42.

cotton stuffs called *beranis*. Malabār boats that went on to Gujarat took with them from Ceul chiefly muslins and cotton cloths; and Gujarāt boats, on their return voyage, took copper, quicksilver, vermilion, muslin, and cotton stuffs, much of the muslins and cotton stuffs going by Diu to Arabia and Persia.[1] In his account of the exports from Ceul, Barbosa does not distinguish between local products and articles brought from the Deccan. It seems probable that the vegetables, rice, some of the sesame, and some of the cotton cloths were local, and that the wheat, millet, a share of the cotton cloth and the bulk of the muslins came from the Deccan.[2]

In 1516 Burhān (1508-1553), the Ahmadnagar king, allowed the Portuguese to build a factory at Ceul and to have freer access than before to the harbour. In 1521 Ceul was burnt by the Bijāpūr fleet, and, in spite of a Portuguese defeat off the mouth of the river the Ahmadnagar king remained friendly to them allowing them, or according to another account pressing them to build a fort at Lower Ceul, one of his chief objects being to secure a supply of horses.[3] In spite of the treachery of Shaikh Muhammad, the Musalmān governor of Ceul and the opposition of Malik Eiaz of Diu, who lay off the river for three weeks and harassed the builders, the fort was finished in 1524[4]. In 1528 the Gujarāt fleet, aided by some Turkish ships, attacked Ceul, but were scattered by a joint Portuguese and Ahmadnagar squadron. Next year (1529) hostilities were renewed and Ceul was plundered by a party of Gujarāt troops.[5] This campaign closed unfortunately for the Portuguese. Burhān Nizām of Ahmadnagar was defeated by Bahādur Shah (1526-1536) the Gujrāt king. He was forced to acknowledge Gujarat supremacy, and by the gift of a scarlet umbrella of royalty became Bahādur's close ally.[6] Under Gujarāt influence the Ahmadnagar king seems to have picked a quarrel with the Portuguese and done them much harm.[7] On Bahādur's death in 1535 the frendship between Ahmadnagar and the Portuguese was renewed, and in 1538 Ceul was a great and illustrious city, the emporium of the largest part of the east[8]. In 1545 its people distinguished

[1] Stanley's Barbosa, 60, 69-71. The author of the Mohit (1540), or Arab Voyages, speaks of Shiul as a port of the Deccan, exporting muslins from Kendhar, Daulatabad, and Burhanpur. Jour. Beng As Soc. V.-2, 461.

[2] Barbosa notices that the people wore the cotton cloths for a few days and then bleached them very white, gummed them and exported them. Thus it came, he adds, that some were found torn. Stanley's Barbosa, 70.

[3] Faria in Kerr, VI-191.

[4] Da Cunha's Chaul, 35, 37.

[5] Bird's Mirat-i-Ahmadi, 237.

[6] Scott's Deccan, I. 370.

[7] In 1530 the Portuguese suffered a repulse at Cheul. Briggs' Fer'shta, III. 531.

[8] Dom Joao de Castro Primeiro Roterio, 50. The following is a summary of De Castro's account of the Cheul river. It is a great river made noble by the deeds of Dom Lourenco, and well provided with food, four leagues from Danda Rajpuri and fifty-seven from Goa. Within the bar to the south of the river is a great and beautiful hill which, from outside, appears to be an island. To the north of the hill are two sand banks one of which runs straight to the bar and the other meets the river. To the south of the hill is a long low tongue of sand, which is the reason why the rock has been thought to be an island. From the place where this tongue ends

CHAPTER 14. Places. CHEUL. History.

themselves by their zeal in supplying funds for the relief of Diu then hard pressed by a great Gujarāt army.[1] Till 1557 peace continued unbroken. Then the Portuguese, on the accession of Husain Nizām Shah (1553-1565) of Ahmadnagar, sent to propose the cession of Korle, the isolated high ridge that lies across the mouth of the river. To this Husain would not agree, and, to prevent any attempt of the Portuguese to seize the hill, he sent some of his best officers with orders to build a strong fort at Korlē.[2] The Portuguese did their best to prevent this. The Goa fleet came to their help. And, after some fighting, the dispute was settled by an agreement that the point should remain unfortified. In 1570[3] Ahmadnagar and Bijapūr combined against the Portuguese, and, in 1571 (16th February), the Ahmadnagar king, with an enormous force and very strong and well served artillery, laid siege to Portuguese Ceul.[4] For such an attack the Portuguese were badly prepared. The town was defended by a single wall, a fort not much larger than a house, and a handful of men.[5] Acting with Murtuzā's land force the fleet of the Zamorin of Kālikat blockaded the river mouth. But the Kālikat fleet was soon dispersed, and the Portuguese received such strong reinforcements of

---

rises a high rugged hill which to the north falls abruptly and throws out a narrow point, in which, at the foot of a great green tree, is a well of water. Inside of the hill, the land along the river is low untill it meets a very long point behind which the river disappears. The other or north bank of the river is one beautiful shore. Facing the hill, a spit of sand runs into the river and from it the shores stretch in different directions. The sea or outer shore runs to the north-west, but that which goes inside the river takes a turn to the east. The Portuguese fortress stands on the spit of sand. A little to the east the shore begins to bend and the river forms a great bay on the north of which is the city of Cheul. The bar of the river has one sandbank. At low tide there are standing pools on it, and at high tide the depth is 2½ fathoms. The channel is wide. It runs from south-east to north-west and on both sides are great banks where the sea continually breaks. These sandbanks run north-east and south-east to north and south. The larger one is in the channel. The other which comes from the side of the hill and enters by the river is small. About a gunshot from the point of sand at the foot of the hill, where the shores turn in different directions, banks stretch in two long arms. One runs straight to the point of the hill which is over the bar and the other along the coast.

[1] Diu was twice besieged, in 1538 (September-November) by a strong fleet of Turks, and in 1545 (March-November) by a great Gujarat army. The defence in both cases was conducted with the most distinguished bravery and resource. See Kerr's Voyages, VI 268, 400. The ladies of Cheul offered to send their earrings, necklaces, bracelets and other jewellery. There are jewels in Cheul, wrote one lady, enough to carry on the war for ten years. Da Cunha's Chaul, 43, 44.

[2] One of the officers was Chulabi Rumi Khan, a distinguished soldier from Asia Minor who had served in Europe and was the maker of the great Bijapur bronze gun. Briggs' Ferishta, III. 239-248. Compare Waring's Marathas 47.

[3] At his time in the Gujarat accounts (Bird's Mirat-i-Ahmadi, 129) Cheul, or *Chaiwal*, is entered as one of the ports of the Europeans which yielded revenue to Gujarat. This revenue was not tribute; it was perhaps some cess levied on Gujarat ships trading with Cheul.

[4] According to Portuguese writers Murtuza had 34,000 horse, 100,000 foot, 30,000 pioneers, and 4,000 artisans some of them Europeans. He had 300 elephants and 40 pieces of artillery of enormous size able to throw stone balls of 100, 200, and 300 pounds weight (Kerr, VI. 430-432). On the march some of these guns could be taken in pieces. Their shooting is described as wonderfully accurate. [Caesar Frederick, (1583), Hakluyt II. 345] The Portuguese had nicknames for each of the big guns, the Cruel, the Devourer, the Butcher. Kerr's Voyages, VI. 432; Da Cunha's Chaul, 49.

[5] Da Cunha's Chaul, 48.

men and ammunition, that they were able to break the force of the siege, by holding some of the outlying fortified buildings, among which are mentioned the Franciscan monastery, the Church of the Dominicans, and the Misericordia. The Franciscan monastery was the first to be attacked and after standing a five days' bombardment the garrison was safely withdrawn. For a month the siege was closely pressed, the walls were breached in many places, and the garrison reduced to defend themselves in separate houses. Still they were reinforced from time to time, and kept up so lively a defence, that for five months the siege made little progress. At last, on the 29th of June, a general assault was ordered. Many of the outworks were taken, but they were recovered and, after fighting till evening, the enemy had to retire with the loss of 3,000 men. As both sides were anxious for peace, a treaty was made and the Ahmadnagar king withdrew.[1]

After the siege (1577) the Portuguese repaired their defences and raised fortifications along the southern shore. At this time the prosperity of the city was at its highest. Of all places on the coast Ceul had the greatest number of ships from the Red Sea and Ormuz as well as coasting traders.[2] In 1583 the Dutch traveller Jean Hugues de Linschot described 'Chaul' as a fortified city with a good harbour and famous for trade. It was well known to the merchants of Cambay, Sind, Bengal, Ormuz, Maskat and the shores of the Red Sea. The merchants were rich and powerful owning a great number of ships. Rice, peas and other pulses butter, oil, and cocoanuts were plentiful, also ginger but of a kind little esteemed. There were also some but not many cotton fabrics. Many Gujarātis and Cambay Banlas had settled in Ceul. They dealt in rice, cotton and indigo, especially in precious stones in which they were very skilful. In arithmetic the Banias surpassed all Indians and even the Portuguese. Near Ceul was a city inhabited from ancient times by the people of the country, which had a great manufacture of silks. The raw silk was brought from China and worked into robes. Beds, chairs, and cabinet were also made in this city in admirable style and a covering given them with lac of all colours. The air was good, the climate cool and the most healthy in the whole of India[3]. About 1586, the Venetian traveller, Caesar Frederick[4], noticed the two cities of Ceul, the Portuguese city at the mouth of the harbour very strongly walled, and the Moor city a mile and a half up the river. Both were sea ports with great trade. The imports were, from

---

[1] According to Ferishta the Ahmadnagar king had to raise the siege owing to the treachery of his officers who were bribed especially by presents of wine (Briggs, III. 254). According to Faria-y-Souza the Moors feared a woman who went before the Portuguese in the fight, so bright that she blinded them. Many went to see her image in the church in Cheul and were converted and stayed there. Da Cunha's Chaul, 54.

[2] Fitch in Harris, II. 207.

[3] Navigation, 17, 20-21, 73.

[4] Caesar Frederick was in India for over twenty years, from about 1563 to 1585. He was in Cambay twelve years after the conquest of Gujarat by Akbar (1573) and came from Gujarat to Cheul. Hakluyt's Voyages, II. 344.

CHAPTER 19. Places. Chaul. History.

the Indian coast, coconuts[1], spices, and drugs; and from Portugal. Mekkā, and China, sandals, raw and manufactured silk, velvet, scarlet cloth, and porcelain. The exports were to other parts of India, Malacca, Macao in China, Ormuz, East Africa, and Portugal, iron, borax, assafoetida, corn, indigo, opium, silk of all kinds, and an infinite quantity of cotton goods, white, painted, and printed. Of local industries there was the weaving of great quantities of silk cloth, and the manufacture of paltry glass beads which were sent in large numbers to Africa.[2]

In 1592 (A. H. 1000)[3] Burhān Nizām II (1590-1594) of Ahmadnagar, who seems to have had some dispute with the Portuguese Viceroy, sent a force to Ceul and ordered a fort to be built at Korle[4]. When the fort was finished his troops began to annoy the Portuguese, battering the walls of the Portuguese fort from across the river. At the same time the country to the north of Portuguese Ceul was invested, and, in spite of brilliant sallies, the Ahmadnagar guns made great breaches in the Ceul walls. But, as before, the garrison received constant supplies and reinforcements from sea. On the 4th of September 1594 the governor, Alvarode Abranches, at the head of 1,500 Portuguese and as many trusty natives, crossed over in small boats, and landing on the Korle shore, pressed on, and aided by the lucky chance of a dead elephant blocking the gate took the fort[5]. This brilliant success

---

1 Frederick (Hakluyt's Voyages, II 344-345) enlarges on the coco palm the most useful tree in the world Of its timber they built houses and ships, and of its branches bedsteads, its nuts yielded from the outer rind oakum, from the inner shell spoons, and from the kernel wine, sugar and oil, its bark yielded cord, and its leaves sails and mats There was a great number of cocoa-palms in the country between Cheul and Goa, and from Kochin and Kananor there came to Cheul every year fifteen large ships laden with cured nuts and sugar.

2 Kerr's Voyages, VI 153, 206, 474 About the same time (November 1584) Cheul was visited by Ralph Fitch, John Newbury, William Leeds the jeweller, and James Story the painter, the first English merchants who came to India Fitch's account is much the same as Frederick's He speaks of a great trade in all kinds of spices, drugs, silk raw and manufactured, sandals, ivory, much China work, and a great deal of coconut sugar (Hakluyt, II 382) Besides the Portuguese traffic there was a large Musalman trade with Mekka bringing many European goods and sending away opium, indigo and other articles (Ditto, 384-398). The trade in horses, though not noticed by these travellers, was still important. Do Couto, XIII. 165.

There would seem to have been a strong Jain and Gujarat Wani element among the merchants of Cheul as Fitch describes the Gentiles as having a very strange order among them. They worshipped the cow and greatly esteemed the dung of the cow to paint the walls of their houses They killed nothing, not so much as a louse, for they deemed it a sin to kill anything They ate no flesh, but lived upon roots, rice, and milk. When the husband died the widow was burned with him if she was alive; if she refused to burn her head was shaven and there was never any account made of her after. They say, if they should be buried, it were a great sin, for, of their bodies, there would come many worms and other vermin, and when their bodies were consumed those worms would lack sustenance which were a sin, therefore they will be burned In Cambay, he adds, they will kill nothing, nor have anything killed; in the town they have hospitals to keep lame dogs and cats and for birds. They will give meat to the ants. Fitch in Hakluyt's Voyages, II. 384.

3 Some Portuguese authorities give 1594, Da Cunha's Chaul, 42; Faria-y-Souza gives 591. Kerr, VI. 474.

4 Briggs' Ferishta, III 284.

5 Details are given under Korlai In 1590 Ismael of Ahmadnagar sustained severe defeat at the hands of the Portuguese Waring's Marathas, 49.

raised the name of the people of Ceul high among the Portuguese. They were granted the right to choose their judge or *Ouveidor*, and had other municipal powers conferred on them.

In spite of the decline of the Portuguese, Ceul was still prosperous. Its power at sea was unchallenged, its trade was great and gainful, and the city was safe from attack and full of magnificent buildings[1]. Soon after the beginning of the seventeenth century Ceul was visited by the French traveller Francois Pyrard (1601-1608[2]). He described the town and fortress of Portuguese Ceul as quite different from Daman and Bassein, because the country was extremely rich, abounding in valuable goods, which merchants from all parts of India and the east, chiefly Hindus and idolators, came to seek. The climate was healthy and living was cheap. Portuguese Ceul was very strong, and Upper Ceul was a great centre of manufacture with very deft and hard working craftsmen who made a great number of chests and chinese-like cabinets very rich and well wrought, and beds and couches lacquered in all colours. There was also a great weaving industry, abundance of beautiful cotton fabrics, and a still more important manufacture of silk, far better than China silk, that supplied both the Indian and Goa markets, where it was highly appreciated and made into fine clothing[3]. On the fall of Ahmadnagar in 1600 upper Ceul passed to the Emperor Akbar and was called Mamale Mortezabad. Three years later Malik Ambar regained the bulk of the Ahmadnagar dominions for the young king, Murtuzā Nizām Shah II. But his power did not pass within sixteen miles of Ceul. The *Muhammedan* city remained for some years longer in the hands of a governor or *malik*, who held it from the Moghal[4]. Pyrard describes the Prince or *Malik* of Musalmān Ceul as a good friend to the Portuguese, very strong and famous, with a great number of elephants. When he wished to eat he summoned a number of beautiful women, some of whom sang and played, while others took a piece of coloured cloth and tore it into shreds, each taking a shred and wearing it as a sash. After these pleasures the Prince made them all withdraw and set himself to sleep by deeply meditating on the emptiness and uncertainty of life.

In the beginning of the seventeenth century the effect of the passing of the rule of the sea from the Portuguese to the Dutch was soon felt at Ceul. In 1609 the governor of Upper Ceul was bold enough to fit a fleet of thirty *padaos* to cruise against the

---

1 Almost all of the buildings, were finished before the close of the sixteenth century. The chief dates are: the Castle 1524; the Cathedral, 1534; the Church of the Franciscans, 1534; the Church and convent of the Dominicans, 1549; the House of Mercy, 1550; the south face of the Town Walls, 1577; and the Church, convent, and college of Jesuits, 1580.

2 In 1599 Foulke Grevil in his Memoir mentions Choule as one of the five kingdoms of Malabar. Bruce's Annals, I. 125.

3 Viagem de Francisco Pyrard, Nova Goa, 1862, II. 227. About this time Keeling, captain of the third voyage of the East India Company, heard at Socotra that Chaul was a good safe port and a rich trading town. Kerr, VIII. 208.

4 Briggs' Ferishta, III. 315; Viagen de Francisco Pyrard, II. 227; Voyage de Francois Pyrard, II. 165, 166.

CHAPTER 19. Places. Caul. History.

Portuguese, and in 1611 some Musalmān outlaws found their way into Ceul, and murdered the Captain, Baltazar Rebello d' Almeide. In 1612, in revenge for the injury done to their fleet near Surat, a Moghal force laid waste the country round Ceul, besieged the town, and had to be fought off at considerable cost. The succession of Ruy Freire d' Andrade, a judicious and popular Governor, for a time repaired the fortunes of Ceul, and two favourable treaties were made with the Moghal and with Nizam Shah. During this time Malik Ambar had succeeded in regaining Upper Ceul. In 1615 a treaty of friendship was concluded with the Portuguese, and promises passed that neither the English nor the Dutch should be allowed to settle at Ceul. In January 1617 the treaty was renewed, and it was agreed that the gardens between the towns should belong to the Portuguese[1].

A few years later the Italian traveller, Pietro Della Valle, twice visited Ceul, in March-April 1623 and in November-December 1625. He described the entrance as commanded on the right by the famous hill known as *Il Morro de Chaul* or the hill of Ceul, which had originally been a Musalmān fort and since its capture had been greatly strengthened by the Portuguese. Inside of the rock the river wound among hills and between low shores. Near the city it formed a safe roomy port with deep water so close to bank that from a small galley you could step a shore by a gangway[2]. Of the fortifications or of the size and condition of the town Della Valle gives little information. He notices that the Cathedral in the south-east corner of the Portuguese settlement was not enclosed within the walls. The Portuguese were still on friendly terms with Nizām Shah and his governor Malik Ambar, the rulers of Upper Ceul. But the sea was infested by Malabār pirates who crowded round the mouth of the Céul river in such numbers that even Portuguese ships of war were afraid to face them[3]. Ceul had lately (1623) suffered a severe blow by the destruction of Portuguese power at Ormuz. Della Valle gives no details about the trade of the port, but has passing reference to fleets of small vessels from Goa and Bassein and larger vessels from the Persian Gulf[4].

On the 2nd of December 1625 Della Valle went to see the town of the Moors subject to Nizām Shah and his officer Malik Ambar. It was called *Chaul de Riba* or Upper Ceul. There were two ways of going from Portuguese to Musalmān Ceul. One way was by

---

[1] O Chronista de Tissuary, IV. 6-7.

[2] Viaggi di Pietro Della Valle, Venice 1667, part III. pp. 133, 136.

[3] The Italian traveller Gemelli Careri (1695) has the following note on the Malabar pirates or Malabārs as they were generally called. These pirates who belong to several nations, Moors, Gentiles, Jews, and Christians, fall upon all they meet with a great number of boats full of men. They live under several monarchs in the country that stretches from Mount Delhi in the south of Kanara, to Madras-apatam. They take poor passengers, and, lest they should have swallowed their gold, give them a potion, which makes them digest all they have in their bodies, which done they search the stinking excrements to find the precious metal. Churchill's Voyages IV. 201.

[4] Viaggi, III. 409.

and along a beautiful road between palm-trees, meadows, and forests of fruit trees; but this was long way round to the market and more thickly built parts of Musalmān Ceul. The other way was across a tongue of water that ran inland from the main creek. At high tide it was easy to pass in a canoe or *almadia* dug out of a single piece of timber. At low tide you had to cross on men's shoulders who were stationed there for the purpose and were called Horses. The market was on the further shore of this water. Close to the market the ground was thickly peopled by Musalmans and Hindus, but chiefly by Hindus. There were many shops where could be had all the necessaries of life, country cloth, and fine muslins, and other articles which came to Ceul from many parts of the interior. Beyond the neighbourhood of the market and the shop the houses were scattered, surrounded by gardens or rather groves of palms and other fruit trees. The trees were tall and handsome, covering beautiful wide roads with delightful shade. At a little distance from the market was a large pound surrounded by flights of stone steps and called the Nave Nagher pond; *Taule Nave Nagher*. The Musalman quarter was close to the market along the river bank. There they had mosques, hot baths which the Hindus did not use as they washed in the ponds in the sight of all, graveyards, a custom house, a court of justice or *divān*, and all other Government buildings. Most of the Hindus lived at some distance from the market among the trees. They had several temples, one of the chief of which was dedicated to *Jagadambā* (the World Mother) said to be the same as Lakśmī. Another temple was dedicated to *Amṛteśvār* who was said to be the same as Mahādev, and, as in Cambay, was worshipped under the form of a Liṅg or a sort of a round stone. There were other temples, among them one of Nārāyaṇ, but the most highly esteemed temple was one of Rāmeśvar far from the market wrere the thickly peopled tract being along the land route to Portuguese Ceul[1].

This was a fine temple with a large masonry pond where the people used to come to bathe and play and worship. Many women washed in the pond, some of them young and handsome, and took no pains to hide themselves from passersby. Many washermen and women also used to come to the pond and wash clothes. Between Rāmeśvar temple and Lower or Portuguese Ceul, the road lay through beautiful fields, gardens, and palm groves belonging to the Portuguese. It then passed close to the sea-shore where were hamlets of fishers. The country was level and very pleasant for travelling, either on foot or in carriages like those of Surat[2]. At the back of Upper Ceul by the way that led to the inland parts, were some not very high hills.

In 1631, according to Portuguese accounts, Adil Khān of Bijāpūr took possession of Upper Ceul, and soon after gave it to the Moghals[3].

[1] Details are given below under objects.

[2] Della Valle stayed in Cheul from November 25th to December 17.

[3] O. Chron. de Tis. I. 95.

CHAPTER 19.
Places.
CHEUL.
History.

In 1634, Antonio Bocarro, the King's Chronicler[1], described the mouth of the river as blocked with a sand-bank to the north, but with a channel to the south-east which at low water had a depth of not more than seven feet and at high water about thirteen feet and a half[2]. Inside of the bar there was depth and room for many barks to enter without fear of damage. Portuguese Ceul was surrounded by a wall with nine bastions four of them with redoubts (*revezes*). The northern suburbs were also able to defend themselves.

The commandant of the fort lived in an enclosure with dressed stone walls in which also was the jail. Besides the citadel there were 200 Portuguese and fifty Native Christian houses, good upper storied buildings of stone and mortar. Each of these families had one slave able to carry arms. Formerly there had been more slaves, but they had fled to the land of the Moors[3]. Outside the walls, in some coco gardens and plantations, were 500 married men of black Christians and Gentiles. Some of them were skilled craftsmen and others were *Caudris* who went up palm-trees and took the fruit; these had greatly helped the Portuguese in their wars with the Musalmans. In the city were two magazines, a state magazine and a city magazine, with stores of powder, balls and other munitions, enough for any trouble, and to spare for Goa and all other cities. The State establishment in Ceul included the Captain, a European nobleman, with a sergeant and eight privates and two torch-bearers, a factor who was also sea-sheriff and commissary general with four messengers and a torch-bearer, a factor's clerk, a judge, a police superintendent with six constables, a master of the watch, a magistrate with six messengers, a jailor, a porter, a high constable, and six bombardiers. Inside the walls of Ceul were seven religious buildings, the Cathedral, the Hospital or Misericordia, the Jesuit church of St. Paul's and the Jesuit monastery, and the churches and monasteries of the Dominicans, Franciscans, and Augustinians. Outside of the walls were three churches, the church of St. Sebastian, the parish church of St. John, and a Capuchin church of the Mother of God. Towards the support of these religious establishments the king paid about Rs. 2,448, (Xeraphins 4,897) a year[4].

Against expenses amounting to about Xeraphins 13,882 there was a revenue of about Xeraphins 70,000 chiefly from taxes on foreign merchants, shroffage and brokerage, excise duties on

[1] O Chron de Tis. IV. 17—21.

[2] Seven feet is eight to nine palms, the palm being either nine or ten inches, the Portuguese inch being larger than the English inch. Thirteen and a half feet is three *brasses* of eighteen palms each. This makes the *brass* about four feet; in other passages the *brass* is six feet or a fathom. Dr. G. Da Cunha.

[3] Probably from fear of the Inquisition. The Jesuits were then all-powerful in Cheul.

[4] The details are to the seven religious buildings inside the walls, the Cathedral Rs. 260, the House of Mercy Rs 283, the King's hospital Rs. 333, the Jesuit's monastry Rs. 420, the Augustinian's Rs 250, the Franciscan's Rs. 185, and the Domican's Rs 513. To the three churches without the walls, Rs. 132, St. John's Rs. 60, St. Sebastian's Rs. 60, and the Mother of God Rs. 12.

opium, tobacco and spirits, and the tribute of Upper Ceul[1]. The finances were not flourishing. The Upper Ceul tribute of Rs. 4,650 was badly paid. The Moghals had taken most of the kingdom of the Malik, that is, of Malik Ambar the Ahmadnagar minister, and as the Ceul people had revolted, there was no one from whom the Portuguese could recover their tribute. The other revenues were also failing: trade was declining and the Dutch were masters of the sea. It was proposed to introduce fresh customs rates estimated to yield a yearly revenue of Xeraphins 25,000. This after meeting Xeraphins 13,882 the cost of Ceul and of the Korlai garrison, would leave a balance of Xeraphins 27,716 to be sent to Goa[2]. Unlike the Portuguese of Daman and Bassein, whose wealth was almost all in land, the Portuguese of Ceul lived by trade and shipping. The chief ports to which the vessels of Ceul traded were, besides the Portuguese settlements, Cambay in Gujarāt, Maskat and Basrah in the Persian Gulf, Mozambique in East Africa, Manilla in the Philippine Islands, and Chinese ports. The chief articles of trade were fine goldbordered Deccan cloth for which there was much demand in Persia, glass beads, iron, silk, rice, wheat and vegetables[3]. As far as weather went their small trading craft or row-boats might have traded with Cambay at any time during the fair season. But the sea was so infested by pirates that Ceul vessels never sailed except in large companies and under the escort of ships-of-war. They did not make more than two voyages in the season. To Cambay they took cocoanuts, betelnuts, cinnamon, pepper, and all the other drugs of the south, cloves, nutmeg and mace, besides such Chinese products as *pao* the great bamboo, porcelain, and tutenag. From Cambay they brought cotton cloth, opium, and indigo. They also traded with Maskat and Basrah, leaving Ceul at any time between October and the end of April, and returning generally in September and October, or in March, April and May[4]. The vessels were pinnaces or *patavos* and galliots. They took rice, Cambay cloth, cocoanuts, and cocoa kernels, and brought horses, almonds, and dates. To Mozambique a pinnace went every January laden with Cambay cloth, black kanakins, and a great quantity of glass beads from the Deccan or Bala Ghat. It brought back ivory, gold and *Kafir* slaves. The export of glass beads yields a high profit and was a monopoly of the captain of Ceul. To China there went Cambay cloth, linen, almonds and raisins from Maskat frankincense and *pucho*[5] and

[1] The details were from Ormuz and Cambay merchants Rs. 1,400 (Patakoes 700) opium Rs. 1,120 (Patakoes 560) markets Rs. 670 (Patakoes 325), brokerage and measuring Rs 6,000 (Patakoes 3,300) tobacco Rs. 19,226 (Patakoes 9,613) spirits Rs 2,000 (Patakoes 1,000) and tribute from Upper Cheul Rs 4,650 (Larines 28,000). O. Chron. de Tis IV. 17—21.

[2] O. Chron. de Tis. IV. 35.

[3] O. Chron. de Tis. III. 221

[4] This is for Daman which he says is the same as Cheul O. Chron. de Tis. III. 196.

[5] *Pucho*, better known as Putchuk, is the fragrant root of the Aucklandia costus which is exported from Calcutta and Bombay to China, the Red Sea and the Persian Gulf where it is used as a medicine and as incense. The plant is a native of Kashmir and was well known to the Greeks and Romans as Kostus (Sanskrit *Kushta*). The author of the Periplus (A. D. 247) calls it by that name and notices

CHAPTER 19. Places. Cheul. History.

a Cambay wood that served for many purposes, and to Manilla, besides the articles sent to China much wheat flour and iron. This iron came in large quantities to Ceul from the Deccan. It was so thick that it served for heavy articles such as anchor, the small guns called falcons, and for nails. The time for starting for Manilla and China was between the end of March and the end of May[1].

Upper Ceul, on the mainland about a quarter of a league east of Portuguese Ceul, was a city of the Moors without walls or fortifications. There were about 3,000 fighting men, many of them Moors. The chief craftsmen were silk-weavers who made silks of all kinds. There were also cabinet makers and makers of inlaid work[2].

Shortly after this (1636) in concluding a treaty of peace with the king of Bijāpūr, the Moghal Emperor handed over all the Ahmadnagar possessions in the Konkaṇ. Upper Ceul did not long remain under Bijāpūr. About ten years later (1648) Śivāji overran the Konkan, and though in 1655 he had to give up his conquests, he soon recovered them, and by 1672 had reduced Musalman Ceul to ruin and finally taken possession of it[3]. Meanwhile, by the decay of Portuguese power and the establishment of the English at Bombay (1666) Portuguese Ceul had lost almost all its trade and wealth. In 1674 Oxenden, the English ambassador to Śivājī at Rāygad, stopped at Ceul, but as he arrived during the night he could not enter the Portuguese city as the gates were shut and a watch set. He passed the night in the small church of St. Sebastian's in the suburbs. Next afternoon about three he went to Upper Ceul, a town belonging to the Rāja, that is, to Śivājī. In former times this city had been a great mart of all Deccan commodities, but it was totally ruined in the late wars between the Moghals and Śivājī whose arms had plundered and laid it waste. Still it was the seat of a Marāṭhā Subhedār, a person of quality, who commanded Nagoṭhāṇa, Pen, Thaḷ and the other countries opposite Bombay[4]. As late as 1668 the weavers of Ceul are mentioned as making 5,000 pieces of

that it was exported both from Barbarikon on the Indus and through Ujjain from Barygaza or Broach. (McCrindle's Periplus, 20,122). It probably went to Rome as both Propertius (B C 51) and Horace (B C 65 B C 8) notice kostus as a valuable incense (Balfour's Encyclopaedia of India, IV. 739). In 1583 Linschot (Navigation, 135) identifies *pucho* with kostus and notices that *pucho* is a Malay word. He says that it came to Cambay from Sitor and Mandor, apparently Chitor and Mandu in Malwa, where it was probably brought, as to Ujjain in earlier times, from Kashmir and the Indus Valley. From Cambay it was exported to Malacca and China. In the beginning of the present century Milburn (Oriental Commerce, I. 290) notices putchuk as an article sent in large quantities from Western India to China. The plant, Aucklandia costus, of which *putcho* or *putchok* is the root, has been identified by Drs Boyle and Falconer. Balfour's Encyclopaedia, IV 738-739, Yule's Marco Polo, II 332

[1] O. Chron. de Tis. IV. 33

[2] O. Chron de Tis. IV 35.

[3] Elphinstone's History, 565 In 1666 Thevenot (Voyages, V. 248-9) describes Cheul as hard to enter but very safe, sheltered from every kind of weather. The town was pretty and defended by a strong citadel on the top of a hill called by the Europeans *Il Morrode Ciaul*. Ogilby's (Atlas, V. 243) account (1670) is taken from Varthema (1503) who described it as a country yielding everything except raisins, nuts, and chestnuts, and with numerous oxen, cows, and horses.

[4] Fryer's New Account, 77.

taffaties a year[1]. The want of security at Ceul was of great advantage to Bombay. Efforts were made to induce the silk-weavers and the other skilled craftsmen of Ceül to settle in Bombay; the first street in Bombay was built to receive them: and their descendents of several castes, coppersmiths, weavers, and carpenters are still in Bombay, known as Cevulis, thus preserving the correct name of their old home. In 1681, Upper Ceul was pillaged by the Sidi, and Sambhāji, enraged that the Portuguese had made no effort to stop him, attacked Portuguese Ceul, but was powerless against its strong guns and walls[2]. Not daunted by the failure, he constructed a fort which came to be known as Rājkoṭ and at the same time assembled a fleet to protect the place from enemy's attack. In spite of his efforts the Portuguese succeeded in landing reinforcements, and, on December 24, 1683, Sambhājī had to raise the siege. In 1694 some of the Portuguese were driven out of the open country by the Moghal army, and forced to seek shelter in Ceul. It was enclosed by good walls and other works and furnished with excellent cannon, but it had lost its trade and was miserably poor[3]. In spite of its poverty, the constant danger of a Marāthā attack forced the Portuguese to strengthen their fortifications and maintain an efficient garrison. The report of Andre Ribeiio Countinho, who in 1728 made an official inspection of Portuguese Ceul, shows that since 1634 the fortifications had been so improved as to be practically rebuilt, and, except that the sea had caused some damage to the west face, the works were in excellent order. Ceul was the most considerable fort in the province of the north. In shape it was fifteen sided and had eleven bastions and four outworks. It was armed by fifty-eight three to forty pounder guns besides *pedreiors* which threw stone shot. The garrison consisted of three companies of sixty-two men each. These were nominally soldiers but there were many fishing boat captains, palm-tappers, and artillerymen who were paid Rs. 2 (Xeraphins 4) a month and ranked as soldiers. The rich well-peopled suburb to the north of the town-wall had been strengthened by an outwork armed with nineteen guns and garrisoned by two companies of the same style of men as the fort garrison. There were also 234 Bhaṇḍārī or palm-tapper soldiers, deserving men who had shown the greatest bravery in the late war with Āṅgres[4].

When Bassein fell to the Marāṭhās in 1739 the Portuguese were unable to hold Ceul. They offered Ceul and Korlai fort to the English, who, though they had been unfriendly before the siege of Bassein, had helped the Portuguese with money during the siege, and, at considerable expense, had maintained the Bassein garrison during the rains of 1739 in Bombay. The English had no troops to garrison Ceul, but they accepted the Portuguese offer, trusting by the cession of those places to gain the goodwill

[1] Bruce's Annals, II, 241.

[2] Bruce's Annals, II. 60.

[3] Hamilton's New Account, I. 243, and Gemelli Careri (1695) in Churchill's Voyages, IV. 200. Hamilton notices that it had, formerly been a noted place of trade especially for fine embroidered quilts.

[4] O. Chron, de Tis. (1866) I. 35, 59.

CHAPTER 19. Places. CHEUL. History.

of the Marāṭhās, and hoping to be able to arrange terms between the Marāṭhās and the Portuguese. The Portuguese placed their interests in the hands of the English, and though the Marāṭhās were exacting and demanded extreme concessions, it was arranged, mainly through the efforts of the Anglo-Portuguese representative Captain Inchbird, that the Marāṭhās should leave the Goa district of Salsette, and that, till they left, Ceul should be held by the Portuguese. The articles of peace were signed on the October 14, 1740, and Ceul was finally given over to the Marāṭhās in November when all Christians who could afford to move went to Goa[1].

Under the Marāṭhās, Ceul in no way regained its former importance. In 1750 Tieffenthaler calls it Tschaul and notices it as a city and fortress once Portuguese, that went to the Marāṭhās in 1739[2]. About the same time Gross notices that there was a Dutch factory at Ceul[3]. In April 1777 a French ship came to Ceul with Chevalier de St. Lubin. He received a handsome escort and went to Poona where he was well treated. The ship's loading, consisting of artillery, fire-arms, copper, and cloth, was landed at Ceul, and the French were allowed free use of the port[4]. In 1778 (19th January) it was further agreed that the French should hold Ceul, that they might introduce troops and artillery[5]. Even as late as 1781 Upper Ceul is called a considerable seaport[6], and in 1786 negotiations were renewed for its transfer to the French[7].

Description.

Ceul is among the prettiest and most interesting places in the district. It lies close to the coast, on the north or right bank of the Rohā or Kuṇḍalikā river. It is bounded by a broken range of low hills on the north-east, by the sea on the west, and by the Rohā river on the south and south-east. Almost the whole of Ceul is a great shady palm grove. It is beautifully wooded and well watered, with a row of ponds at the foot of the hills, and, in the palm gardens numerous wells worked by Persian wheels. About half a mile from the extreme west of the Revdaṇḍā shore a short creek runs north from the Rohā river, and forms a salt swamp, thickly covered with mangrove bushes, about half a mile broad and half a mile long, and seamed by one or two winding muddy channels.

Ceul lies about seven miles to the south-east on Alibāg-Revdaṇḍā Road, which is regularly served by State Transport Service. Most of the way lies through shady palm groves, about a mile from the coast. Viewing Ceul from sea, to the south of Alibāg there stretches on the left a line of white sand with a deep fringe of palms, and behind the palms a broken range of low bare hills roughly lying as high as 553 to the east and 423 in the west. To

[1] Bombay Quarterly Review, IV 87-88, Da Cunha's Chaul and Bassein, 71; Low's Indian Navy I 112

[2] Description Historique et Geographique de l' Inde, I. 412

[3] Voyage, I 305

[4] Account of Bombay (1781), 116, 120

[5] Account of Bombay, 143 In Bombay much uneasiness was caused by this cession of Cheul to the French That the treaty was no light affair appears from Nana Fadnis' letter, dated 13th May 1778, in which he procured the French alliance 'to punish a nation who had raised an insolent head and whose measure of injustice was full' St. Lubin was promised an estate in the Deccan, and the French were to get 20 lakhs and 10 ships, and, if they attacked Bombay, Rs. 20 lakhs more.

[6] Account of Bombay, 23.

[7] Grant Duff's Marathas 399

the east, the highest point, is crowned by the shrine of Dattatraya, and the white temple of Hinglāj shines half way up the south-east face. To the south, from the sea, rises the square fortified top of the Korlai rock (271) stretching in front of the river mouth, and sheltering it from south-west storms. In 1959 a lighthouse was constructed at the foot of this hill to guide steamers passing by. Nearing the Rohā river, on the left, two lines of high stone walls mark the north and west faces of the great fort of Portuguese, which is also known as the Āgar Koṭ or Palm garden Fort. The space enclosed by the walls is a mass of green palms. Near the north-west corner of the walls a gray mound of sea sand is heaped to the batrlements by the strong northerly breezes of the dry season. The west wall is breached by the sea at many places. At the mouth of the river the channel keeps to the right close under the Korle, which with steep bare sides rises to the south, its narrow northern slope being flanked with walls and crossed by three lines of fortifications between the sea and the central fortified top. Beyond the Korle rock lies a low belt of rice and palm land in which is hid the village of Korle. Behind Korle village the Jañjīrā hills rise over 800 feet from the river bank steep and richly wooded. The river mouth at first stretches to the south-east, it then slightly bends to the east, and again winds to the south-east, passing out of sight behind the Jañjīrā and Roha hills. To the south stretches a bank of brown sand covered above high tide with sand, bind-weed (Heremitus arenarius) and low bushes. Above the bushes runs the long south face of the fort wall covered, in many places, with figs and other climbing shrubs. Near the centre at the Sea Gate rise the massive ruins of the citadel or Ceul castle. Further east outside of the wall is the tiled roof of the Customs House. Most of the larger fishing and trading craft are drawn close to the beach, round the point of sand, which forms the western bank of the Ceul swamp. Recently the construction of a Jetty has been undertaken that will provide landing facilities to boats of small tonnage.

Except the Portuguese ruins in Ceul, the Musalman mosque, baths, and castle of Rājkoṭ and the Buddhist caves in the south and south-west faces of the Ceul hills, for so historic a place, Ceul has few objects of interest. The scantiness of old remains is due to three causes. Most of the buildings were probably of timber and have disappeared. The old stone Hindu buildings have been destroyed by the Musalmāns and by the Portuguese and in both cases the latter buildings are so overlaid with mortar that it is difficult to discover even the fragments of the old masonry. The third reason is that Ceul, though a leading centre of trade, was generally, as described by Barbosa (about 1514), an emporium or a fair rather than a capital. Still, though its remains are neither numerous nor important, the sea and the sandy beach, the winding palm-fringed river, the Korlai rock and the wooded Jañjīrā hills are so beautiful, and the palm groves and gardens are so fresh, cool and shady, that it all goes to make a very lovable sight.

Portuguese Ruins.

The walls of the Portuguese or Āgar Fort had a circuit of one and a half miles and an average height of about twenty feet, with a parapet about twelve feet broad and a curtain wall about six feet

CHAPTER 19. Places. CHEUL. Description. *Portuguese Ruins.*

high. They enclosed a fifteen-sided space about 220 yards from north to south and 330 yards from east to west. There were two double gateways, the Land Gate on the north and the Sea Gate on the south. A third gate was added later by opening a passage for the Alibāg road through the north wall. All of these but the sea gate to the south are in dilapidated condition. Besides the curtain wall which was pierced for musketry, there are the remains of nine semicircular towers. On the north or land face, there were two large corner towers and two great outworks about thirty feet high which flank the north or Land Gateway.

As rulers of the sea the Portuguese had little to fear from an attack from the west or the south. The walls and towers along those two sides, except at the south entrance gate, were therefore of no great strength. The east being sheltered by the salt marsh, very massive fortifications were required. It was from the north that an enemy must attack. To protect the north side a great moat, about seven feet deep and seventeen paces wide, was dug across from the sea to the north-west corner of the Ceul creek ; two massive corner towers strengthened the east and west ends of the north wall ; and two great works, parallel to the north wall, flanked the north or Land Gateway

These walls meant to defend the fort from the attacks of enemy have fallen down at many places. The damage done is so extensive that looking to the heaps of stones, one is liable to overlook the work they have done of braving the attacks of Muhammedans.

Though the dates of the building of the different parts of the fortifications of Ceul are not all known, inscriptions and other records show that the buildings extended over more than 200 years, from about 1520 to 1721. The earliest piece of work was the fortifying of the factory or citadel between 1521 and 1524. The next was the building of the fortified religious houses of the Franciscans in 1534 and of the Dominicans in 1549. Then followed the fortifications along the south beach in 1577. The south-east corner of the wall was completed sometime between 1625 when the Cathedral was outside of the wall, and 1634 when it was inside of the wall. In December 1634 Antonio Bocarro, the King's Chronicler, described[1] the walls as containing nine bastions, Sam Pedro, Santa Cruz, Sam Paulo, Sanctiago, an unnamed bastion facing Sam Paulo, Sam Dinis, Sam Francisco, Sam Domingos, and a bastion over the Cazados or Married Men's Gate. Sam Pedro, over the river, had a large gun called a camel and a *pedreiro* which threw stone balls weighing eighteen pounds; Santa Cruz and S. Paulo had no guns and were being filled with sand; Sanctiago had a gun which threw sixty-five pound iron shot and a camel which threw eighteen pound stone shot. This bastion had a redoubt (*revez*) armed with one iron piece. Another bastion in front of S. Paulo had a brass colubrina coated inside with iron, which threw balls of sixteen pounds. This bastion had two redoubts, one which commanded the ground towards Sanctiago,

[1] O. Chron. de Tis IV. 17—41.

the other covering (facing?) the great gate. It had two places from which bombards were thrown in one of which was a bronze piece. S. Dinis, the next bastion, had no artillery, but in a redoubt facing the seashore was an iron *pedreiro* which threw stones of fourteen pounds weight. The bastion Sam Francisco which faced the sea had three metal pieces, an eagle throwing balls of forty pounds, a fifty-pounder cannon (called a reforced cannon), and a fifty-pounder lion, all throwing iron balls. The next bastion S. Domingos had no pieces. The bastion over the Married Men's Gate or Cazados had a cannon which threw twenty-four-pound iron shot. Lastly in the landing place near the Cathedral were two fourteen-pound guns. These thirteen guns were all uncovered. Dom Martim Affonso had carried many of the guns to Malacca and the blanks were never filled. The walls were much under-armed. They were in the charge of the Jesuits, and additions seem to have been lately made as the city wall is said to enclose the Cathedral, which, nine years before, Della Valle noticed was outside of the walls. The walls were higher on the land side, that is to the north where there was the risk of attack, than either on the seaside, the west, or on the river side, the south and east. The height of the land wall varied from twenty-eight to thirty-two feet (4½ to 5 *brasses* of ten palms each), and that of the sea and river walls from twenty to twenty-three feet (3-3½ *brasses*). The wall was topped by between five and seven feet of parapet. The thickness of the walls varied from ten feet at the base to six feet across the top. There was no ditch because there were large suburbs which could defend themselves. The form of the bastions varied and was not very perfect.

CHAPTER 14.
Places.
CHAUL.
Description.
Portuguese Ruins.

After 1634 much was done to improve and strengthen the fortifications. The north gate was made by the Jesuits in 1635 and 1636; the south gate was repaired in 1638; a small outwork was raised in front of the south gate about 1656; and the great north-west tower was built in 1688. Several other additions were made, including the great outworks at the north-east and the north-west corners of the wall and on each side of the north gate. The north wall was protected by a great moat and the north suburb was secured by a strong outwork. When and by whom these additions were made is not known. Probably some of them, like the north gate, were the work of the Jesuits about 1636, when the part known as upper Ceul passed from friendly Ahmadnagar to hostile Bijāpūr. Other changes perhaps date, like part of the north-west tower, from 1688, when the Marāṭhās were supreme on land and most dangerous rivals to the Portuguese at sea. Additions to the north-west corner were made as late as 1721. All the fortifications were completed sometime before 1728. On the fifth of December of that year Andre Ribeiro Coutinho, who was sent by the Portuguese Government to examine their forts, described the construction of the complete walls. The fortress had been rebuilt in modern style. It was fifteen-sided, the corners fortified by eleven bastions and four redoubts, armed with fifty-eight three to forty pounders besides *pedreiros* or stone-shot guns. Though the fortifications were in good order the sea was damaging the west wall. Between Sam Jacinto and Sam Luiz, apparently two bastions

CHAPTER 19. Places. Chaul. Description. Portuguese Ruins.

at the north-west corner which had been added since 1634, the walls were in need of repairs; the ditch probably on the north-west was in places filled with sand, and required an outwork or stockade on the seaside to prevent further encroachment[1].

Frequent wars in and around Ceul had pulled down nearly all structures and buildings. Since the time it was finally captured by the British in the first half of the last century these structures are lying uncared for. Invariably all the buildings are in a state of ruin.

However, their description makes an interesting reading and hence their account has been given below as described about 1870

In examining the remains of Portuguese Ceul from the south or sea gateway, the first object of interest is a small ruined outwork in front of the walls. At the south-east corner of this low wall, on a slab about 4′ 3″ × 2′ 3″, is carved the figure of a warrior in military uniform, wearing the insignia of the order of Christ, and a rich sash or baldric over a coat of plaited mail, and, on his head, a plumed morion or open helmet. The face is broken. Under the figure are the letters EL REI DO JOAO COARTO, that is the King Dom Joao the Fourth. This fixes the date at about 1656[2]. On the right, over the fort walls, rises the massive ruined tower of Ceul castle. A few paces further is the circular arch of the outer gateway. Over the centre of the arch, is a slab with a crown and armorial bearings. Inside of the outer gate the entrance turns to the left through an oblong space enclosed by high walls. On the right-hand wall is a slab about two feet three inches square, with a coat of arms of three stars and a mace, with the legend *Ave Maria Grasia Pea*, apparently for *Ave Maria Gratia Plena*, Hail Mary full of grace. Below this coat of arms is an inscription, stating that the whole of the fortification along the beach was built in 1577 when Alexandre de Souza Freire was Captain of the fort[3]. The arch of the inner gateway, like all other arches in the fort, is round. Over the centre of the arch are carved a Maltese cross, and, under the cross, the Royal Arms of Portugal, with a globe about two feet in diameter on the (visitor's) left symbolising the extent of Portugal's power, and on the right three tied arrows, symbols of peace[4]. On the north wall, over the inner face of the second gateway, to the east (visitor's left) is a clab (about 1′ 6″ square) with a broken inscription apparently stating that the gate was under the protection of Our Lady of Sorrow[5]. On the right, on a part of the wall which has since been destroyed, was a slab with an inscription stating that the gate was repaired in 1638[6]. Close to the right a steep paved way leads about fifteen feet to the

1 O. Chron. de Tis. I (1866) 35, 59.

2. A rough drawing of the figure is given in Bom. Gov. Sel. (New Series) VII, 110.

3. The Portuguese ruins. NAER AD 1577 I SRDO CAPITAO ALIXANDREDE SOVSA FREIRE, DARSTA FO RTALEZA I SEFASTO DAESTA FORTIFICASAO ADDAADDAPRAIAHDLOMAR.

4. Da Cunha's Chaul, 80.

5. The Portuguese ruins, ESTA PORTA COARDANS DOROVE HF SVA.

6. The Portuguese ruins, NAER A DE 1638 SERE DEFICOV ESTA PORTA.

CHAPTER 19.

Places.
CHEUL.
Description.
Portuguese Ruins.

rampart where are three old guns. The top of the wall is 10′ 6″ broad and has a five feet high curtain pierced for musketry at intervals of about six feet. The height of the top of the curtain from the outside sand is about 22′ 6″. From the top of the wall can be seen the Alibāg road, with the small thatched houses of Agar Koṭ on either side. Except the large ruined castle, close on the right, all the remains of Portuguese buildings are hid in a great grove of coco and betel-palms, mixed with plantains, custard-apples and mangoes, and, at intervals, overtopped by huge banyan and pipal trees.

The Castle.

Besides, by the winding Alibāg road, the fort is intersected by many lanes and pathways, and is divided into numerous enclosures by irregular lines of loose stone walls. Each enclosure or garden has one or more wells, whose water is raised by a Persian wheel, and carried along masonry channels. About thirty yards north of the Sea Gate, a little to the south of a great banyan tree, a path to the right leads to a handsome gateway, over which is a cross and under the cross the Royal Arms of Portugal, and, in niches on either side, figures of St. Peter and St. Paul. This handsome gateway gives entrance to a space about forty paces east and west by fifty-six paces north and south, enclosed by ruined walls about twenty-five feet high which rise in the south-west in a massive ruined tower about fifty feet high. This walled enclosure is the factory of Ceul, built in 1516 and fortified between 1521 and 1524, the eldest Portuguese building out of Goa. It is known as *Chauvkoni Buruj* or Four-cornered Tower. It was the Captain's residence, half fortress, half palace; and included a jail, which is still known as *Turung*, the Portuguese *tronko,* now a common Indian word.

The Cathedral.

Passing back through the castle gateway, a path to the east, along the north wall of the castle, leads to the south-east corner of the fort. Outside of the east end of the castle, much overgrown with trees, are the ruins of a magnificent church, a stretch about 150 yards from east to west. The nave which is about 35 paces long and 13 broad is enclosed by walls about 30 feet high. No trace of the roof remains, and a raised water channel runs down the centre of the nave. At the east end of the nave are the remains of channels about eight paces broad, and beyond the channels on the east rises the altar a ruined heap in a space about twelve yards square. These seem to be the ruins of the cathedral or Matriz of Ceul. Dr. Da Cunha notices that the Matriz was one of the earliest religious buildings in Ceul. It dates from 1534, and was the work of the famous Franciscan Friar Antonio do Porto[1], who built it on the eastern margin of the river and called it Igreja de Nossa Senhora do Mar, Church of 'Our Lady of the Sea'. It was at first a small church affiliated to St. Barbara's, the church and convent of the Franciscans. Afterwards it was separated from the Franciscan church, was increased in size, and raised to the dignity of the Matriz or Sea of Ceul. In 1623 Della Valle notices that the first

[1] Several details about the Apostle of Salsette are given in the Thana Statistical Account, Bombay Gazetteer, XIII, 201, 460 461 note 1.

CHAPTER 19. Places. CHEUL. The Cathedral.

thing he saw on landing was the great church or cathedral, outside the walls on the seashore. He went to hear a sermon in the Cathedral, which was the seat of a Bishop and a Vicar who had lately been driven from Ormuz[1]. The south-east end of the fortifications were completed before 1634, as, in that year, the Cathedral is described as within the town wall. In 1634 the Cathedral staff included the Vicar of the Sea who received Rs. 33 (Xer. 66) a year; four *canons* each paid Rs. 20 (Xer. 40); a treasurer on Rs. 10 (Xer. 20); two choir boys each on Rs. 32 (Xer. 64) and a beadle, on Rs. 7 (Xer. 14). The sacristan got Rs. 62 (Xer. 124), for the expenses of the church; and every Easter Day all the members of the Cathedral staff were given a new surplice at a cost of Rs. 4 (Xer. 8)[2].

The Hospital.

Close to the east wall of the Cathedral the south-east corner of the fort ends in a round tower on which lies an old gun. About 150 paces north-east along the top of the wall, the eastern tower, with two old cannons commands a view of the Revdaṇḍā landing to the south, and, across the mangrove swamp, about half a mile to the north-east the Ceul landing. At some distance from the east wall and to the north of the Cathedral, is a ruined fortification, apparently the remains of the walls which were built round the castle between 1521 and 1524, and of which the rest was perhaps used in building the new wall in 1577 or 1638. To the north of this old wall is a building with a round western doorway surmounted, by a cross. The building is plain and has large side windows. It has a vaulted roof, and is full of stones and rubbish as if of a ruined upper storey. The people call it the Koṭhī or granary. But its large windows show that it was not a granary, and the cross over the door seems to show that it was a religious building It seems probable that it was the House of Mercy or Misericordia. Dr. Da Cunha mentions that Hospitals or Houses of Mercy were introduced into Goa by Albuquerque in 1514, and were patronised by Nuno da Cunha in 1532. Ceul had one of the oldest Houses of Mercy, and had a chapel attached to it. The state contributed money and rice, and supported a physician, a surgeon, and a barber[3]. In 1546, it is mentioned as receiving an allowance of £100 (200 *pardaos*), in consequence of the number of wounded and sick that were brought to it from Diu after the second famous siege of that fort. It was first under the charge of the Franciscans and in 1580 passed to the Jesuits[4]. In 1634 the House of Mercy received thirteen *khaṇḍis* of rice a month in alms. This was paid in cash[5]. In a direct line this building is about 100 paces east of the great banyan tree in Āgar Koṭ.

About 150 yards to the north-east of the Koṭhī or hospital, the north-east corner of the fort is protected by a strong tower or redoubt, which overlooks a small landing known as *Pāgāreka Bandar* or Upper Revdaṇḍā. To the north, the moat winds from the

[1] Viaggi di Pietro Della Valle, Venice 1667. Part III, 133-136.

[2] O. Chron, de Tis. IV. 17-21.

[3] The details were, 13 *khandis* of rice, or lb. 28 (566 *pardaos*) in cash, and lb. 33 (666 *pardaos*) in salaries. Dr. Da Cunha, 93

[4] Da Cunha's Chaul, 94.

[5] O. Chron, de Tis. IV. 17-21.

CHAPTER 19.

Places.
CHEUL.
The Hospital.

end of the creek westwards to the sea. About 100 yards north-west of the north-east tower, one of the great northern works stands out from the line of the walls. In its inner face are some large vaulted buildings apparently either quarters or storehouses. Through one of these rooms a scrambling passage leads to the top of the outwork on which trees and vegetables now grow. Passing back into the fort, about twenty yards to the west, an opening about four feet high, leads into the wall and passes inside of the wall to the north-west outwork. According to the people one branch of the passage strikes north under the moat to the outside. About 110 paces west, along the foot of the wall, lead to the hole in the north wall through which the Alibāg road passes.

Jesuit Monastery.

Within the fort, about sixty yards south of the Alibāg road, are the lofty and handsome remains of the Church of the Jesuits. The entrance is by a round arched doorway with side pilasters. Dr. Da Cunha notices that this front is the same as the front of the Jesuit church of the Holy Name in Bassein and of the Jesuit church of the good Jesus at Goa, and that all three are on the model of the mother-church of the Jesuit in Rome. This Jesuit church at Ceul was built in 1580 and was dedicated to St. Peter and St. Paul. As early as 1552 the people of Ceul prayed St. Francis Xavier to found a Jesuit College. But Xavier was not able to spare men, and the first Jesuits to arrive were two Fathers Pe. Christovao de Castro and Pe. Miguel Leitao, and two brothers who came in 1580. On their arrival the Jesuits were placed in charge of the House of Mercy and their preaching drew crowds. The jealousy of the older orders of priests at first prevented the Jesuits from preaching in the Cathedral. Afterwards they were allowed to preach, but they met with much opposition till, chiefly through the kindness of the Prior of the Dominicans, Father Christovao collected funds and built a home for the Jesuits, to which soon after a church and a college attended by about 300 students were added. The number of the fathers was raised from two to seven and their college was divided into two sections, the upper which taught Latin, logic and theology to forty youths, and the lower which taught, 300 boys Portuguese grammar, music, and the simpler Christian doctrines. The Jesuits of Ceul were under the Jesuits College of Bassein. The plain ruined building across the road from the church, and a few yards further to the south, is perhaps the remains of the Jesuit House or monastery. On the 1st of April 1623 Della Valle visited the college and church of the Jesuits. He noticed that like the Jesuit churches in Daman and Bassein it was called St. Paul's[1].

Beyond the archway in the north wall, the Alibāg road crosses the moat which is about six feet deep and seventeen paces broad, the sides lined with stone. As has been noticed the moat was made sometime between 1634 and 1728.

[1] Viaggi, III, 133-136. Jesuit churches in India were called after St. Paul because it was on the day of St. Paul's conversion that the foundation stone of the first Jesuit church in Goa was laid. The Jesuits probably chose that day for laying the foundations of their first church because it was on an altar in St. Paul's Bazilisk in Rome that St. Ignatius of Loyola took the vow to found the Society of Jesus. Dr. Gerson Da Cunha.

CHAPTER 19. Places. Chaul. Jesuit Monastery.

To the west of the archway, through which the Alibāg road passes the great north-west stretches outside of the line of wall, from thirty to forty feet high, with a north face about fifty-six and a west face about sixty-four paces long. At the north-west end of the outwork the moat is heaped nearly to the top of the wall by loose sand, blown off the beach during the strong northerly gales of the dry months. Between this sand drift and the west end of the outwork is the main Land Gate, a double round-arched gateway the same as the Sea Gate. Above the lintel of the outer gate are carved a crown and other emblems with an oblong empty niche, to which it is believed that a slab (2′ 6″ × 2′ 2″) now in the Bombay Asiatic Society's Museum, originally belonged. The inscription runs:

> This work was done at the end of the year 1635 and the beginning of 1636, when Joao de Thobarde Velasoo was Captain of the fortress of Chaul. The glorious Father St. Francis Xavier of the Society of Jesus was taken as patron of this city.[1]

Along the foot of the inner or south face of the wall the distance from the modern Alibāg archway to the Land Gate is about 150 yards. To the east of the Land Gate in the inner face of the outwork are the remains of houses or military quarters, and, as in the north-east outwork, there is an opening to a passage inside of the wall, and a path leading to the top of the outwork which like the top of the other outwork is now a vegetable garden.

The Church of the Augustinians.

For about eighty-five yards west of the Land Gate the road runs close to the fort wall. It then turns to the south, where, about thirty yards on the left, are the remains of an immense pile of buildings two-storied and over forty feet high, whose west front is about fifty-five paces long. From the west front the line of buildings stretches east about fifty paces, the south-east corner ending close to the modern temple of Sāmb or Mahādev. This great building was the church and monastery of the Augustinians. The church was built in 1587 by F Luis de Paraiso under the name of Our Lady of Grace, *Nossa Senhora da Graca*. The monastery had room for sixteen monks. In 1634 the monks of St. Augustine were paid by the State Rs. 250 (Xer. 500) a year.[2] In 1741, when Ceul was handed to the Marāṭhās, the church of the Augustinians was one of its best preserved buildings.

Returning to the west front of the Augustinians' church, the ruins on either side of the road about thirty-six yards to the south, are identified by Dr. Da Cunha with the Ceul court house. It is interesting to remember that, in reward for their valour in capturing Korlai Fort in 1592, the people of Ceul were allowed to choose their own judge or *Ouvidor*.[3]

---

1. The Portuguese is, ESTAOBRA SEFES NOREMA TE DOANNO 635 EPRI NCIPODE 636 SENDO CAPITA ODESTA FORTALEZA DCH AVL IOAO DE THOBAR DE VE LASCOESETO MOVRORPAD ROEIRODESTACIDE OGLO RIZOPE SFRANCISCOXA VIER. DACOMPA DEIESVS.

2. O Chron. de Tis. IV. 21.

3. O Chron. de Tis. IV. 17-21. In 1634 the pay of the judge was Rs. 166 (Xer, 333).

The Church of the Augustinians.

Near the north-west corner of the north wall are more outworks and another passage inside of the wall. In the floor of the verandah of a house, near the north-west corner, is a large slab of stone (6'-9" × 3') with the words,[1] 'The Grave of Luis Alvares Camillo and his heirs.' Further to the north-west a path leads to the great north-west tower. The lower part of the tower has been eaten away by the Sea, and the upper platform and the walls are split in great rents. A small gate opens west on the sand. On this north-west tower summounted by a coat of arms is a somewhat confused and inaccurate inscription which Dr. Da Cunha has translated:

> When Francisco de Tavora was Viceroy of India, Conde d'Alvor João de Melo de Brito commanded this tower to be built at his expense while Chief Captain of this Camp in the year 1688.[2]

Another inscription on a stone (2' 1" × 1' 9") with a cross on the top, refers to part of this north-west wall which was known as N. S. da Conceicao. Dr. Da Cunha, who notices that it is the worst engraved inscription in Ceul, translates it:

> In 1721 when Antonio de Souza de Lemos, a nobleman of the household of His Majesty, whom may God always guard, was Captain and Governor of the Fortress of Chaul, under orders sent by his Excellency Senhor Francisco Jose de Sampaio de Castro, Viceroy and Captain General of Portuguese India, commanded that this fortification named N. S. da Conceicao should be built on the 25th March of the above-mentioned year.[3]

St. Barbara's Tower.

About fifty yards south-east of the small gateway, near the north-west tower, opposite a large breach in the west wall, stands the great Seven storied Tower, *Satkhaṇī Buruj*, the centre of the Franciscan buildings. Some ruined buildings to the west were used as a distillery. The tower is about twenty feet square inside and ninety-six feet high. It has six stories of windows, the seventh story being the top of the tower. The walls seem strong and in good order, and one or two of the beams of the fourth and fifth floors still hang overhead. In the east face of the tower there is a handsome round arch. A number of buildings seem to have clustered round the tower, as high on the west and south faces are marks of peaked roofs. To the west behind the distillery are remains of a large building with round widows. To the north is a ruined two-storied wall about fifty paces long. To the east traces of a large building pass forty paces from the

1. The Portuguese letters are: (SEPOLTURA) DELVIS ALVARESCA MEIO E DE SEVS ERDEIRO (S).

2. The Portuguese is: SENDO VR. DA INDIA FRCO. DE TAVOUR, CONDE DE AIVOR MDO. IOM DE LEMO DE BRITO FZEO ESTA ATALAIA ASVACVSTA SENDO CAPAM. MOR DESTA CANPO NAER AD 1688.

3. The Portuguese is · NO ANO DE 1721, SENDO CAPITAO E. GOVOR DEIA FORTZA CHAVL ANTONIO DE S, DE LEMOS, FIDALGO DA CAZA DE SA MSC. QVE DS. SP. POR ORDEM QUE IEVE DO XMO. SOR, FRANSO. JOZEPE DE SAMPC E CATRO, VREI E. CA ITAO-GRFA DA INDIA PA. LEVANTAR ESA FORTICACAO CHAMADA N. S. DA CONCEICAO AOS 25 DE MARCO DA. DIA HE. RA. A IMA.

CHAPTER 19. Places. CHEUL. St. Barbara's Tower.

tower and to the south they stretch nearly to the south-west corner of the fort. These are the remains of the fortified church and monastery of the Franciscans which played an important part in the great siege of Ceul in 1577. The church which was begun in 1534 by the great Antonio de Porto was dedicated to St. Barbara. In 1634 the Franciscan church and monastery received from the king yearly gifts of rice, cloth, oil, raisins, almonds and medicines worth about Rs. 185 (Xer. 371).[1] According to Mr. Hearn, as late as 1847, the church was perfect and many little figures of the Incarnation, Crucifixion, and Ascension stood out in relief from the roof. By 1854 it was completely choked with ruins. In the chief arched door of the church was a niche from which a stone now in the Museum of the Bombay Branch of the Asiatic Society was taken. This stone, which measures about 5′ 11″ by 2′ 2″, is broken into three parts. It bears the inscription:

> Consecrated to Eternity. Dom Joao IV King of Portugal in the Cortes which he assembled in 1646 made himself and his Kingdom tributary for a yearly pension, to the Immaculate Conception of the Virgin Lady. Under a public oath he promised to maintain that the same Lady, the elect Patroness of his empire, was free from the stain of original sin. To preserve Portuguese piety he ordered that this lasting memorial should be carved in the 15th year of his reign and in the year of Christ 1655. This was done in the year 1656.[2]

Dominican Church.

About sixty paces east of the south-west corner of the fort are the remains of the church and monastery of the Dominicans. These were built in the year 1549 by Friar Diogo Bermudes and dedicated to Our Lady of Guadalupe. The monastery was the richest and largest religious establishment in Ceul.[3] (In 1634, it received from the state, 23 *khandis* of wheat, 8 *khandis* of rice, 2 pipes of Portuguese wine, Rs. 100 (Xer 200) in cash, and seven gallons of oil, altogether worth Rs. 470 (Xer. 940.) The head of the Dominicans held the high post of Father of Christians in Ceul, an officer who is described as 'set over the rest for furthering Christianity, fostering Christians, and bringing others to Christ'. The ruins are very extensive. To the south of the main church, in what seems to have been a separate chapel, is a rounded stone with the broken inscription 'Tomb of Antonio Alaide Menezes and of his heirs, who died in the year (1601)'[4]. North from this chapel

---

[1] The details are 8 *khandis* of wheat, 6 *khandis* of rice, two bundles of sugar, 50 pieces of cotton cloths, one piece of linen, 6 *mans* of butter, 6 *mans* of cocoa oil, 6 *mans* of wax, 2 *mans* of raisins, 1 *man* of almonds, ½ *man* of pistachio-nuts, and 6000 reis (Rs 40) for medicine; total Rs. 185 or Xer. 371. O Chron. de Tis IV. 17-21.

[2] The Portuguese runs: CONSACRA DA ETERNIDA DE IOAM IV. REI DE PORTUGAL, FXAM CORTS Q CELEBROV NO ANNO De 1646 FES TRIBVTARIO ASI E A SEVS REINOS O OANNVA PENCAM A IMMACVLA DA CONCEIOAM DA VIRGEM SENHORA E COM PVBLICO IVRAMENTO PROMOTED DEFENDER QA MESMA SENHORA ELEITA PADROEIRA DE SEV IMPEHO FOI PRESERVADA DE TODA A MACVLA DE PECCADO ORIGINAL EPERA QA PTEDADE PORTVGEZA VIVESSE MANDOV ABRIR NESTA PEDRA ESTA PERPETVA LEM BRANCA NO 15 ANNO D SEV IMPERIO E NO DE CHRISTO 1655. FRSE ESTA OBRA N A E B DE 1656.

[3] O. Chron. de Tis. IV. 17-21.

[4] The Portuguese runs: SEPVLTVRA D (E) (A) NTONIO ATAIDE (?) MENESES (?) E DE SEV (S) ERDEIROS, QUE FALECEO A DEM (I) DC (?). I.

CHEUL.

Dominican Church.

is the main church, whose floor, according to Dominican usages, rises in the west and to a ruined altar. A portion of the building, about twenty-five paces by fifteen, is roofed, the only one of the larger ruins in which any trace of a roof remains. The walls are about forty feet high, and the roof is vaulted, rising about ten feet higher than the side walls and divided into square panels. To the east the buildings are completely ruined, except some remains of a chancel or side chapels with vaulted roofs panelled like the roof of the main building. Cloisters stretch sixty or seventy yards further east and command a view of the peaked outer roof of the church. Lines of ruins stretch to the south as far as to the east. The courtyard floors of the old buildings are full of trees and the ground is quarried for stones. At the east end of the roofed building is a large slab (6′ x 2′ 6″) with a coat of arms. In the middle of the coat of arms is the figure of an eagle, and above the eagle are the letters I.H.S., Jesus Hominum Salvator 'Jesus the Saviour of Men'. Round the eagle is the motto 'Dominvm (est) spes mea' 'The Lord is my Hope'. Below the coat of arms is an inscription which Dr. Da Cunha translates, 'This is the tomb of Manoel Saldanha and of his heirs, who died on the 20th of December of the year 1636'.[1] Manoel Saldanha was one of the sons of the Viceroy Ray Lourenco de Tavora who governed from 1609 to 1612. Near this is another broken slab with an inscription, of which '(Tomb) of Diogo Goes, and of (his heirs) died on 2nd of October of.... ....' (can be made out).

St. Xavier's Chapel.

Forty or fifty yards east of the Dominican monastery are the ruins of some small buildings, and there are more ruins about sixty yards further. On the right, after about sixty yards more, are the ruins of St. Xavier's Chapel, about forty-five feet from east to west and twenty feet broad. It is a plain building with remains of a vaulted roof. Its chief interest is an inscribed tablet of white marble (4′ x 2′9″) over the east doorway. The inscription runs:

> St. Francis Xavier having lived in this place on his way to the north, this chapel was built by Dom Gilianes Noronha Captain of this Fort to the memory and praise of the saint in the year 1640.[2]

Portuguese Ruins.

There is no other object of interest between St. Xavier's Chapel and the great banyan tree in the hamlet of Āgar Koṭ from which the examination of the ruins was begun. The ground on which the hamlet stands is said to have originally been occupied by the store-rooms or *almazens*, of which Bocarro in 1634 mentions two, a state magazine and a city magazine.[3]

Of the buildings outside of the wall the chief were customs house which was on the south face near the site of the present customs house. In 1623 Della Valle mentions a customs house

---

[1] The Portuguese runs : ESTA SEPVLTVRA HEDE MANOEL SALDANHA E DE SEVS ERDEIROS QUE MORREO : A-20 DE DEZEMBRO DE (1) 636 ANOS.

[2] The Portuguese runs : POR HAVER MORADO NESTE LVGAR SAO FRANCISCO XAVIER OCO PASSOV AO NORTE LHE FES ESTA ERMIDA, DO GILIANES DENRA. SENDO CAPITAO DESTO FORTALEZA. PA MOMORIA E LOVVCR DO SANCTO O ANO DE 1640.

[3] O Chron. de Tis. 17-21.

CHAPTER 19. — Places. CHEUL. Portuguese Ruins.

outside of the walls.[1] Besides the customs house there were, outside of the walls, a church of St. Sebastian, built early in the seventeenth century. In 1634 the vicar of St. Sebastian's received Rs. 50 (Xer. 100) as vicar and Rs. 30 (Xer. 60) as sacristan.[2] In this church, in April 1674, the English ambassadors who went to see Śivājī crowned at Rāyagaḍ, passed the night, as they could not enter the city because the gates were shut and a watch set.[3] A ruined church, about 200 paces east of the sea gate is probably this St. Sebastian's. It is entered by four gateways, one to the north, one to the west and two to the south. A small chapel, twelve paces from east to west by eight from north to south of the same name, *Sanjāv*, is still in use, about a quarter of a mile to the north of the fort. There was also, outside of the wall to the north, a fortified camp called the camp of St. John, *O Campo de Sam Joao*, which is mentioned in 1728 as garrisoned and equipped with nineteen cannon.[4] In 1634 Bocarro states that the fort had no ditch because the large suburbs to the north could defend themselves.[5] This completes the details of the ruins of Portuguese Ceul.

Objects of Interest.

Leaving the Revdaṇḍā Sea Gate the road to Ceul, which is the same as the Alibāg road, winds north across the fort enclosure, past the Jesuit monastery and church and out through the archway in the north wall and across the moat. Beyond the moat the road passes through the large village of Revdaṇḍā with many well-built two-storied houses. Further to the north, among the palm groves, is the chapel of St. John, or *Sanjāv*, and some ruined walls which seem to belong to the Fortified Camp of St. John. After about a mile and a quarter, almost all through shady palm gardens, the Ceul road leaves the Alibāg road and strikes to the east, across the head of the Ceul creek, through the Ceul palm woods, about three-quarters of a mile east, to the Bhavāle lake close to the south of the Ceul or Hiṅglaj hills. The palm gardens through which the road winds are richer and more varied than the gardens in the Āgar koṭ. Even without the help of mangoes, tamarinds, *karañj* and jack trees, a help which is seldom wanting, the tall palms bend over the road and keep it in constant shade, damp enough to be almost free from dust till far on in the cold weather. Thorn hedges take the place of dykes, there are more betel palms, and the growth of under-wood is richer. The houses are sometimes in rows, sometimes by themselves in gardens. There are wells in every garden and occasionally small ponds, and the air is full of the groaning hum of the Persian wheels.

From the north bank of the Bhavāle lake, the Ceul hills, with steep bare sides, rise from 300 to 550 feet high, and form an irregular horse-shoe or semicircle. Some trees on the south-west point mark the site of a Musalmān tomb and the eastern spur has on its crest the shrine of Dattātraya, and near the foot of its

1. Viaggi, III, 133
2. O Chron. de Tis. IV 17-21. The amount is then calcu'ated at Xer. 120, but Xer. 140 is on the usual basis of Reis 300-Xer. 1.
3. Fryer's New Account, 77.
4. O Chron. de Tis. I., 35.
5. O.Chron. de Tis. IV, 17-21.

southern face the white temple of Hiṅglaj. On a knoll, on the west bank of the Bhavāle lake, is a domed Musalmān tomb about thirty-seven feet square. The sides are of dressed trap built with mortar, and the whole is plain except three recesses with pointed arches on each side. The central recess in the south wall is the main door and the central recess in the west face is now a smaller door, though it seems originally to have been a prayer niche. Round the top of the outside walls runs a row of rough brick and cement panels, and above the panels rises a brick dome about ten feet high. Inside, the floor is bare with no trace of a tomb. The inner walls are plain for about twelve feet, when there is a cornice, and, above the cornice, a row of shield-shaped ornaments about a foot apart. Above these shields, is a row of niches (about 2′6″ × 1′4″), and, about four and a half feet above the lower cornice, a second and deeper cornice. Above the upper cornice is a row of flowered panels, about a foot square at the sides and two feet high at the corners. Above the north-east, south-west, and north-west panels is a circle of plaster tracery. The main door in the south face (5′10″ × 4′ broad) has on each side a double pilaster, with hour-glass shaped ornaments, and over the door, some rough open stone tracery. The people call the building the Masjid or mosque, but it seems to have been a tomb, and there are several Musalmān graves close by. About half a mile further east, to the south of the Hiṅglaj spur, on the top of mound about fifty feet high, is a small rudely carved Hindu image. Bits of brick are scattered over the mound and there are several Musalmān graves at its west foot. About 200 yards east of the mound is a heap of old stones and dressed pillars, with one or two roughly carved human figures. They are rude memorial stones, which, according to a local story, were raised in honour of a wedding party whom the earth swallowed. A little further to the south is a small shrine to the spirit of a Māṅg woman. Several old half-buried stones seem to show that this was once a site of a Hindu temple.

The Dancing Girl's House.

Through the Someśvar pass, about one and a half miles to the north-east, was the Dancing Girl's House or Kalāvantiṇīca Vaḍā, a ruined building of stone and mortar in Musalmān style. The front is of dressed stone with three-peaked arches and three brick domes. The hall, which has three domes and two end recesses, is fifty-seven feet long by fourteen and a half broad. To the west of the hall is a walled enclosure about fifty paces by seventy, and at the further end a mosque forty-six and a half feet long by thirteen and a half broad, with a praying recess in the west wall. Behind the mosque is a large pond. In the village of Sarāī about a quarter of a mile further is a small step-well with an inscription, dated 1782[1].

Someshwar Temple.

On the hills to the east of Sarāī village, is an old building near Vāghdevī's temple. On the way back to Ceul in the Someśvar Pass, the tombs on the left are *satī* tombs, and those beyond are said to be tombs of Marāṭhā nobles. In a hollow across the road is the temple of Someśvar. It has a broken bull in front and

1. The inscription runs: *Shri Shak 1704, Shubhakrit nam Samvatsare, Shri Vithal Charani Shamji Trimbak Prabhu Soparkar, Vaishakh Shuddha 15.*

CHAPTER 19. Places. CHAUL. Objects of Interest. Somesvar Temple.

appears as a pair of Musalmān domes built one to the west of the other. The outer dome is eight-sided and about twenty-five feet square. On the floor is a large broken *liṅg* which seems to belong to the *liṅg* socket in the shrine. The basement of the inner dome is square and its centre is filled by a shrine about twenty feet square. It has been much mended with but the inside of the dome is in the cross-corner style, and is perhaps older than the Musalmāns. The walls are about eleven feet high and the centre of the dome about four feet higher. The shrine is dark and its floor is about six feet below the level of the floor of the dome. The inner measurement of the shrine is about eleven feet square. The walls are plain surrounded by a shelf about four feet from the ground. The only object of worship is an empty *liṅg* case.

Returning to near the foot of the Hiṅglaj spur, twenty or thirty yards south-east of the wedding stones, is a domed Musalmān tomb (about 24″ square) near the north-east end of a pond. An old spire stone seems to show that the tomb stands on the site of a Hindu temple. Some yards back, near the highroad, is a temple of Maruti. The Māruti is famous for giving responses. When the God is to be consulted the temple servant sets a betelnut in each of two holes on the God's breast. If the nut in the right hole falls first, the wish of the person consulting the God will be granted. If the left nut falls first the wish will not be granted. The nuts are dipped in water before they are laid in the holes.

Buddhist Caves,

In the south-east face of the Hinglaj spur, about a hundred feet from the foot of the hill, is a small cell (11′ × 5′ 10″ × 5′ 6″ high). It is entered by a door three feet two inches by five feet and a half and there is a verandah outside, eleven feet by five with holes for a shade or front scaffolding. The cell is without ornament or writing. It is in good repair. About a yard to the west is a second cell (7′ 7″ × 4′ 4″ × 8′ high) with a broken front and the remains of a narrow verandah. The work seems to have been stopped by the roughness of the rock. The cells are high enough to have a beautiful view, south, over the green palm tops, across the Rohā river to Korlai and the Jañjīrā hills, and south-east up the windings of the broad Rohā river to the distant Rohā hills.

Passing round to the west face of the spur, about the same level as the south-east cells, a path leads to the temple of Hiṅglaj. The temple faces west and is reached from the south-west by a flight of 158 steps. At the top of the steps, to the right, is rock-cut cave (I) about 17′ 3″ × 15′ 5″ and from 6′ to 6′ 8″ high. Part of the north-west corner is cut off by a shrine of Āśāpurī Devī. In the south wall of the cave are two cells, the east cell 4′ 6″ × 3′ 4″ and the west cell four feet square. In the front or west wall of the cave is a window. Outside of the cave, to the right, a flight of thirty steps leads up to two open rock-hewn water cisterns (II), the upper cistern 18′ 6″ × 14′ 5″ and the lower cistern 16′ × 18′ 6″. At the foot of the cistern steps, a little to the north, inside of a gateway is a temple of Hiṅglaj (Hiṅgulja Bhavāni). In front of the temple is an open space with *tulśi* and lamp pillars, and a view of the sea over the Revdaṇḍā palms. A narrow passage runs round

the temple between it and the scarped rock behind. Inside of the temple, below the image is a rock-cut apparently ancient cistern (III), about four feet square and two and a half feet deep. Dr. Da Cunha notices that there used to be an inscription over the cistern which has been recently defaced. The Shrine of the temple measures 8′ 6″ × 7′ 10″ × 6′ 9″, and the hall 16′ 11″ × 11′ 10″ × 6′ 10″. The object of worship is an image of a woman.

About ten paces beyond the temple is a row of small Buddhist caves. The first (IV) is divided by a wall of rock into a hall and an inner shrine. The hall measures 13′ 8″ × 7′ 8″ × 5′ 9″, and, an opening (1′ 8″ × 3′ 10″) in the back wall, leads into a shrine or cell (7′ 10″ × 6′ 3″ × 5′ 5″) with a stone bench at the side. In the back wall is an image niche (1′ 8″ × 3″) with a modern image of Aṣṭbhujā Devī or Caturśinghi. The next cutting is a passage (V) or narrow recess (11′ 9″ × 3′ 5″ × 4′ 3″) with two old Brahmanical images at the end. The next (VI) is an open cell seven feet square and four feet high. The next (VII) is 20′ × 8′ 10″ × 5′ 5″ ; in the back wall is a stone bench 6′ 8″ × 2′ 8″ ; and in front there has been a verandah 7′ 6″ broad. At the west end is a cell 6′ 9″ × 6′ 3″ × 6′ 5″. The rock is bad and much of the roof has fallen in. On the north-west wall outside of this cave is carved a relic shrine *dāghobā caitya* (VIII), semicircular in form, and surrounded by a belt of carving in the Buddhist rail pattern. The tee rises in a pile of five plates, each larger than the plate below it, and over the tee is an umbrella. The dome is 3′ 6″ high and two feet broad, and the tee and umbrella rise a foot and a half above the dome. From its shape the *dāghobā* appears to belong to about 150 A.D.

A few feet in front of the last cave (VII), a hole in the rock leads, by some rough steps, about twelve feet down into a chamber (IX) 5′ 2″ × 6′ 8″ × 7′ 7″. A slightly ornamented cornice runs round the top of the wall. Inside is an empty shrine 4′ 10″ × 2′ 9″ × 6′.

Dattatraya's Shrine.

Beyond cave VII, a path, through a gateway leads up the hill-side to the shrine of Dattātraya[1].

The shrine of the God stands on high ground in the middle of the houses at the top of a flight of six steps. The chief object of worship is a statue of Dattātraya, carved in stone, with the three heads and six hands of Brahmā, Viṣṇu and Śiv. In front of the figure are the prints of two feet said to be old. The fair is held for five days around Mārgaṣirśa Suddha 15 or full moon of the December and is attended in very large numbers by the people. People worship God by offering him coins and flowers. Gifts in charity are given to poor and disabled.

Well in advance, traders from different places install temporary shops wherein along with the articles of worship are sold fancy articles and cloth. Entertainment booths are opened and the whole atmosphere bubbles with enthusiasm and gaiety.

---

[1] On the top of the hill about 1870 were several small houses, in which lived one or two ascetics, and a family of Brahmans who shared in the worship of the God.

CHAPTER 19. Places. CHAUL. Objects of Interest. *Dattatraya's Shrine.*

On the east slope of the hill is a hut, where a fair or *urus* in honour of a Musalmān saint is held after the great Dattātraya fair is over. The main approach to Dattātraya's shrine is from the north-west by a flight of steps with low parapets, which have been built at intervals within the last forty years by different worshippers, as thanks-offerings or in fulfilment of vows. There are about 700 steps. At the top of the steps is an ascetic's house in which is worshipped the hollow stem of a dead *umbar* tree. (Ficus Glomerata), an emblem of the three-headed Dattātraya. In a slab let into the right parapet, on one of the steps near the top, a Marāṭhī inscription gives the date *Saṁvat* 1905 and *Śak* 1770, that is A.D. 1848, and the name Sāvitrībāī Kṣatrī[1]. At a hundred steps from the top, a second inscription states that in *Śak* 1776 that is A. D. 1854, Mahādobā Lakṣmaṇ, a Sonār, the servant of Lord Dattātraya, built fifty steps[2]. At the 248th step from the top another inscription states that five steps were built by Kṛṣṇa Nārāyaṇ in *Śak* 1790, that is 1868[3]. On the face of the 290th step is carved Nārāyaṇ Bhāū Bhore, and at the 296th step in the parapet are two little plates with rough unreadable plaster letters.

Temple of Bhagwati Devi.

From the end of the steps, a path, across the shoulder of the hill to the west, leads down a central spur, to some knolls or hillocks over the Bhavale lake, where are foundations of stone and mortar buildings. From the Bhavale lake, a winding lane leads about a mile south-east to a large temple of Bhagvatī Devī, in a walled enclosure with a splendid *pipal* tree on a plinth in front of the temple. Above the shrine door, five lines of sanskrit state that the temple was repaired in 1751[4]. Though in places as much as twelve yards broad, they are arched over with trees. The gardens are very rich and have a great variety of foliage, an undergrowth of bushes, and, among the coco and betel palms, many tamarind, *karañj* and Calophyllum or *undi* trees, with patches of bamboos and plantains, and occasionally an open rice field with a tall brab palm or tasselled forest palm, *berli mād*.

Hamam Khanu.

About a mile south of Bhagvatī Devī's temple is a low and ruined mound and a pond known as the Pokharn. The mound is covered with Musalmān graves, some with inscriptions, on finely dressed slabs and blocks of black basalt or trap, which belonged to an old temple of Sāmb or Mahādev. To the west is the walled tomb of Pir Sayyad Ahmad, about fifty yards to the south-east are the ruins of a Musalmān Bath or *Hamāmi Khānā*. Along the north wall is a row of six cells or rest-places with arched roofs, each about

---

1. The Marathi runs ; *Sau. Savitribai, Kshatri, Samvat 1905 Shak 1770, Kilak nam Samvatsar, Kartik vadya Pratipada.*

2. The Marathi runs : *Shri. Shri Dattatraya Svamicha Paduka dasanudas Mahadoba Lakshmanji Sheth Sonar yani bandhle, pairva 50, Shak 1776, Anand nam Samvatsare mahe Chaitra shuddha tritiya var. Som, Shri Samvat 1910.*

3. The Marathi is : *Shri Guru Dattatraya Charani Krishna Narayan Kshatri Mukadam, pairya panch, Shak 1790, Vibhunam Samvatsar, Mahe Paush.*

4. The Sanskrit runs : (1) *Shri Ganeshaya nam(h)* ; (2) *Shake 1673, Prajapati nama*; (3) *Samvatsare Falgunanam sapta* ; (4) *myam devyalayasya jirnodharasya* (5) *prarambh kritah samaptistu angira* (?).

CHAPTER 19.

Places.
CHEUL.
Objects of Interest.
Hamam Khana.

9′ 6″ × 7′ 6″ × 12′, and the whole face about seventy feet long. At the east end, a doorway about nine feet broad, leads, through a double arch, into a central hall about twenty-two feet square, with three recesses, that on the north about ten feet deep, that on the east about twelve feet, and that on the south about seven feet. The hall is covered with a fine domed roof about thirty feet high. From the north-west of the hall short crooked passages lead to two bathing-rooms, the north bath about 16′ × 13′ 6″ and the south bath about 26′ × 13′.

Mosque.

On raised ground on the bank of the river, hidden among trees, about a quarter of a mile to the mouth of the baths, is a ruined mosque, with an outer dome in the centre of the roof, and a minaret in the north-east corner. It is about ninety feet long by forty broad. The west of the building and most of the south have disappeared, destroyed by banyan and other climbing trees, helped according to some accounts, by Portuguese cannon. There remain three sets of four six-foot high pillars, the east row square, the two other rows eight-sided. From the tops of the pillars spring arches whose peaks are about six feet six inches higher, and from the arch peak rises a dome about five feet deep. Of the original sixteen domes only central one has remained. To the north-east are a pair of tombs with two inscriptions on the east wall, one apparently referring to H. 915 (A. D. 1507) and the other to H. 1034 (A. D. 1623[1]). The raised ground on which the mosque stands has many fragments of old bricks, but as far as was seen no further signs of old building. To the south of the mosque, along the edge of a long stretch of mangrove bushes, are some remains of an old wall or jetty.

Rajkot.

About a quarter of a mile to the east of the mosque, on the shore of the creek, are the remains of Rājkoṭ, the citadel of Musalmān Ceul. If Bocarro is correct in stating that in 1634, Upper Ceul had no fortifications Rājkoṭ must have been built during the ten years (1636—1646) of Bijāpūr rule[2]. It is mentioned in the Marāṭhā wars in 1691 and 1731. Rājkoṭ has corner towers about fourteen feet high, and, on the top, thirty-three feet by forty. The north-west and the south-west towers are joined by a wall about sixty paces long, twenty feet broad and six feet high. Through an inner wall a path leads to a walled courtyard about forty-five paces square, the south end filled with the ruins of a large two-storied palace, with peaked arches and eight-sided pillars.

---

1. The inscriptions are much weather-worn and one of them is broken. Prof. Rehatsek has kindly supplied the following translation of such fragments as can be made out of the first inscription. The numbers show the lines of the inscriptions, (1) Our lord commands the arrangement, (2) Diligently of the Sunni mosque, (3) With a priest and pond, . . (4) Whom we may love according to the ordinance of Muhammad the Apostle, and in (5) Khaul we command you to prohibit intoxication (and) (6) Infidelity like companies (of you), (7) Our prophet, (8) Muhammad had striven, (9) and (10), (11) Mosque with propriety, (12), (13), (14), (15), (date), (16) year 915 (?). Of the second inscription he has made out (1) As was the edifice of the house of God, (2) Date of mosque year. . . .(3) Handallanu (or bu or yu), (4) year 103 (?). Mr. Ghulam Muhammad Munshi deciphers the doubtful figure in the fourth line as 4, that is 1034, or A.D. 1623.

2. O Chronista de Tissuary, IV. 35, but Mr. Avlaskar states that Sambhaji built it in 1683. Angrekalin Ashtgav, Introduction, p. 15.

CHAPTER 19.
—
Places.
CHAUL.
Objects of Interest.
Rajkot.

The walls are overgrown with a gigantic lacework of tree roots. The building was about twenty paces broad and was divided lengthways by a central wall. In front of the palace is a fountain, and at the east end a row of houses and a well. To the east is another walled enclosure about forty paces square filled with coco-palms. Outside on the creek face are large black stones laid without mortar, which look like the remains of an older Hindu fort.

About a quarter of a mile further east is an old jetty of large black stones set out into the mud, known as Girice Dhoṇḍ Bandar. A little further are some Musalmān tombs, and, about a quarter of a mile beyond, at the east end of the Ceul palm groves, is the landing place and village of Agrā. Returning to Rājkoṭ, outside of the fort to the east, is the lower half of a broken Hindu image (2′ × 1′ 3″) of a male figure with a bull at his feet. It is well carved and has a sacred thread or strap hanging below the knee. It is of about the eleventh or twelfth century About half a mile west of Rājkoṭ is the Pāṭīl's creek, crossed by a paved causeway or *dādar*. On the west side is a large Musalmān graveyard. About a quarter of a mile further is Ceul landing, an open green covered with fishing nets and stake with lines of rope for drying fish and nets. To the west a narrow muddy channel about five feet deep winds south to the Rohā river, with, at high tide water enough for craft of about three tons (10 *khaṇḍis*). Across the mangroves swamp are the palms and sandy beach of Lower Ceul or Revdaṇḍā. At the foot of a tree is the head of an old Hindu figure, about two feet by one foot four inches, and, in front of a small temple at the east end of the green, is an old land grant stone (4′ × 1′) with the ass-curse and letters too worn to be read. If the tide serves it is easy to get to Revdaṇḍa down the creek. But as a rule, the way back is round the head of the creek, along the road from Revdaṇḍā to Bhavale lake.

One day may be spent in north Ceul and Revdaṇḍā, seeing Rāmeśvar's temple and Āṅgre's tomb, the remains on the western top of the Ceul hills, some Hindu battle-stones to the north, and a Musalman garden or water-house to the south of the Male causeway, on the Alibāg road. From the Sea Gate about four miles through the woods of Revdaṇḍā and north Ceul, lead to the mouth of the Varandā pass. By the dome-shaped hillock of Ceñca, a natural mound apparently with no trace of building, a tract leads south-east, past the Moti pond, up the western shoulder of the Ceul hills. The hill sides and the hill top are bare strewn with black boulders, with, in hollows or sheltered slopes, patches of thorns and brushwood and one or two stunted teak.

Near the end of the south-west spur are the remains of two ruined buildings. One, about 100 yards from the end of the spur, is the ruined temple of Mahālakṣmī (23′ × 19′) with broken walls of rough stone work and no roof. In the centre is a ruined shrine and a small old-looking image. The goddess is much feared. As her temple is ruined, she wanders about, and is believed to have dragged under water and drowned three men who,

CHAPTER 19.

Places.

CHEUL.

Objects of Interest.

Rajkot.

lost their lives in the Nārāyaṇ pond at the foot of the hill. Close to the ruined shrine is a dry pond. And, on rising ground at the south-west end of the hill, among trees and brushwood, stands a ruined Musalmān dome, on a plinth of rough stone work about fifty feet square. The dome is thickly covered with trees and bushes. The walls are of stone and mortar, about 26 feet square outside and 21 feet square inside, and the rounded dome is of brick. There are recesses in the corners, doors in the east, north and south faces, and a prayer niche in the west face. The wall is about ten feet high and the dome about twenty feet more. The whole is plain, except a cornice which runs round the top of the wall inside, and some rough cement panelling above the cornice. The site seems a likely place for a Buddhist *stūpa* and the bricks and plinth may have belonged to some old Hindu work. In places on the south face of the hill are said to be fragments of stone steps built without mortar, but on the hill top there seems no certain trace of anything old.

The hill top commands a fine view of the rice lands and palm groves of Ceul, the mangrove bushes of the Ceul creek, the Rohā river, the Jañjīrā hills, and the sea. Close by the foot of the hill was a row of ponds, the Moti pond in the west, then the Śetripāl pond, the Nārāyaṇ pond, and the Pāṭīl's pond. Hill side tracts lead to the knob that crowns the hill top to the west of the Dattātraya steps. This knob or knoll is covered with prickly-pear bushes and has no signs of buildings.

Pir Pass.

Looking north from the top of the hill, it is worthy of note, that, in a line with the Someśvar pass to the east of the Ceul hills, there is in the Sāgargaḍ range, a great dip or gap, known as the Pīr pass, which must have been one of the highways of traffic when Ceul was a great port. It seems probable that the place which Barbosa (1514) describes as the great fair, three miles out of Ceul, was in the open land beyond the Someśvar pass close to the Dancing Girl's mansion and the village of Sarāī[1].

Mahalakshmi Temple.

From the hill top a tract may be taken, either back to the west mouth of the Varandā pass, or to the crest of the pass, a little beyond which, by the roadside, is an old Hindu land-grant stone (5′ 7″ × 1′ 3″) with an inscription in four lines of about twelfth century. About half a mile north of the Varandā pass, on rising ground, is a temple of Mahālakṣmī. At the foot of the rising ground is a fragment of an old land-grant stone and a carved pillar top, probably part of a ruined temple of Mahālakśmī. The temple has like the Someśvar temple two domes side by side, the eastern dome 20′ × 18″ and the western dome 16′ 8″ square. The corners of the outer dome are in the hollow or honeycombed cement work which is common in the Musalmān buildings of Ahmadnagar. The shrine which is surrounded by a passage four feet wide, is plain, and is apparently of later date, though it has old Hemāḍpantī-like knobs at the corners and in the middle of each step in the roof. To the south of the temple is a lamp-pillar about twenty-two feet high. Down the east face are six or seven *sati* stones.

[1]Stanley's Barbosa, 70-71.

CHAPTER 19.

Places.

CHEUL.

Objects of Interest.

Battle-Stones.

About a quarter of a mile south, about 100 paces east of the north end of the Male causeway, are five Hindu battle-stones, perhaps of the tenth or eleventh century. They are much like the battle pillars and slabs at Eksar in Sālsette and at Ātgaṅv near Śahāpūr in Thāṇā[1]. The largest stone is seven feet long by a foot and a half broad. At the top was said to have a funeral urn with an attendant on each side holding a fly-whisk over her shoulder. Below are three panels each about ten inches broad full of deeply cut figures and. under the lowest panel, is an empty space about a foot and a half broad. In the lowest of the three panels on the (Visitor's) left, are the two rows of three men in each row armed with swords, fight two archers on the right In the central panel the swordsmen drive off the archers, and, in the top panel which is all broken and the figure perhaps is a chief, with an umbrella over his head and two followers, worships the *liṅg*. On the (Visitor's) right is a defaced and broken stone (3′ x 1′5″) in the same style. Above are figures worshipping the *liṅg*. To the visitor's left a smaller stone (2′10″ x 1′) shows a man brandishing a sword. On the top is a funeral urn, and, between the urn and the warrior a *liṅg* and a bull. These stones are worshipped by the villagers as the *Sāt Virs* or Seven Heroes, and are much dreaded, being believed to scour the fields and gardens at night.

Water-Palace.

About a quarter of a mile from these battle-stones, two hundred yards south of the Male causeway and about forty yards west of the road, in a thickly wooded palm garden, are the ruins of an arched garden house in the centre of a built pond. It was known as the *Jala Mandir* or Water-Palace. Though nothing remains of the palace at present as per the old account it stands in the centre of a pond, about thirty-six paces square and five feet deep, with sides and bottom lined with cement. The central building, which is covered by the roots of a large banyan tree and by bushes, stands on a plinth about five feet high and twenty-five feet square. It is entered from the east by a broken flight of steps. It is of stone and mortar and consists of four large pointed archways with corner pillars. There is no trace of the domed roof, and the walls seem kept in their place by the network of banyan roots. It is said to be a Portuguese building, but the style of arch and the position point to a Musalmān origin.

Rameshwar Temple.

About a mile nearer Revdaṇḍā, is a large modern temple of Gaṇapati with a small step well and a large basil pillar. In front of the temple was a lamp-pillar bearing an inscription dated 1858[2]. About half a mile further is a great temple of Rameśvar, with a handsome masonry pond in front. In the temple are said to be three *kuṇḍs* or pits which are paved over. The central pit in front of the god Śiv, or Sāmb, is the Fire-pit or *Agnī Kuṇḍ*;

---

1. Bombay Gazetteer, XIV, 57-59, 309-312.

2. The Marathi of the inscription runs : *Charani tatpar Lakshmi Ayal Raghav Babu Naik Bohite putra Kalu jat Mali Pachkalshi Rahnar Cheul, Shak 1780, Kalayukt nam Samvatsare, miti Vaishakh Suhddha* 8 *Saumyavar.*

CHAPTER 19.

Places.

CHEUL.

Objects of Interest.

Rameshwar Temple.

the pit on the visitor's right, in front of Gaṇapatī, is the Wind-pit or *Vāyu Kuṇḍ;* and the pit in front of Lakṣmi-Nārāyaṇ is the Rain-pit or *Parjanya Kuṇd.* When heat fails the fire-pit should be opened, when wind fails the wind-pit should be opened. and when rain fails the rain-pit should be opened. The only times within the memory of the people of the temple, when one of the pits was opened, was the opening of the rain-pit in the dry seasons of 1876 and 1941. In 1876 a hole five feet deep was found with some Marāṭhā coins. The coins were. taken away and set apart to be worshipped.

In December 1625, the Italian traveller Della Valle gave the following detailed account of the Ramesvar temple and pond. On the land road, between Portuguese and Musalmān Ceul, where the thick houses begin, is a temple of Rameśvar, the finest temple in Ceul. It is built on the bank of a large square pond, each side seventy-three paces, surrounded by banks and flights of stone steps with wide passages or platforms at the sites, shaded by beautiful tall trees. Above the pond, facing the chief door of the temple, under a dome supported by four pillars, is a figure of a bull with all the four feet bent the same way. It is called *Nandī* and is the same as the Kanarese Basua (Basava). The people say it is a male, different from Gayati the wife of Rām. which is a female. The face of the bull is turned round fronting the temple, while the back and the tail stretch towards the pond. The people who come to visit the temple first wash their face, hands, and feet in the pond, then touch the bull with their forehead and hands, making a reverence, and grasping the tail. Then some enter the temple, while others first go round it, beginning their round from the right side to one coming out from the temple. In the temple, they spread fruit and rice before the idol, and also before the bull, and before a basil plant in a pillar vase near the bull's shrine. In several places round the temple are shrines facing the pond, with different idols, in one of which is the God Hanumān who helped Ram to win back his wife[1].

Angre's Tomb.

In a large block of stone, to the north-west of the temple, were nine holes, about two inches square, which are said to be the navagraha or nine planets. In front to the east is a platform, the side walls of dressed stone about two feet high, and enclosing a space of thirty feet by twenty-four.

To the west of the platform, on a plinth about four feet high and thirty-two feet square, is an eight-sided building of dressed stone (about 12′6″ x 15′8″), with a door in the east face, and windows in the other three sides with open stone trellis work and tracery. The sides are about nine feet high and there is no roof. It is an unfinished tomb said to have been built by one of the Āṅgres. Between the Rāmeśvar temple and Āṅgre's tomb a stone inscribed with Kanarese writing was found by Mr. W. F. Sinclair, C.S., in 1874. The Rāmeśvar temple is about two and a half miles north-east of the Sea Gate of the Revdaṇḍā fort.

[1]Viaggi di Pietro Della Valle, III. 411-415. Della Valle's account is accompanied by a plan of the pond, temple, and other buildings.

CHAPTER 19. Places. CHIKHALGAON.

Cikhalgānv (T. Rohā, 18°55′ N, 73°40′ E; p. 481; RS. Khopoli, 20 m.) about five miles east of **Nāgoṭhāṇā** is a large village. Its forests are of special value from their large number of *hirḍa* trees *Terminalia chebula*. *Hirḍā* forms one of the chief minor forest produce of the district.

CHIRNER.

Cirner (Uraṇ Peta, 17°50′ N, 73°00′ E., p. 2,129; RS. Bombay V. T., 22 m.) is known for the *jungle satyāgraha* in the Civil Disobedience Movement of 1930. On 25th of September of that year the participants in the movement violated the forest laws and the police came to restore order. In the confusion that followed there was some stone throwing. The police then resorted to firing which resulted in a few deaths. Some persons were arrested and were sentenced to three years of rigorous imprisonment by the Sessions Court at Ṭhāṇā. Nothing daunted the people from commemorating the incident by raising a pillar which was, however, razed to the ground subsequently by the British Government. When in 1937 Congress Ministry came to power the memorial was revived at the hands of the Chief Minister Shri B. G. Kher on 25th September 1937.

DAHIVALI-TARF-NEED.

Dahivalī (T. Karjat, 18°50′ N, 73°25′ E; p. 1,354; RS. Karjat, 1 m.). Dahivalī, a village on the east bank of the Ulhās half a mile north of Karjat, was formerly the head-quarters of a subdivision. There are three large temples, one of which, a large handsome building dedicated to Viṭhobā, has the following inscription on a stone to the north of the temple: 'Pārvatibāi Pimpalvatkar, Gotra Vāśiṣṭha, *Śak* 1714' (A. D. 1792); 'Vaiśākh *Śuddha* 13th Tuesday, son Bhikājī, grandson Yisobā, resident of Dahivalī.'

A fair is held annually in honour of God Viṭhobā when over a thousand people attend and a large sale of country woollen blankets is effected. The other two temples are dedicated to God Śaṅkar and God Gaṇapati.

The village has a primary school, a gas plant and a frog collection centre.

Daṇḍa--See Rājpuri.

DASAGAON.

Dāsagānv (T. Mahād, 18°05′ N, 73°20′ E; p. 2,361; RS. Mumbrā, 88 m.) is a small town, on the right bank of the Sāvitrī or Bāṇakoṭ river, five miles west of Mahāḍ and twenty-four miles above Bāṇakoṭ at the mouth of the river[1]. There is a stone jetty at which country crafts discharge and load. The bed of the river, between the Ratnāgirī town of Mhāpraḷ four miles west of Dāsagānv and Mahāḍ, is rocky and almost dry at low water spring tides. Neap tides rise six feet and spring tides ten feet affording tidal communication for vessels of that draught only.

[1]In 1771 Mr. Forbes (Oriental Memoirs, I. 192) wrote the following account of the voyage from Bankot to Dasagaon. It affords an inland navigation of great variety. The river, which is seldom wider than four or five hundred yards, winds through a chain of hills, stored with timber or covered with forest, and the banks are covered with salt weed, an evergreen resembling the laurel. An opening valley some times presents a view of arable land, villages, and cattle; succeeded by woody mountains, waterfalls, and precipices. In the narrow parts the branches unite over the stream which is enlivened by monkeys, squirrels and various kinds of birds.

CHAPTER 19.

Places.

DASAGAON.

During the fair season (October-May), a small steamer plies daily (except on Sundays), between Bāṇakoṭ and Dāsagāṅv. It takes from four to five hours in its passage to Dāsagāṅv. By the new road from Polādpūr to Mahābaḷeśvar, which is throughout of a very easy gradient, communication has been opened in a direct line from Sātārā by Mahābaḷeśvar to the coast. Leaving Polādpur eighteen miles from Dāsagāṅv, the line goes by the old Kineśvar road for five and a half miles. It then branches to the left, gradually climbing round the western and northern shoulders of Pratāpgaḍ, for sixteen miles, to the pretty station of Vāḍā on the first plateau. From Vāḍā the road winds ten miles more, round the valleys between Sydney and Bombay Point in Mahābaḷeśvar, and passing close under Bombay Point, rises easily from the east of it into the Bombay Point Road by the terraces. Those who choose to ride up the old road from Kineśvar will save ten or eleven miles, but will find the pass at Raḍtoṇḍyā in a very bad state, as it is now abandoned. Dāsagāṅv is not a trade centre. It is inhabited by many palanquin bearers. On a hill close to Dāsagāṅv was a fort known as Bhopāḷgaḍ.

Near Dāsagāṅv, along the creek from Goregāṅv to Mahāḍ are two old rock-cut cisterns filled with earth and stones. One is on the edge of the creek, near the Bhuivāḍā to the south-west of Dāsagāṅv fort hill, the other is on the left of the Mahāḍ road a mile and a half away. Both are under-cut into the rock so as to be mostly under its cover. There is no image on either; only red paint on the rock. The cistern near the fort is presided over by a local deity; the other by a goddess named Āsrā, of some local repute in exercising spirits, when she is propitiated with the blood of cocks[1]. Dāsagāṅv is well known for the Sāv and Koṇḍivate hot springs in its neighbourhood, which attract a number of Hindus and Muhammedans. There is a fine garden of coconut trees and betelnut vines which serves as a picnic spot. In a treaty made with the Marāṭhās in 1756, Dāsagāṅv is mentioned as 'a pass for the fishermen or country merchants[2]'. In 1771 the English Resident at Bāṇakoṭ or Fort Victoria had a small villa on the Dāsagāṅv hill above the village[3]. Dāsagāṅv was one of the two villages, belonging to the English on the Bāṇakoṭ river, which were taken by the Marāṭhās in 1775, and kept by them till 1784[4]. In 1817 a body of Peṇḍhārīs plundered Mahāḍ, but did not attack Dāsagāṅv.

DEVAGHAR OR HARESHVAR.

Devaghar (Srīvardhan petā; p. 1,578; RS. khopolī, 62 m. NE) a small village about five miles south of Srīvardhan, is a place of Hindu pilgrimage. In the time of Forbes (1771) the village was noted for the sacredness of the temple, and for having been the residence of the ancestors of the Peśvā[5].

[1] Mr. W. F. Sinclair, C. S. The position of these cisterns seems to show that, when the cisterns were cut, the road along the creek was on the same level as it is now.

[2] Aitchinson's, V. 17.

[3] Forbes' Oriental Memoirs, I. 192.

[4] Bankot Diaries (M. S.) in Nairne's Konkan 99.

[5] Forbes' Oriental Memoirs, I. 190.

CHAPTER 19. Places. DEVGHAR OR HARESHVAR.

There is a temple sacred to God Kāḷ-Bhairav, who is said to cure all sicknesses caused by evil spirits. Three fairs are held in the year, one on the *Mahāśivarātra* (February) for one day, the other from *Kārtik Śuddha* 11th to 15th (November) and the third on the *Kālāṣṭamī* day. They are attended by about 11,000 persons and on each occasion flowers, fruits, sweetmeats, toys, bangles and other sundry articles worth about Rs. 1,600 are sold. A yearly cash allowance of Rs. 1,152 (free of income-tax) is paid to the temple by the Government. The temple is under the supervision of a board of trustees in Hareśvar. Epidemic sickness has never broken out at these fairs. A village pañcāyat was established in the village in 1951. Repairs to the temple were carried out by the grampañcāyat.

DHAK.

Ḍhāk (T. Karjat, 18°50′ N, 73°20′ E; p. 544; RS. Karjat, 9 m.) a massive flat-topped spur running west from the Sahyadris five or six miles east to Karjat, has a village and some tillage on its top. From the south-eastern and nearest the Sahyadris there rises a round hill 2,898 feet high, crowned with a long fort wall. On the steep south-western face of this hill are some caves most difficult of access. In the absence of any means of communication one has to climb and carry head loads. The village has a temple and a well. The village was relaid after the 1954 fire.

DHARAMTAR OR SABAJ (SHAHABAJ).

Dharamatar or Sābāj. (T. Alibāg, 18°40′ N, 73°00′ E; p. 1,601) is a port on the right bank of the Ambā river, about ten miles from its mouth and thirteen miles east of Alibāg[1]. The Dharamatar pier was built in 1868 at a cost of Rs. 16,530, chiefly from income-tax balances. This landing place at Dharamatar is no longer in use due to silting of sand. A new pier was constructed on the Pen side as far back as 1926. As far as Dharamatar pier the creek is at all times navigable to boats of about 60 tons (250 *khaṇḍis*). Above Dharamatar navigation is difficult and at low tides impossible. At ordinary high tides, boats of fifteen tons (*60 khaṇḍis*), and, at spring tides, boats of twenty-five tons (100 Khaṇḍis) can pass to Nagothṇā, fourteen miles south. But the passage almost always takes even ordinary-sized (7½-10 tons) vessels two tides. The ferry steamers ply daily from Bombay to Dharamtar pier on Pen side. From this a road leads west thirteen miles to Alibāg. Across the ferry to the east is the state high way road by Nagothṇā fifty-six miles to Mahābaleśvar. There is also an excellent road twenty-six miles east to Khopolī at the foot of the Bor pass.

With the rising cliffs of Sahyadri on one side and piercing ends of creeks on the other, the road-building in the strip shaped Kolaba district has become extremely difficult. To make any road motorable in all seasons, therefore, bridge-building assumes utmost importance.

---

[1]Dharamatar is so called from the charity-ferry, or *dharamtar* that was established here free of charge by a minister of one of the Angres. The ferry continued to ply between Dharamatar and Nagothana to the end of 1881. See above Chapter 'Communications'. Mr. Sinclair suggests that the word Sabaj is a corruption of Shah Buruj or the King's Fort.

DHARAMTAR OR SARAJ (SHAHABAJ).

Bridge on river Ambā built in 1958, at Dharamatar links the south-west part of the Kolābā district with the rest. Formerly, during rainy season in the absence of this bridge people almost lost contact with the other parts. It is 1,041 feet long, 24 feet broad and at its highest is 33 feet above the ground level. The cost of construction was about Rs. 36,25,000.

ELEPHANTA.

Elephaṇṭā or Ghārāpurī (Uran peta, 18° 55′ N, 72° 55′ E; p. 529; RS. Bombay, 7 m.). Elephaṇṭā or Gāhrāpurī, an island on Bombay Harbour about seven miles east of the Appollo Bunder and three miles south of Pir Pāl in Trombay, has an area of about four square miles at high water and about six square miles at low water. The Hindu name, Ghārāpurī, is the name of a small village in the south of the island; it is perhaps Girīpurī or the hill hamlet. Elephaṇṭā, the European name, was given to the island by the Portuguese in honour of a huge rock-cut elephant that stood on a knoll a little to the east of Ghārāpuri village. The island is a range of trap hills about 500 feet high and one and half miles long, cleft by a deep ravine that crosses it from north to south about the middle of its length. On the west the hill rises gently from the sea, and, with waving outline, stretches east across the ravine gap, gradually rising to the extreme east, which, with a height of 568 feet, is crowned by a small* dome-like knob the remains of a Buddhist burial-mound. Except on the north-east and east, the hill sides are covered with brushwood; in the hollows under the hill are clusters of well-grown mango, tamarind, and *karañj* trees; and over the hillside and standing out against the sky is a thick sprinkling of brab palms along the crest of the hill. Below is a belt of rice land with rows of trees and high prickly-pear hedges. In front is the foreshore of sand and mud, bare and black except for a fringe of mangrove bushes. There are three small hamlets and landing places, Set bunder in the north-west, Morā bunder in the north-east, and Ghārāpurī or Raj bunder in the south.

[1] This account of the Elephanta caves, with some changes and additions suggested by Pandit Bhagvanlal Indraji, has been mainly prepared from Dr Burgess' Elephanta. The following is a list of notices and accounts of the Elephanta caves: Garcia Orta (1534), Colloquios, 2nd Ed. (1872), 212; Dom Joao de Castro (1539), Primerio Roterio da Costa da India, 65-69; Linschoten (1579), Discourse of Voyages (London, 1598), Boke I. 80; Diogo de Couto (1603), Da Asia, Decada VII ma .liv. III cap. II (Ed. Lisboa, 1778), tom VII. 250-261; also translated in Journal Bombay Branch Royal Asiatic Society, I. 41-45; Fryer (1675), New Account of East India and Persia, 75; Ovington (1689), Voyage to Surat, 158-161; Captain Pyke (1712), Account of a curious Pagoda near Bombay, extracted from his journal by A. Dalrymple, Esq. F.R.A.S., Archaeologia, VII. 323-332; Captain A. Hamilton (1720), New Account of the East Indies, I. 241-42; Grose (1750), Voyage to the East Indies I. 59-62; Ives (1754), Voyage from England to India, 45; Anquetil du Perron (1750), Zend Avesta, Discourse Preliminaire, I. 419-423; Niebuhr (1764), Voyage to en Arabie, II. 25-33; Forbes (1774), Oriental Memoirs, I. 423-435, 441-448; Hunter (1784) in Archaeologia, VII, 286-295; Macne'l (1783), in Archaeologia, VIII. 270-277; Goldingham (1795) in Asiatic Researches, IV. 409-417; Valentia's (1803) Travels, II. 199-200; Moor (1810), Hindu Pantheon, 49, 59, 97-98, 241-249, 334-336; Erskine (1813) in Transactions Bombay Literary Society, I. 198-250; Mrs. Graham (1814), Journal of a Residence in India, 45-51; Asiatic Journal (1816), II. 546-548; Fitz Clarence (1817), Journal of a Route across India, 321-322; Sir W. Ouseley (1819), Travels in the East, I. 81-95; Heber's (1824), Narrative, II. 179-83; Captain Basil Hall (1832), Fragments, III. 192-281; Fergusson (1845), Rock-cut Temples of India, 54-55, and Journal Royal Asiatic Society, VIII. 83-84; Dr. Wilson Journal Bombay Branch Royal Asiatic Society, III. part II-41-42, IV, 341-342 and Calcutta Review, XLII. 1-25; Dr. Stevenson in Journal Bombay Branch Royal Asiatic Society, IV. 261-275; Lady Falkland (1857), Chow-Chow, I. 109-114.

CHAPTER 19. Places. ELEPHANTA.

Though it has long lost almost all its people and almost all its holiness, Elephaṇṭā, perhaps from about the third to about the tenth century, was the site of a city and a place of religious resort[1]. The Great Cave about half way up the north face of the western block of hills is the chief object of interest. Besides the Great Cave there are, in the rice fields to the east of the northern or Śet bunder landing place, brick and stone foundations, broken pillars, and two fine fallen statues of Śiv. About 200 yards to the south-east of the Great Cave and almost on the same level, are two large much ruined caves. On the crest of the hill, above the Great Cave, is a broken stone lion or griffin, probably originally one of the warders of the main entrance door to the Great Cave. Near the shore, to the south of the range between the two blocks or hills are the small village of Ghārāpurī, a pond, an uninscribed stone with the ass-curse, the old landing place, the ruins of a Portuguese watch-tower, the site of the huge rock-cut elephant that gave the island its European name, and several large liṅgas square below and conical above.

Across the ravine crest, on the eastern hill, close on the right, is a plain cave, and, on the left, about 200 yards further two small unfinished cells. About 300 yards to the east is the dry bed of a pond and underground to the left three small rock-cut water cisterns like those at Kānherī. A little further and higher, the extreme eastern point of the hill is topped by the remains of a large brick Buddhist burial-mound with which the three cisterns are probably closely connected. The mound seems to have been surrounded by a heavy wall or rail of undressed trap boulders. To the east a little below the top of the hill stood once a temple of Mahādev, and down the north-east ridge of the hill face there seem traces, though faint, of a winding roughly built footway. At the north-east foot of the hill is a round brickfaced mound perhaps the remains of another Buddhist burial-mound, and near it to the right, an old well, with modern facings, and, in a field nearer the shore, a spirited old lion's head cut in stone through which water originally flowed into the well. From the well, along most of the north-east and east face, the lower slopes have been carried away to fill the Bombay foreshore. From the well, along most of the north-east and east face, the piers, close to the village of Morā, the ground is strewn with large old bricks and pieces of tile. The work of clearing the surface soil is said to have shown a notable number of building sites and the remains of some temples. This must have been a place of religious importance, and may possibly be Purī, the unknown capital of the Maurya and Śilāhāra rulers of the north Koṅkaṇ, from about the sixth to the tenth century[2].

From the north-west shore a low stone pier runs out for about 150 yards. Under high-tide mark the pier consists of two rows of concrete blocks about six feet long laid about a foot apart, the

[1]The Buddhist mound and cisterns are of the third century or earlier, the town, if it is Purī, from the sixth to the tenth century, the lion head of the sixth century, and the caves of the seventh or eighth century.

[2]Indian Antiquary, V. 70, 72, 277; VII. 184; VIII. 242; IX. 44. Asiatic Res. I. 361.

upper blocks covering the space between the lower blocks and fastened to them by iron clamps. Above high-tide mark the separate blocks become a causeway about seven feet high and six feet broad which runs to the edge of the shore. Then, with low side-walls, a paved way about six feet broad crosses the flat belt of rice land with only an occasional step, and then climbs the wooded slope in flights varying from three to thirteen steps. In the woods on either side several of the brab palms seem to rise out of the heart of large banyan trees. But the palms are older than the banyan trees, and, in the rough canvas-like sheaths of their branch ends, have given lodging and support to bird-sown banyan seeds, which as they grew forced their roots to the ground, and gaining a separate sustenance and growing into trees, have covered the palm stem with their roots and branches.

Off the shore about 100 yards east of the pier, under some trees, are the remains of a statue of Śiv and of another figure apparently an attendant. The remains of old bricks and pieces of white stone seem to show that this was the site of a small temple or shrine. About 200 yards further to the south-east, close to the hill-foot, difficult to find among thick brushwood, is a well-carved five-headed image of Śiv. This also seems to be the site of an old temple.

Returning to the approach to the Great Cave, at the top of the flight of steps, a terrace, about eighty yards long and forty broad, stretches to the south-east with a pavement about eight feet broad that passes to the front of the cave between two small tile-roofed houses, the custodian's dwelling on the right and the police guard-house on the left. The open terrace, which is shaded by large nim and banyan trees, commands a view of the well-wooded slope of the east Elephanṭā hill and beyond in the north-east the Belāpūr ranges. To the north beyond the brush-wood-covered slope the bare rice fields and the mangrove-fringed shore, is a belt of bright sea about two miles broad, and over the sea the bare but gracefully rounded hill of Trombay. To the west are the rocks of Butcher's Island, and across a broad stretch of sea the long low line of Bombay.

Great Cave.

This cave is looked after by the Department of Archaeology. The ruined portions are partly repaired by cementing. In front of the cave an open wooden railing encloses an entrance passage thirty-six yards long, broadening from nine yards at the railing to eighteen yards at the cave steps. On either side, a rocky bank rises to a rugged tree-fringed front about forty feet high, the upper twenty feet a bare rough scarp and the lower twenty feet the cave mouth, with two pillars and two pilasters about fifteen feet high, on a four feet high plinth. Over the front, across the whole breadth of the cave mouth, runs an eaves of rock about four feet deep. At first view the inside of the cave seems full of a confusing number of lines of plain massive pillars running at right angles, with side aisles and porches leading to open courtyards. On the right centre of the hall the lines of

pillars are broken by a raised and walled shrine or chapel, and in the south wall are dark recesses filled with groups of colossal figures.

The cave is most easily understood by looking at it as forming two parts, a central hall about ninety feet square and four aisles or vestibules, each sixteen feet deep and fifty-four feet long. The side walls of each aisle have recesses filled with groups of colossal figures, and except the west aisle which is partly filled by the walled shrine, the roofs are supported by two rows of two pillars and two pilasters. The side aisles, like the north aisle, lead to open courts, and the south aisle leads to the recesses in one of which stands the mighty three-headed bust, one of the finest pieces of sculpture in India. The central hall has, on the north and south, two outer rows each of four pillars and two pilasters, and, inside, in the centre of the hall two rows of three pillars each, and to the right between the centre and the west aisle, the shrine or chapel which occupies the space of four pillars or about ninety-five feet round.

Of the original total of twenty-six pillars and sixteen pilasters, eight of the pillars are destroyed and others are much injured. As neither the floor nor the roof of the cave is level, the pillars vary in height from fifteen to seventeen feet. They are strong and massive, of considerable elegance, and well suited to their position and use. With a general sameness there is some variety of size and ornament. All have a square shaft about three feet four inches each way, rising eight feet or nearly half the total height. The upper sixteen inches of this shaft is bound by a slightly raised bandage of the same shape. The next two inches are octagonal, and, in all the columns within the square of the temple and in the west porch, on the shoulders thus formed, sit small figures of Ganeś or some other spirit. Above the shoulders is a band seven inches broad, cut in thirty-two shallow flutes, and above the fluted band is an eight cornered belt about six inches broad. From this belt springs a three feet long fluted neck narrowing from three feet nine inches, the flutes ending in outstanding cusps under a thin-headed torus, and over this a second line of cusps stand out and curve outwards under a thin fillet. On the fillet rests the squeezed cushion-shaped capital, one foot nine and a half inches thick and standing out about sixteen inches from the face of the pillar; the middle bound by a narrow flat band which breaks its sixty-four flutes. Above is a round neck, three inches deep, and then a square plinth of the same width as the base, and about eight inches deep. This last and the bracket it supports are clear wooden details. The bracket slopes upwards on each side to the lintel in a series of fanciful scrolls divided, or joined, by a band over their middle. The lintels, which are imitations of wooden beams, run generally from east to west across the cave, the exceptions being the lintels over the east and west entrances, and those joining the two inner pillars of the east portico, and the two pillars in front of the east face of the shrine. Almost the only other architectural features are the door side-posts, and the bases, under the front and sides of the main cave and under some of the sculptured compartments.

CHAPTER 19.
Places.
ELEPHANTA.
Great Cave.
The Trimurti.

The sculptures may be best examined by beginning with the groups in the south wall of the central hall. Then taking the groups in the east aisle which form a pair, then those in the west aisle, and lastly those in the north aisle. Of the groups in the south wall the most striking is the famous colossal three-headed bust that faces the north entrance. It stands on a base about two feet nine inches high, in a recess ten and a half-feet deep, exclusive of two and a half feet the thickness of the front pilasters. The opening between the pilasters is only fifteen and a half feet, but inside of them the recess broadens to twenty-one feet six inches. The bust represents Śiv, who is the leading character in all of the groups in the cave. The front face is Śiv in the character of Brahmā the creator, the east face (visitor's left) is Śiv in the character of Rudra the destroyer, and the west face (visitor's right) is Śiv in the character of Viṣṇū the preserver. In the corners of the opening both in the floor and in the lintel, are holes as if for door-posts, and in the floor is a groove as if for a screen or perhaps for a railing.

The bust is seventeen feet ten inches high. At the level of the eyes the three heads measure twenty-two feet nine inches round; and the greatest breadth, between the wrists of the two side figures, is twenty-two feet. The middle face (Brahmā's) is four feet four inches long, the west face (Rudra's) is about five feet, and the west face (Viṣṇū's) is four feet one inch.

The expression of the heavy-lipped central face is mild and peaceful. The breast is adorned with a necklace of large stones or pearls, and below it is a deep richly-wrought breast ornament, whose lower border is festooned perhaps with pearls. In his left hand Brahmā holds a citron, an emblem of the womb. The right hand is broken but the rough piece of rock was probably cut into the form of a roll of manuscript representing the Vedas[1]. A thick ring encircles the wrist. The ears are slit and drawn down, a sign of a composed placid mind. From each ear hangs a jewelled ornament, that in the right ear (visitor's left) in the style known as the tiger-head earring or *vyāghra kuṇḍal.* Tiger's head and forelegs holding three hanging garlands, and that in the left ear (visitor's right) the alligator or *makar kuṇḍal* earring, whose broken tail may still be traced. The head-dress consists of the hair raised in the *jaṭā* or dome-coil style, with on the top of the hair a royal tiara in three pieces, one over each ear, and the richest in the centre in the fame-face or *kīrtimukh* style, most tastefully designed and most beautifully carved.

The face to the left or east is Śiv as Rudra or the destroyer. The brow has an oval swelling above the nose representing a third eye. The eyebrows are somewhat twisted and slightly pressed towards the nose. The nose is Roman and the upper lip is covered with a moustache, the mouth is slightly open with an amused look, showing the tip of the tongue and perhaps a tusk

[1]This hand was broken as early as 1538. Dom Joao de Castro remarks: 'The third hand holds a pointed globe (the citron) and the last has been broken so that it is impossible to make out what symbol he held'. Prim. Rot. da Costa da India, 65—69.

CHAPTER 19. Places. ELEPHANTA. Great Cave, The Trimurti.

or long tooth[1]. The right hand is held in front of the breast, and he smiles at a cobra which is coiled round his wrist and with outstretched hood looks him in the face[2]. Rudra's hair like Brahmā's is rolled in the *jaṭā* form, and he has a similar but lower tiara over the hair. Among his ornaments are some of the peculiar symbols of Śiv, a human skull over the left temple; a leaf of the *Gloriosa superba,* (M) *kalalāvi.* (Sk.) *lāngali;* a branch apparently of the milk-bush; twisted snakes instead of hair, and, high up, a cobra erect with outstretched hood. The back part of the head ornament seems unfinished. Behind the tiara the rock is cut into a shallow recess, roughly divided into two narrow strips one lower than the other.

The right or west face has generally been considered to be Śiv in the character of Viṣṇū the preserver, holding a lotus flower in his right hand. The face is gentle and placid, much like and almost as feminine as most of the sculptures of Pārvati. The hair falls from under the head-dress in neatly curled ringlets like Pārvati's hair and like the hair on the female side of Ardhanārī the half-man half-woman statue. The tastefully ornamented pearl festooned tiara, which is lower than that of the central figure, is also more like the female side of Ardhanārī's head-dress than any head-dress among the sculptures. Over the temple is an ornament like a large lotus leaf, and, above the leaf, near where the side of the central head join, is a lotus flower. In front is a twig of the *Jonesia asoka,* or *aśoka* tree. From the ear projects what was probably part of a large jewel. According to De Couto (1603), the whole cave was covered with cement, painted with water colours. However, no traces of this water colour now remain. The bust shows no sign of colour. If they were coloured, Brahmā was white, Rudra black, and Viṣṇū red.

On each side of the Trimūrti recess is a pilaster with broken guards or doorkeepers. The warder on the visitor's right, who is twelve feet nine inches high, is less damaged than the other. Round the high cap is a double coronal of plates, pointed above, the lower plates being smaller and the upper rising from within them. On each side between the lower plates is a crescent with a star between its tips. Behind the upper plates the cap looks like a deep crimpled leaf, probably, as in the tiara of the central head, intended to represent rolls of twisted hair. The doorkeeper's ears are large, and a pendant from the head-dress falls behind the head. The left arm leans on the head of a dwarf, and the hanging central fingers of the left hand are held between the finger and thumb of the right hand. Both arms are adorned with round

[1] It is believed that Shiv's third eye, the *Jnana chakshu*, or eye of knowledge was painted on the knob in the brow in a vertical position. It is from this third, eye that at the end of time fire is to burst and waste the world. Pandit Bhagvanlal doubts if the mark at the corner of the mouth is a tusk.

[2] The meaning of Rudra's expression is disputed. Mr. Erskine (Bom. Lit. Soc. Trans III. 232. New Ed.) detected the marks of habitual passion. Capt. Basil Hall (Fragments III. 230—236) saw no signs of anger rather of mirth, as if he were singing to the snake, the corners of the mouth turned up and the cheeks dimpled as if by a smile. Burgess (Elephanta, 6) characterises the expression as a grim smile. The description in the text is Pandit Bhagvanlal's.

CHAPTER 19.

Places.

ELEPHANTA.

Great Cave.

The Trimurti.

bracelets. There was a necklace of round beads; a band passed over the left shoulder behind the hands and round the right hip, a girdle bound his middle, and the ends of his robe hung by the right side. The dwarf, who is one of Śiv's gaṇas or sprites, stands about seven feet high. His hair is close-cropped, he wears a necklace, and a belt is folded across his stomach. His right hand is raised to his breast; the left is broken above the elbow.

The east doorkeeper, who is thirteen feet six inches high, is more defaced than the other. In 1766 the figure seems to have wanted only part of the left arm and right leg with the left foot; now little remains except the head and shoulders[1]. The tiara is broader-topped than that on the other figure and every part of it is carved with minute care. In front of the upper plate is the grotesque fame-face or *kirtimukh*; the lower plate is carved to represent a flower over jewels, and other flowers on each side, whilst the band that encircles the brow consists of three rows of pearls or jewels from beneath which the hair crops out. The shell-like wrinkles of the crown of the cap are beautifully worked, and from the cap on the left the hair hangs in separate ringlets. From the back stands out a fan-shaped frill like a small Elizabethan ruff[2]. In the ears are heavy earrings, that on the visitor's right supported by a band passing over the ear. The lips are thick and the face placid, and round the neck the folds of a band pass behind the ear to the head-dress which it secures. He wears a necklace of large round beads, a thick fillet falls as a festoon from his shoulders; and round the upper part of each arm he wears a bracelet in the form of a snake twisted fully twice round, the ends being left free. The right arm is bent just above the head of the attendant sprite or gaṇ and the hand appears to have been open upwards in front of the side. Below the navel a string was knotted in front, and about the loins was a girdle, with a robe passing from the right hip over the left thigh, the ends hanging at the side. The sprite or gaṇ on his right was about six feet one inch high, and the right leg of the doorkeeper was advanced so as to admit the sprite's arm behind it, so that his left hand and leg were seen between the legs of the doorkeeper. His right hand, which is now broken, was laid on his breast. His head-dress seems to have been a tight fitting cap, with a circle of three jewels over the brow, and three tags of cloth hanging behind. A scarf passes across his shoulders over the arm and falls on each side over his thighs. He has a band or loincloth, earrings, bracelets, and a necklace from which hangs a tortoise. He stands half crouching, with outstanding eyes, thick lips, and looks up to the doorkeeper with an odd smile and outthrust tongue.

Shiv and Parvati.

The compartment to the west or visitor's right of the Trimūrti is thirteen feet wide by seventeen feet one inch high, with a base rising two feet six inches from the floor. The leading figures are Śiv and Pārvati on his left. The figure of Śiv is sixteen feet high, and has four arms, of which the two to the left are broken. He

[1]Niebuhr's Voyage en Arabie, II. 26.

[2]*This frill is more clearly shown in the figure worshipping Shiv in the* compartment to the west of the Trimurti.

CHAPTER 19. Places. ELEPHANTA. Great Cave. *Shiv and Parvati.*

has a high cap with three pointed plates rising out of its band and a smaller plate in front of the band on the forehead. Between these is a crescent over each temple. From the crown rises a cup or shell in which is a singular three-headed female figure, with broken arms, probably representing the three sacred rivers Gangā, Yamunā, and Sarasvati[1]. Śiv wears a necklace, the usual open armlets, heavy bracelets, and earrings. An ornamented girdle binds his waist, from under which his garment hangs and is brought round the right side and passes over his right arms. The back right hand holds a snake, the tail hanging upon the arms while the body passes behind his back and the cobra's expanded hood is raised outside his left shoulder. The front right hand which is damaged is raised as if to command attention. The back left hand, which is broken above the wrist, appears to have passed across Pārvati's breast, and with one of the fingers to have touched her under the chin; the other, which has been broken, rested on the head of a sprite who seems to stagger under its weight. This sprite, whose head is thickly covered with curly or matted hair, wears a waistbelt and a loincloth, and holds a fly-whisk in his left hand and a small cobra in his right. He carries a bundle on his back and has a tortoise hanging from his neck.

On Śiv's left stands Pārvati, about twelve feet four inches high, with a frontlet from under which the hair comes out in small curls. The head-dress rises in tiers, and has a pointed plate in front, and behind the neck on the right side is a cushion, perhaps of hair. She wears heavy earrings of different shapes, several necklaces, broad armlets and bracelets, a girdle with an ornamented clasp, and heavy anklets. Her dress comes over the right leg, the corner falling to the ankle and then passing over the left leg, and a loose robe hangs over her right arm. With her right hand she seems to touch the fly-whisk in the sprite's hand or leans on the bundle on his back; her left hand is over the head of a female sprite who wears large elliptical earrings, a huge back-knot of hair, richly carved anklets, and a robe of which the corner falls in front. Over the left shoulder she carries Pārvati's dressing-case fastened by cords or straps.

On Śiv's right are Brahmā and Indra. Brahmā has four hands, one of the right hands holding a lotus, the other touching his breast; one of the left hands appears to have held a rod or the roll of the Vedas, and the other perhaps his sacrificial butter-vessel. His lotus seat is borne by five swans. Close to his left, Indra, on his elephant, holds up his left hand towards Śiv. On Pārvati's left is Viṣṇū, on his half-man half-bird carrier Garuḍ. His back right hand holds a mace or club, the front right hand is broken; the front left hand rests on his knee, and the back left hand holds his discus. He wears armlets and a necklace, and his feet rest in the Garuḍ's hands who has wig-like hair, no moustaches, and a cobra knotted round his neck. The figures below Brahmā on Śiv's right

---

[1] The Ganga or Ganges is fabled to flow from Shiv's hair, and the three heads probably represent the three chief streams, the Ganga, Yamuna, and Sarasvati, which, according to Hindu geography, form at Allahabad the sacred meeting of the three plaited locks, *Triveni Sangam*.

are much defaced. Next to him and in front is a male, probably the king who ordered the making of the cave. He wears a waist-cloth and kneels on his right knee with his arms crossed on his breast and a dagger or knife at his right side. Round his head is a band with a large rosette or frill behind, and, from under the band, the hair falls to his shoulders in three lines or ringlets[1]. Behind him stands a female fly-whisk bearer with anklets and wristlets, holding a flower in her left hand raised towards her cheek. Behind her is a taller woman with broad armlets and thick anklets, whose hands and face are broken; and at the back of the taller women and above the fly-whisk bearer is the head of a figure with curly hair, holding in the left hand what may have been an offering. Above Brahmā are clouds on which are six figures, the largest a male with high head-dress and double necklace, holding a long jar full of flowers to throw on Śiv. Immediately before and behind him are female figures. Nearer Śiv's head are two males, one of them a bearded ascetic; and behind the rest is another male with a moustache. Above Pārvati are six figures, similarly disposed, all flying or floating on clouds, the female behind the larger figure having a heavy back-knot of hair and a richly carved belt.

A. dhanarishvar.

In the corresponding compartment to the visitor's left or east of the Trimūrti many figures are grouped round a gigantic four-armed half-male half-female, representing Ardhanārī on Ardhanārīśvar, that is the god who combines the active or manlike, that is Śiv, and the passive or womanlike, that is Umā principles in nature. This figure which is sixteen feet nine inches high leans to the right or male side, and rests on the bull, *Nandī*, with one of its four arms. The head-dress is the usual high tiara with two heavy folds falling to the shoulder on the left or female side. The right side has a crescent. On the left side the hair falls along the brow in a series of small neatly carved ringlets, while on the right there is a line of knobs along the under edge of the cap. The right ear is drawn down and has only one ring, the left has a jewel in the upper part and a large ring in the lobe. The girdle is drawn over the hips and is tied at the left side where the ends hang down. The male arms have twisted open armlets and thick wristlets, that on the front hand being knobbed as if set with jewels; the female arms have broad armlets and a long solid bracelet with thick jewelled rings at the ends. The back pair of hands is in fair preservation, the right holds the cobra and has a ring on the little finger; the left holds a metal mirror and has rings on the middle and little fingers. The front left hand which is broken, seems to have hung down and held the lower part of the goddess's robe, which hangs in folds over both her arms. The front right arm rests with the elbow on the hump and the hand on the left horn of the bull. The head of the bull, Śiv's carrier, is in fair order, the face being two feet seven inches long.

---

[1]The curly hair, the frill, and the head-dress worn by this figure are found only in sculptures ranging between the fourth and the eighth centuries. They are Sassanian in style. Pandit Bhagvanlal.

CHAPTER 19.
Places.
ELEPHANTA.
Great Cave.
Shiv and Parvati.

The lower part of this group, which is about sixteen feet wide, is much damaged, owing partly to decay, partly to violence. The figures on the visitor's left are connected with Śiv and those on the right with Pārvati. Besides the usual sprites or attendants, they include some of the more notable Hindu deities. Opposite to the back left or Pārvati's arm (the visitor's right), riding on his carrier the eagle or Garuḍ[1], is a four-armed Viṣṇū the front left hand seems to have rested on his knee, the other is raised and holds his discus; both right hands are broken. Viṣṇū sits on the shoulders of Garuḍ, who holds him by the anklet. On Garuḍ's forehead is the Vaiṣṇav sect mark, and his large outstretched left wing may be clearly traced. Below is a woman bearing fly-whisk. Her head-dress is carved with minute detail and has a crescent on the left side, and a back-knot of hair decked with flowers. She has large earrings and a triple necklace. Beside her are two dwarfs, and on her left is another woman whose robe falls over her left arm, and a sash or belt, perhaps the edge of a jacket, crosses the breast from each shoulder to the opposite hip. She wears thick Vāṇi-like anklets, and carries in her left hand the dainty Pārvati's dressing-case. Between Garuḍ and the central figure is the bust of a woman holding a flower in her left hand; above this are two curly-haired figures, one of them Varuṇ riding his alligator. Behind Viṣṇū are a man and a woman, and under them a dwarf standing on a cloud and holding a fly-whisk.

On the right or Śiv side of Ardhanārī (visitor's left), and on a level with Viṣṇū and Garuḍ are Indra and Brahmā. Brahmā is seated on a lotus throne borne by five wild swans. Three of his four faces are visible, the fourth is hidden as it faces backwards. He has four hands, the back right hand holding a lotus, the front right hand broken, the front left hand with a sacrificial butter-pot and the back left hand with a broken ladle, or perhaps a roll of the Vedas. He is decked with earrings, two necklaces, bracelets, and a robe which passes over his left shoulder and breast. In a recess between Brahmā and the uplifted right arm of Ardhanārī is Indra riding on the heavenly elephant. In his left hand is the thunderbolt and in his right what may have been an elephant god. Between Indra and Brahmā is a figure, perhaps Kubera the god of wealth, holding a flower or a purse in his hand. Below Brahmā is a large high-capped male figure, probably Kārtikeya with his spear or *śakti*. He has earrings which differ on either side, a necklace, armlets like those on the other male figures, bracelets, a girdle, and a pendant from his cap hanging on his left shoulder. Between this figure and the Bull is a woman with a fly-whisk resting on her shoulder, and behind her is a dwarf and another woman whose head has been destroyed. In the upper portion of the compartment are thirteen figures of sprites and attendants. Those to the visitor's left are borne on clouds, and

[1]Garud is half-eagle half-man, generally with wings and a beaked human face. He is the son of Kashyap and Vinata and younger brother of Aruna, the legless charioteer of the sun and the personification of dawn. Garud, who is of incomparable swiftness and has exquisitely beautiful plumage, married a beautiful woman named Shuki. As Garud's food was snakes, the serpent tribe feared that his children would eat them up, and waged war against him. Garud destroyed all the snakes except one cobra, which he wore as a necklace.

one of them has a dagger by his side. Behind him is a woman holding a round object in her left hand; and behind her is an ascetic, perhaps a Siddha, very lean, with a long beard, and an offering in his left hand; lastly, behind the Siddha, is a small broken female figure. On the right is another ascetic, with an offering in his hand and curiously twisted hair. Two figures hold part-broken garlands touching the head of Ardhanārī, and on the right are two larger male figures also holding wreaths of heavenly flowers.

Parvati in a Pet.

Passing east the much damaged group in the south wall of the east aisle or portico represents a scene between Śiv and Pārvati who is in a pet or *māna*. They are seated on the holy hill of Kailās and are both adorned as in the other sculptures. Śiv's four arms are all broken, as also are his crown and the disc or nimbus behind his head. His armlets are of the usual spiral form with open ends, his sacred thread lies across his shoulders, and part of his robe comes over his knees. Pārvati, her face turned slightly away, is seated at his left and wears, a tassel hanging between her breasts from a thick twisted necklace, the same as in the marriage group. Over the left arm, and on the right thigh and leg her garments may still be traced. Behind her right shoulder stands a female figure with a child astraddle on her left hip, perhaps a nurse carrying Śiv's son Kārtikeya, who is also called Skanda and Mahāsena, the war-god. On Pārvati's left stands a female attendant, and further off, a larger male figure who seemingly held his right hand to his breast and rested his left on the side-knot of his robe. Behind Śiv's right shoulder is another female with a fly-whisk, and at his feet (now headless) his faithful follower Bhṛngī worn to a skeleton. Behind Bhṛngī stands a tall figure, with the usual high head-dress, earrings, necklace, and robe covering his left arm to the wrist, and passing under his right. At his foot, in a recess behind the pilaster, stands a three feet high dwarf, with his arms crossed. Beneath, or in front of the hill on which the chief figures rest, the sculpture is so defaced that little can be made out. Under Pārvati is the holy bull, and at his left shoulder a face with a wig such as is elsewhere given to Garuḍ. Below the bull are two animal figures, perhaps monkeys. It is impossible to say how the left side was filled. The rock over the heads of Śiv and Pārvati is carved into patterns, irregular frets on an uneven surface, representing the rocks of Kailās, on clouds on either side are the usual heavenly spirits, perhaps Gandharvas and Apsarās, rejoicing and scattering flowers. Some of the male figures have curly wigs and on each side is a skeleton-like ascetic, one of whom has a basket in his left hand while he scatters flowers with his right. On the roof is a small fat figure, which may be Gaṇeś, Śiv's second son.

Ravan under Kailas.

Crossing to the north of the portico is a companion group in which Śiv and Pārvati again appear seated together in Kailās. Śiv's brow-knob or third eye is clearly marked, his cap which is cleverly carved bears the crescent and has a disc behind it, and he has large hanging earrings. He had eight arms, all of which are more or less broken. Two of them rested on the heads of attendants, the head of which remains. On his right sat Pārvati, with

CHAPTER 19.

Places.
ELEPHANTA.
Great Cave.
Ravan under Kailas.

her face turned towards Śiv, but little except her trunk is left. On each side of the compartment is a large figure somewhat like the door-keepers round the chief *ling* shrine, except that they have knobs on their brows, and that the figure to the visitor's right has a skull prominently carved on the forehead and snakes coming round from behind his left shoulder. The same brow-knob occurs on the forehead of servants of Śiv in other compartments at Elephaṇṭā. To the left of Śiv are several figures all more or less defaced; Śiv leans his hand on the head of one of them, and in front near his foot is the familiar hollow-ribbed Bhṛṅgī. On Bhṛṅgī's left, and in front of the large figure behind the pilaster, is the elephant-headed Gaṇeś or Gaṇapati[1]. Under the group is a back view of the ten-headed Rāvaṇ, king of Laṅkā or Ceylon. His ten heads are entirely broken off and only a few of his twenty arms can be traced. Beside him there were perhaps some demons as at Ellora. Above Śiv are numerous figures, one almost a skeleton; on his left is Viṣṇū on Garuḍ, and in a recess is a couched figure of Pārvati's tiger.

These two groups in the eastern aisle illustrate the story that once Pārvati getting into a pet, turned her face away from Śiv. While she was still angry, Rāvaṇ, chancing to pass near Kailās and enraged that it should stop his progress, clasped the hill in his arms and shook it. Pārvati felt the hill move, and ran for protection to Śiv's arms, who, according to one story stamped Rāvaṇ under his foot, or, according to another story, blessed him for stopping Pārvati's fit of ill-temper.

The Ling Chapel.

Crossing the cave towards the west aisle is the central shrine or chapel, which fills a space equal to that enclosed by four columns. It is entered by four side doors, each approached by six steps, which raise the floor of the shrine eight feet eight inches above the hall floor. The eight giant doorkeepers, from fourteen feet ten inches to fifteen feet two inches high, that stood guard at the sides of each door, are all damaged except the one on the east side of the south door. This figure, who wears a somewhat peculiar head-dress, has a large skull carved above his forehead, the parted lips showing the teeth, a single bead necklace, earrings, plain twisted armlets and thick wristlets. He rests on the right leg, and the knee of the left is a little bent. The right shoulder hangs down parallel to the body, and the upturned hand, held opposite the navel, strains under the weight of a massive globe. The left hand rests on the knot of the robe on the outside of the left thigh. The muscles of the left thigh and the knee-pan are particularly well carved. The calfless unshapely legs are probably true to the local model. The keeper on the west side of the same door is

[1] The Puranas have more than one story to explain Ganesh's elephant head. According to one account Ganesh quarrelled with Vishnu, and was winning when Shiv interposed and cut off his head. This so enraged Gaṇesh's mother Parvati that she peformed austerities so extreme that they threatened to upset the whole order of heaven. The gods prayed Shiv to restore Parvati her son. But Gaṇesh's head could nowhere be found, and in their haste it was replaced by the head of an elephant the first animal they chanced to meet. Another account says that when the gods were called to see the infant deity, Shani or Saturn, knowing the baneful effect of his glance, refused to look at the child, till Parvati, taking it as an insult, provoked him to cast his eyes on Ganesh whose head was at once reduced to ashes.

much broken, but the neck jewels, head-dress, and armlets have been elaborately carved. Except the face which is broken, the keeper on the south of the east door is nearly whole. The turban is high crowned; the plates round the head are smaller than on most of the other figures; the earrings are large; the end of the turban cloth is plaited into a circular frill behind the head, and the sacred thread is formed of twisted strands of beads or pearls. The end of the robe which hangs by his left side is well carved. The keeper on the north side of the same door has lost his legs and forearms, and is damaged about the nose. The head is finely carved with a rich bend round the brow, and rich large plaits that rise from the brow and hide the turban except the rilled end at the back. The hair falls from under the cap to the shoulders in four sets of neatly carved curls; the armlet on the left arm is broad, passing twice round, and jewelled at the ends and in the middle; the right forearm has been raised; and the sacred thread is of twisted strands of beads or pearls.

On the east side of the north door is a similar figure with the head-dress falling on the left side in five thin overlapping folds. The keeper on the west side is defaced, and leans his left elbow on the head of a bushy-haired sprite. He has a ribbon tied round his waist, and a cobra comes over his right shoulder and raises its head in front. The doorkeeper has a large round earring in the right, and a smaller ring in the left ear. A thick mass, as of twisted cords, hangs on the right side of the head from the top of the cap, and on the left side is the frill. On the cap are two crescents. Behind the head is a disc or shield; and under the usual bead necklace is a breast ornament; while the robe falls in clean-cut folds over the right hip and thigh. Both keepers on this side have their right hands raised.

The figure on the south side of the west door has a very elaborate head-dress secured by a folded tie round the neck; he has a crescent above each temple; a frill behind the head on the left side; and the top of the cap and heavy roll that falls over on the right side are carved with open flowers and strands of cord or hair. The breast ornament, the sacred thread with its fastening on the left breast, and the broad jewelled waistband that held up the covering on the loins, have been wrought with much skill. The lower part of the figure is gone. The lower part of the companion keeper, on the north side, with the sprite at his right side is also entirely destroyed. He has a crescent over the right temple, and on the left side of the head, and otherwise resembles the last, though the details are somewhat plainer. These statutes are among the best pieces of carving in the cave.

The doors into the shrine have plain side-posts with two plain bands round them. Inside, both in the floor and roof, are the sockets of door posts. The chamber is perfectly plain inside. The east side measures nineteen feet four inches, and the west twenty feet two inches, the north measures nineteen feet three inches, and the south eighteen feet four inches. In the middle of the room stands a base or altar nine feet nine inches square, moulded like the base under the Trimūrti and other sculptures, and about three

CHAPTER 19. Places. ELEPHANTA. Great Cave. The Ling Chapel.

feet high. In the centre is a *ling*, cut from a harder and closer grained stone than the cave rock. The lower end of the *ling* is two feet ten inches square, and is fitted into a hole in the base. The upper part is round, two feet ten inches in diameter, about three feet high and rounded above. The frame, or *śāḷuṅkhā* is somewhat hollowed to hold the water, oil, and butter poured on it by the worshippers, which were carried off by a broken spout on the north side.

To the west of the shrine is the western aisle or portico, which still has in the roof some traces of the 'beautiful mosaic workmanship' mentioned by De Couto (1603).

Marriage of Shiv and Parvati.

The group in the compartment in the south wall of this aisle or portico represents the marriage of Śiv and Pārvati, Pārvati standing on Śiv's right, a position which a Hindu wife rarely holds except on her wedding day.

The group is unfortunately greatly damaged. Of Śiv's four hands only the front left hand remains entire, and the whole of his right leg is gone. He wears the usual tiara crowned by coils of hair, and behind the cap has an oval nimbus-like disc. On his right arm appears his shoulder cloth, and he has a band about his waist which comes over his right hip and is knotted at his left side, his left hand rests on the knot, while the ends hang loosely down. His sacred thread hangs from his left shoulder, passing to his right thigh and over his right arms.

Pārvati or Umā, who is eight feet six inches high, is one of the best proportioned and most carefully carved figures in the cave. Her head-dress is lower than Śiv's head-dress, the hair escapes in little curls from under a broad jewelled fillet, and behind the head is a large back-knot of hair. She wears heavy earrings and several necklaces, from one of which a string ends in front in a tassel. Except for ornaments her body is bare above the waist. The robe that hangs from her waist is shown by a series of slight depressions between the thighs. She slightly inclines her head, as if bashful, and is being pushed forward by a large male figure, possibly her father Himālaya, who lays his right hand on her right shoulder while his left hand holds a necklace of beads near her ear. Both her hands are broken. The right was laid in Śiv's right, as it is in a similar sculpture at Ellora.

At Śiv's left, crouching on his hams, is the much shattered three-faced figure of Brahmā who acted as marriage priest. Behind Brahmā stands Viṣṇū with four hands and a peculiar cylindrical cap from under which his hair appears in abundant curls. In his front right hand he holds a lotus and in the back left hand the discus; the other two hands are broken. On the extreme right stands a woman, who may be Menā the mother of Pārvati.

On Pārvati's right stands a female fly-whisk bearer with necklaces, pendant earrings, and holding her robe in her left hand. Behind her is a larger male figure with a plain cap and hair curled like a barrister's wig. A large crescent behind his neck shows him

Marriage of Shiv and Parvati.

to be Candra or the moon. He brings a great round pot, perhaps of neetar, for the marriage ceremony. Above Śiv's head is a male between two females, all with damaged heads, and above them two smaller figures. On the other side are six more figures, a male and two females below, and above bearded ascetics, probably Siddhas, and Bhṛṅgī next to Śiv's head, with a small figure on the roof[1].

Bhairav.

The main figure in the group at the north end of this aisle is Bhairav or perhaps Vīrbhadra, a terrible form which Śiv assumed on hearing from his first wife Sati that he was not asked to attend a sacrifice given by her father Dakṣa. In the Dumār cave at Ellora the figure of Bhairav or Vīrbhadra, which is the same as this Elephaṇṭā figure, has lost only one arm. At his left is a seated Sati with her left hand on her bosom, terror-struck with the sudden change in Śiv's appearance. Beside Sati is a fly-whisk bearer as in Elephaṇṭā.

This is one of the most remarkable sculptures in the cave. The central figure, which is much damaged below, stands about eleven and a half feet high. He is in the act of running, the left foot raised higher than the right. He wears a high much carved headdress, with a ruff on the back, a skull and cobra over the forehead, and the crescent high on the right. The expression of the face seems fierce and passionate. The brow skin is wrinkled in a frown over the eyes, the eyes are swollen, and the teeth are set showing a long hanging tusk at the right corner of the mouth. Over the left shoulder and across the thigh hangs a rosary of human heads. He wears a waistband, some folds of which hang over the right hip. Both the legs and five of the eight arms are broken. The front right and left hands were destroyed by the Portuguese in the sixteenth century, and the others have suffered since[2]. All the arms have broad ornaments under the shoulders and round the wrists. The front right hand (visitor's left) seems to have hung down and perhaps grasped the butt of the long spear that passes in front of the chest to the visitor's right, where it impaled the small human figure which now seems to hang in the air. The small figure has lost the head, both arms and one of the legs, the other leg resting on a projecting ledge of rock. The second right hand holds a guardless sword; the third is broken, it originally hung down and held a human figure by the left knee as in the Dumār cave at Ellora, and as noticed by De Couto and by Niebuhr in his drawing. The back right hand is stretched up and held an elephant's skin as a canopy, from which in the left corner hangs the elephant's head with specially well carved tusk and trunk. The front left hand which is broken passed down probably to a Sati below, who is gone but traces remain in front of the figure of the

---

[1] These floating figures are heavenly attendants. The males are known as Gandharvas or heavenly choristers, Vidyadharas or fairies, and Yakshas or demigods; the females are Apsaras, Vidyadharis and Yakshis, the word Apsaras being commonly used to include all three classes. The Siddhas or heavenly ascetics, all of whom are males, are believed to live in mid-air between the earth and the sun. All of these heavenly attendants strew flowers or witness the act which the sculpture records.

[2] Jour B. B. R. A. S. I. 42.

CHAPTER 19. Places. ELEPHANTA. Great Cave. *Bhairav.*

woman with a fly-whisk; the second left hand has a snake coiled round it and holds a bowl as if to catch the blood falling from the impaled human figure above; the third hand rings a bell; the fourth is stretched up, holding the elephant's hide as a canopy[1].

Below, to the spectator's right, are some fragments of a male and of two female forms. Above, them, in a recess, are two ascetics with a small figure in front, and above it a female figure. On the other side below, there have been two dwarfs, and a third figure under Śiv.

Above the screen, in the centre, over the head of the chief figure, is a peculiar piece of carving; not unlike the section of a very wide bottle with a curved groove in the middle of it. A similar form appears in some of the other sculptures, but not in so leading a position as this, where the figures on each side seem to be paying it reverence. It is supposed to be the mystic triliteral syllable *aum* or the *liṅg*, but neither explanation is satisfactory. It is much like a Buddhist relic-shrine or *dāghobā* with a heavy tee or umbrella above. In front of the building is a curious curved hollow line. Perhaps it is a Śiva shrine, and the object of the hollow curved line is to bring out the *liṅg* which stands in the centre of the shrine. At the foot, on each side, are two small prostrate figures. Over the back of each are two figures, apparently worshipping. The pair nearest the central carving have uplifted clasped hands; the next, to the visitor's left, holds a garland; and that to the right holds his hand before his forehead. Both of these, which are the largest figures in the group, have their hair elaborately dressed, and wear necklaces, armlets, and other ornaments. Behind each of these last is a floating female figure. In front of this compartment may be traced the figure of an elephant and some plants, part of the painted design that once graced the ceiling.

Shiv Dancing.

Passing to the north or main entrance, in the west recess, the left to the leaving the cave, is a spirited group of Śiv performing the *tāṇḍav* or wild religious dance. The recess is ten feet nine inches wide at the entrance and fully thirteen feet inside, and eleven feet two inches high. The group is raised on a low base. The central Śiv, which has been about ten feet eight inches high and originally had eight arms, seems to have lost its first right and third left hand. The first right arm passed across the body and rested on the left side; the second was thrown out from the body, and the forearm has been bent, perhaps, so as to bring the hand before the breast, but it is broken off below the elbow; the third arm is broken above the wrist; the fourth which hangs down and is broken below the elbow, probably held the *khaṭvaṅg* or club, round the top of which a large cobra is twined. The first two arms on the left side hang down and are broken off near the wrists; the third, which is also broken, is bent up and probably stretched towards Pārvati's face; the fourth is raised above the shoulder.

[1] The chief points of difference between the Elephanta and the Ellora Bhairava are, that in the Elephanta figure the second left hand holds a bowl and the third a bell; in Ellora the second hand holds the shaft of the spear near the point and the third hand holds the bowl.

The usual high head-dress is secured by a chin strap, and is so delicately carved that as De Couto says, it seems to have been painted rather than cut with the chisel. The right thigh is bent upwards, but broken off near the knee, and the left leg is entirely gone. The armlets have been elaborately wrought, and are still sharp and clear, as is also the belt or ribbon round the waist whose end is fastened to the skirt of the robe. To the left of Śiv (visitor's right) is a female figure, six feet nine inches high, probably Pārvati. She wears the same pendant from the necklace as in the marriage scene and other sculptures, large earrings, rich bracelets, and a girdle with carefully carved drapery. Her breast and face have been broken away. On her left has been another female figure, but only the breast and part of the arm are left. Above Pārvati's right shoulder is a flying female figure. Over this is Viṣṇū, with his mace in one remaining hand and the shell in the other, riding on the shoulders of Garuḍ which has lost its head. In front of Viṣṇū and over the left hand of Śiv is a male figure between two females, and behind these is a fourth figure, of which the face is gone, holding perhaps a water-vessel. Over Pārvati's left shoulder is Indra on his elephant.

Below, at Śiv's right, is the skeleton form of a much defaced Bhṛṅgī. Beside it is a part-broken tabor with a female figure beating it. Above is Kārtikeya with a high cap bearing a crescent and a skull from the right eye of which a snake is crawling. In his right hand he holds Śiv's trident which has lost two of its prongs. Above the trident-bearer is a fairly entire and still worshipped Gaṇeś, who holds in his right hand a club and in his left a broken tusk. To the left of the trident-bearer is the body of a woman whose dress has been carefully and sharply cut even to its edges on her thigh. Higher, on a flat seat, borne by five swans, is Brahmā with three heads and four hands, in one of which he holds his sacrificial butter-vessel, the other hands are broken[1]. Between Brahmā and the head of Śiv are three figures, a male between two females, the inner one holding some object like a dish. Behind Brahmā are two figures, both probably intended for Śiv devotees or sages. The figure next to Brahmā wears his hair coiled in the *jaṭā* form on the top of his head.

Shiv as Mahayogi, or Dharmaraja.

The group at the east end of the north portico is Śiv as the great Yogī. In character and position, and in many of the surroundings this figure resembles the figure of Buddha. Unfortunately the group is much defaced, and many details are lost. Śiv has had only two arms, both of which are broken at the shoulder. He is seated cross-legged on a lotus-seat, and the palms of his hands probably rested between the upturned soles of the feet as in most images of Buddha and of Jain Tīrthaṅkāras. The stalk of the lotus-seat is, like Buddha's lotus-seat, held by two Nāga figures, shown down to the waist. Śiv's crown has been carved with wonderful detail. The front plate is minutely graven and has three knobs at the top, the central knob round, and the side ones probably damaged. High on the left side is the crescent; from

[1] De Couto describes Brahma as holding a book in his left hand.

CHAPTER 19.

Places.
ELEPHANTA.
Great Cave.
Shiv as Mahayogi.

the back of the head ringlets fall on each shoulder; and at the back is the circular frill which has been noticed on other statues. Round the whole is a large aureole. The expression of the face, though marred by a broken underlip and a break under the left eye, is calm and unmoved, deep in thought with half-closed eyes.

This figure represents Śiv doing penance, after the death of his first wife Devī or Sati. The scene is laid in the Himālayas. Above are the heavenly ministrels; below are attendants mostly seated among rocks; to the left of Śiv is a plantain-tree with three open and one opening-leaves; a sunflower blossoms under his left knee. On each side stands a female fly-whisk bearer, and behind each a smaller female figure, so defaced that it is difficult to fix more than parts of the outline. Below, on each side of the plantain, sit two attendants, one with his ankles crossed. On the opposite side sits another with a rosary of *rudrākṣa* (*Eloeocarpus ganitrus*) berries. Over the plantain a faceless Viṣṇū rides on a faceless Garuḍ, who has curly hair and wings streaming like ostrich feathers. Above Viṣṇū is a figure on horseback perhaps the sun; the head of the horse is gone, but the hoof, saddle, saddle-cloth, girth, and bridle are distinct. Behind this is an ascetic holding a rosary. Between the horseman and Śiv's head heavenly choristers float in the clouds, the edges of the robes over the thighs of two female figures being carefully carved. Behind is a fourth faceless figure, probably the moon, apparently holding a water-vessel. On the right side of the head are three similar figures, a male between two females, the male carrying what looks like a shell. Next comes a skeleton ascetic, behind whom is a broken-armed Brahmā on his usual swans. The figure below Brahmā is probably Indra, but his elephant has disappeared.

The only remaining parts of the main hall of the Great Cave are two cells at the ends of the back aisle. They are a little above the level of the rest of the cave, and are entered by two doors. Both are irregular; that on the east is eighteen feet one inch by about fifteen feet nine inches, the north and south sides differing by six inches. The other is seventeen feet six inches from north to south, while the south side measures fourteen feet ten inches and the north sixteen feet three inches. Both are roughly hewn and were probably used as store-rooms.

The East Wing.

The court-yards to the east and west of the Great Cave had separate entrances, which have been blocked by earth and rubbish cleared out of the hall and the courts. From the eastern aisle or portico a neat flight of nine steps, ten feet ten inches wide, leads into a court fully fifty-five feet wide with separate entrance to the north. The south wall of the court is a temple with a well-preserved front. The roof of the Great Cave stands out about seven feet beyond the line of pillars, and that of the smaller temple on the south has similarly overhung the front. The rest of the court has always been open. The circle in the middle of the court, sixteen feet three inches in diameter and raised two or three inches above the rest of the floor, probably formed the pedestal of a *nandī*, the sacred bull.

The cave in the south wall of the court is raised on a panelled basement about three feet six inches high, which again stands on a low platform two feet four inches in height. The front is about fifty feet long and rises eighteen and a half feet from the platform. It was probably divided into five spaces by four columns and two demicolumns. Of the columns the only traces are the fragments of a base and capital at the west end. These pillars were the same in style as those of the Great Cave, their bases were three feet square, and they were surmounted by a plain architrave of two fascias, of which a small portion remains. On the original basement are three courses of hewn stone.

On each side of the steps which lead to this temple is a stone tiger or leogriff, sitting on its hind quarters, each with a raised forepaw. The portico of this temple measures fifty-eight feet four inches by twenty-four feet two inches. At each end is a chamber, and at the back is a *ling* shrine, with a passage round it varying from eight feet four inches to eight feet nine inches in width. Five low steps and a threshold lead into the shrine which is thirteen feet ten inches wide and sixteen feet one inch deep. In the middle of the floor stands a low altar, nine feet five inches square with a spout to the east. In the middle of the altar is set a *ling* two feet five inches in diameter, and of the same compact stone as the *ling* in the centre of the Great Cave. The shrine door, which has been of a tasteful pattern, is much damaged. Outside the two fascias of the jambs are two neat pilasters, over the capitals of which runs a neat frieze, and round all a crenellated moulding. At the back of the portico, near the east end, is a gigantic statue of a doorkeeper with two attendant demons. The whole is much ruined; the principal figure has had four arms, and the demon on his right stands with his arms crossed, and has a knotted snake which twists round him and rears its hood under his elbow. Near the west end is a similar statue reaching nearly to the roof, with four arms and the usual swelling to mark the third eye; he has moustaches and a Roman nose now damaged; his hair is gathered in a dome of coils, and in his left ear is a twisted snake. He leans the elbow of his front left hand on a ball placed on the head of the demon; the back hand is raised over his shoulder and holds his robe; the front right hand is broken, and the back right hand holds a snake; above, on each side of his head, is a fat flying cherub-like figure.

At the west end of this portico is a small chapel ten feet ten inches deep, by about twenty-five feet wide. It has two pillars and two pilasters in front, and the floor being one foot eleven inches above the portico floor, it is entered by steps in front of the central opening. The pillars and pilasters are ten feet 5½ inches in height. They are two feet four inches square, and of the same type as the pillars in the Great Cave, except that they have bases 7½ inches in depth, and no part of their capitals is fluted. Over the pillars runs an entablature two feet eleven inches deep, consisting of five bands of different breadths, the central band which is one foot two inches deep having sunk panels

CHAPTER 19. Places. ELEPHANTA, The East Wing.

about 11½ inches square and as much apart. Both the pillars are broken and the northern one is almost gone. In the opening into this chapel there has been a railing with a door, doubtless in the centre; the mortices for the ends of the bars are still visible in the bases and at the top of the square portions of the pillars, 5½ feet above the floor.

The inside of this chapel has been full of sculpture, but the figures are broken and covered with a crust of soot. At the south end is a large image of Gaṇeś. A squat figure on his right rests his head on Gaṇeś's knee, who lays his hand on the figure's neck. Another figure holds an offering, and has a cobra wound round his waist. Above are two flying figures, and the usual three on each side, as in other sculptures.

At the north end is a standing figure holding in his hand the shaft of what was probably a trident. His left hand rests on a defaced figure, perhaps a demon. This is doubtless *Śiv* or *Śūlapāṇi*, the wielder of the trident. On his right is a swan-borne Brahmā. Behind him is a monkey-faced dwarf, and above him three figures, two of them, a man and a woman, holding offerings. On the left of Śūlapāṇi is Viṣṇū mounted on Garuḍ, and holding his mace in one of his right hands while the other is open. In one of his left hands he holds his discus, and in the other his shell resting on the shoulder of Garuḍ. A male figure below holds the stalk of a lotus in his left hand, much as Padmapāṇi is represented in Buddha sculptures. Between him and Śiv is a female attendant with a fly-whisk.

The west wall is nearly filled with a row of ten colossal figures standing on a base about two feet seven inches high. Of the ten figures seven, perhaps eight, are female figures. The whole frieze is terribly defaced. Several of the female figures have aureoles and some of them carry children, or have children standing beside them. At the north end, visitor's right, is the elephant-headed Gaṇapati. Next to Gaṇapati is a much defaced figure, perhaps a six-headed Kārtikeya or war god, three of his heads facing the visitor and three not shown as they look back. Next is a female figure with, behind her on her right, a staff surmounted by trident. Close by the trident is a second sign, perhaps an elephant, which seems to be the sign of the second female figure. Next in the background is a staff holding a swan, apparently the sign of the third female figure. Then behind is what seems a Garuḍ or man-vulture apparently the sign of the fourth female figure. Then comes a peacock sign and a fifth woman; then a bull and a sixth woman; then a duck and a seventh woman; then a defaced sign and an eighth woman[1]. Over this sculpture, is an architrave, two feet ten inches deep, of three plain members,

1. These female figures are the *Matrikas*, the divine mothers or female energies, who attend on Kartikeya. They are generally reckoned seven, but some times eight, some times nine, and some times sixteen. Each *Matrika* has a staff surmounted by a flag bearing the mark of her carrier, which is the same as the carrier of the corresponding male deity. Thus Brahmi has the swan, Vaishnavi the eagle Garud, Maheshvari the bull, Kaumari the peacock, Aindri the elephant, Varahi the buffalo, and Chamunda a dead body.

The *Matrikas* are carved in the Kailas cave at Ellora and in the Gulvada cave near Ghatotkach in Hyderabad. Cave Temples of India, 428 455.

the lower and upper projecting five inches, from the line of the central band. The upper is divided into six equal spaces by five ornaments with two half spaces at the ends, and the lower is divided by larger ornaments into five full spaces and two half spaces at the ends. These ornaments are the same as the well-known Buddhist window-pattern, except that, instead of lattice work or a human head they contain a grotesque face called *kīrtimukh* or the face of fame. The sunk frieze between the projecting members keeps the ground colours of the chequer pattern in which it was painted.

At the east end of the portico is another chapel, with two pillars and two pilasters in front, raised above the floor of the temple but perfectly plain inside. It measures twenty-seven feet seven inches by eleven feet seven inches, and, as the floor is sunk a few inches below the level of the plinth or step on which the pillars stand, the water that drops into it from the rock above remains during most of the dry season.

The West Wing.

Passing to the west through the Great Cave a few steps lead into another court, the floor of which is covered with fallen rock and earth. On this side also the roof of the Great Cave has projected some seven feet beyond the pillars of the portico, and the roof of the small chapel on the west side has projected five and a half feet; the rest of the court, about nineteen feet wide, is open to the sky. The old entrance to the north-west has been blocked by earth and stones taken out of the court. On the south wall of the court a large cistern runs under the hill, the roof supported by two roughly hewn square pillars. The cistern is now much filled with earth and a great part of the rock in front has fallen in. Originally, on the plan of most Buddhist cisterns, it probably had only a square opening above, near the east end. According to De Couto it was commonly believed to be bottomless. The water is cool and pleasant.

The shrine on the west side of the court is entered through a portico supported in front by two square pillars and pilasters, now broken away, and approached by four or five steps before the central opening. This portico is about twenty-seven feet long, thirteen feet seven inches deep from the front of the platform, and eight feet ten inches high. It contains a good deal of sculpture. At the north end is a group of figures similar to those in the left recess at the north entrance of the Great Cave, in the centre is Śiv, seated as an ascetic on a lotus throne upheld by two fat heavy wigged figures shown to the waist. Niebuhr's drawing represents Śiv as resting his left hand on his thigh, and having the right hand slightly raised. The forearms are now broken. To the right of Śiv is a figure sitting on his heels and holding an opening plantain, and behind him is a bearded ascetic or sage. On the left is a similar sitting figure, and above is Brahmā with three faces, and some other forms on each side.

A door at the back of the portico leads into a *ling* shrine about ten feet seven inches by nine feet seven inches. In the centre is a *ling* conical above and below square with faces eighteen inches broad. It stands in a case or *sāḷuṅkhā* which is

CHAPTER 19.

Places.
ELEPHANTA.
The West Wing.

roughly cut in the floor. On each side of the door is a warder with two demons at his feet and two fat flying figures above his shoulders. To the south of this door is a group of figures, among whom Śiv appears with six arms and the third eye in his forehead. His high crown is ornamented with a crescent; in the front right hand he holds a cobra; in the second the club, as in the dancing Śiv; the third or outer arm is broken. In his front left hand he holds his dress; in the second is some object now defaced and the palm of the third is exposed. At his right is a plantain tree with a figure sitting on the ground, and above is Brahmā on his swanborne lotus-seat. On Brahmā's left a male figure rides a bull with a bell fastened to its neck, and between this and Śiv's head are two figures, one of them a female holding a fly-whisk. Besides Śiv's front left arm is a female figure with a jewel on her forehead, and neatly looped head-dress. Above her left shoulder is Indra on his elephant, and behind him Viṣṇū, with four arms, holds his discus in one of his left hands and rides on the shoulders of Garuḍ, whose brow is marked with the Vaiṣṇav sect mark. In front of Garuḍ's wing is a small flying figure, and beneath is a male figure with crescent in his hair.

At the south end of this portico is the beginning of a small rude chamber, rough and scarcely large enough to hold more than one person.

History.

There is no inscription in the caves. Besides the stories that they are the work of the Pāṇḍavas, or of Sikandar that is Alexander the Great, the Musalmān Pāṇḍav or King Arthur[1], De Couto mentions a local tradition that the caves were cut by a Kanara king named Bāṇāsūr, whose daughter Uṣā dedicated herself to perpetual virginity and lived on the island for many years. Besides the caves, Bāṇāsūr is said to have built many mansions on the island, and a beautiful palace at a city called Sorbale. In support of this legend De Couto noticed, that when he wrote, old bricks and cut-stones were found in great quantities, probably the remains that still give an interest to many parts of the island[2].

[1] The Pandavas are the five brother heroes of the Mahabharat, Yudhishthir, Bhim, Arjun, Nakul, and Sahadev, who with their wife Draupadi were banished and forced to wander over India for twelve years. At each of their halting places, though they stopped but one night, they built a temple or cut a suite of caves. With the Pandavas to explain all traces of Buddhist buildings, and Shiv as the great ascetic and King of righteousness to explain all traces of Buddhist faith and feeling, the restorers of Brahmanism secured the complete forgottenness of their old rivals and conquerors.

The tradition about Alexander is mentioned by Pyke (1712), by Grose (1751) and by Goldingham (1795), Alexander's Dyke across the Bassein creek, about two miles above Ghodbandar, Alexander's Horse formerly one of the sights of Elephanta, and Alexander as the builder of the Mandapeshvar caves are other instances of the Musalman practice of translating Pandav into Sikandar.

[2] De Couto in J. B. B. R. A. S., I. 40.44. De Couto notices that the island was known as Santapur, a name interesting from its similarity to Sandabur, a port mentioned by several Arab and European writers between the tenth and sixteenth centuries. The chief references to Sandabur are Masudi (915) (Prairies d'or, I. 207; Yule's Cathay, I. ccli.), who notices that crocodiles were found in the bays of the Indian sea, such as the bay of Sandabura in the Indian Kingdom of Baghrah, apparently of the Balharahs that is the Silharas (compare Elliot, I. 22). Al Idrisi (1153) places Sindapur four days from Broach, on a large gulf where ships cast anchor. It was a commercial city with beautiful houses and rich markets (Jaubert's Idrisi, 179). Idrisi, also describes it as four days from Thana or Bana (Elliot's History, I. 89). Rashiduddin (1290) mentions a Sindabur (Elliot, I. 68), the next town to which is Faknur, apparently Baccanor south of Honavar (Yule's Cathay, II. 45). Abul-fida

The style of the pillars and the close resemblance to the Dumar cave at Ellora led Mr. Fergusson to assign the building of the Elephanta caves to the eighth and twelfth centuries, and Dr. Burgess in the latter part of the eighth or the ninth century.[1]

(1320), has a Sindapur which he is said to confuse with Sanjan (Yule's Cathay, II. 444). Ibn Batuta (1347) describes Sindabur as three days from Gogha and one day from Honor (Ditto, 416), Chintabor is mentioned in the Catalan map (1375) (Ditto 444). A Kuwwai Sindapur appears in the Mohit an Arab work on the navigation of the Indian Ocean (1554), J. A. S. Bl. V, 2, 484. Finally there is a Cintapor in Linschoten's map (1573) (Navigation de Jean Hughes de Linschot. 20), but its position south of Dabhol seems to point to Jaitapur (Bombay Gazetteer, X. 341). Sir H. Yule is satisfied (Cathay, II. 444) that Sandabur and Goa are the same. Several of the references suit Goa harbour and do not suit Bombay harbour. But other notices seem to fit better with some place in the Thana coast. The use of the double name Kuwwai-Sandabur in the Mohit seems to point to two Sandaburs, and De Couto's name seems to make it possible that Santapuri or Elephanta was one of the two. The origin of De Couto's name Santapuri is probably the 'holy city.' Its resemblance to Shonitpur perhaps explains why De Couto's Brahman informants made Elephanta the seat of the great Ban. Sonapur, another (Wilson's Works, XII 396) but incorrect form of the name of the same city, probably explains De Couto's story of the shower of gold.

According to the Harivansh, Ban the Asur, the eldest of the hundred sons of Bali, had a thousand arms and a capital called Shonitpur, or the city of blood. So high did Ban stand in his favour that Shiv allowed him to be called his son, the younger brother of Kartikeya, god of war. Ban defeats all his enemies, and wearied with idleness, prays Shiv to find him work for his thousand arms. Shiv promises a combat that will tax his powers and tells him that the fall of the standard from his palace roof is the sign that war is at hand. Soon after, among many other omens, a hurricane and an eclipse, the standard is struck by lightning and falls. Ban is delighted and orders a feast.

One day Shiv and Parvati, with a band of heavenly damsels and a company of sages, were amusing themselves on the bank of a river. The god was seen by Usha the daughter of Ban, and full of admiration she prayed Parvati to grant her such a husband. Parvati promised and said that on a certain night she would see her future husband in dream. On the night named Usha dreamed that she had been visited by a warrior of great beauty. With the help of the fairy Chitralekha, or the Painter, she sees portraits of all famous princes, and among them finds the hero of her dream, Aniruddh, grandson of Krishna, king of Dvaraka in Kathevad. The fairy Painter goes to Dvaraka, finds Aniruddh unhappy, full of a beautiful girl he has seen in a dream. The fairy tells him she has come to take him to his ladylove, and brings him safe to Usha's palace. They are married in the Gandharv or unceremonious style, and a few days pass quietly. Then the story spreads that a stranger has taken up his quarters in the princess's palace. Ban, beside himself with rage, sends a band of men to kill the stranger. But Aniruddh wrenches the weapons out of their hands and drives them off. Ban comes himself, and after a great fight Aniruddh is beaten and bound. At Dvaraka news comes that Aniruddh is a prisoner at Shonitpur. Krishna gathers a great army, breaks through all barriers, and forces his way into Shonitpur. Ban is defeated and all his arms cut off but ten. In spite of his defeat and his wounds Ban remains firm in his trust in Shiv. He dances, maimed and weak as he is, before the god, and in reward, is allowed to go to heaven and be a leader of Shiv's angels. Krishna returns to Dvaraka, and, with great rejoicings, all Usha's handmaidens are married to young Yadavas. Langlois' Harivansh, II. 192—260.

The story is full of the marvellous. Shonitpur is girt with a wall of fire, the warriors use the elements as weapons, and make their journeys through the air by the help of the magic of sages or by the exertions of heavenly bearers. No details show where Shonitpur was, how far or in what direction from Dvaraka, whether on the sea or inland. Shonitpurs are not uncommon. There is one in north Bengal, one on the Coromandel coast, and one on the Godavari (Langlois' Harivansh, II. 193). Its war with the chief of Dvaraka favours the view that Ban's city was somewhere in Western India.

A story of Usha and Aniruddh is the subject of a modern (17th century) drama named Madhuraniruddh, which is given in Wilson's Works, XII, 396-399. According to a Gujarati poem of the seventeenth century, called Okhaharan or the abduction of Okha, Okha was the daughter of Parvati whom Ban was allowed to adopt. When the girl grew up, Ban, finding that her husband was destined to be the cause of his death, imprisoned her in a tower under his palace. The rest of the story is much the same as the account in the Harivansh.

[1] Burgess' Elephanta, 5.

CHAPTER 19. Places. ELEPHANTA. History.

Pandit Bhagvānlāl agrees with Mr. Fergusson in assigning the caves to about the middle of the eighth century. As features peculiar to this date he notices, among architectural details, the fluted potshaped capitals of the pillars. Among characteristic forms of sculptures, he notices, in the male figures, a proud soldier-like bearing and the practice of setting the hand jauntily on the hanging waistband; the sacred thread made of braided ropes of pearls; the curled hair falling in long ringlets over the neck, the tall three-plated crown, and the fanlike frill or ruff at the back of the head, the three last features being adopted from Sassanian models[1]. The characteristic details in the female figures are the large round knot of hair that shows a little over the back of the head, the row of formal close twisted curls that line the brow and temples, and the delicate and suitable shades of expression that appear in some of the faces. In Pandit Bhagvānlāl's opinion these characteristics point to a date slightly later than the date of the Daśāvatār cave at Ellora, which is known to have been built between A. D. 720 and A. D. 750. They are not found in sculptures separated by any considerable interval from the Daśavatār sculptures. They are notably absent from Ambarnāth, a good typical instance, whose date is known to be 1060.

As the sculptures are almost entirely confined to the representation of supernatural beings, they have little of the value which attaches to the Ajinṭhā caves as illustrations of the style of dress and the manner of living at the time to which they belong. Except one or two bearded *ṛṣis* and the moustached Rudra, the faces of the male figures are hairless. Some wear the hair coiled into a high dome in the ascetic or *jaṭā* style, others wear hair either cropped or in close wiglike curls. The chief head-dress is the rich royal tiara, much the same in shape and details as the royal head-dresses painted in the Ajinṭhā caves of the sixth and seventh centuries, a trace of which survives in the modern wedding tiara or *bāśiṅg*. None of the figures is shown with a modern turban. The east guardian of the Trimūrti, the worshipping figure in front of the group in the west side of the back aisle, and the great statue of Bhairav or Vīrbhadra in the group at the north end of the western aisle have a peculiar fanlike frill or ruff at the back of their necks. In several instances the waistcloth, or *dhotar*, is tied in a bow on the right thigh and allowed to hang down the leg, and the sacred thread is heavier and broader than the present slight string. In other respects the dress of the male figures is much the same as at present. The very rich and heavily jewelled necklaces are much like Ajinṭhā necklaces of the sixth and seventh centuries, and, as in Ajinṭhā, a large number of the figures have their earlobes drawn down by heavy ornaments[2].

[1] The Sassanian dynasty of Persia, A. D. 230—650.

[2] The appearance of the ears of many of the figures recalls the Arab traveller Sulaiman's (850) remark that the Balhara, perhaps rather Silahara, the King of the Konkan, was the prince of the men who have their ears pierced. Elliot's History, I. 3. The practice of dragging down the ear-lobes remains in the State among some Vanjaris and among the small band of devotees, who are known as Kanphati or slit-ears (Details of this sect are given in Bombay Gazetteer, V. 85). In 1583 the English traveller Fitch noticed that the ears of the women of Ormuz were so stretched by the weight of their earrings that a man could put three of his fingers into the holes

The female figures generally wear the hair tied in a large ball behind the head. None of them wear the bodice and none draw the end of the robe over the shoulder; in other respects the robe is worn as it now is. None of the figures wear noserings and many wear girdles, but the ornaments of the ear, neck, arm and ankle appear to be the same as those now worn by the Hindu women of the Gujarāt and the Konkan. Among the weapons shown are the trident, the sword and dagger, the discus, and the mace: among animals tiger, elephant, eagle, alligator, bull, horse, tortoise and swan: and among plants and trees lotus, plantain, *aśok*, and milk-bush. Of miscellaneous articles are a looking glass, baskets, bowls, bells, conches, and water and butter-pots.

When new the walls and ceiling of the caves, and probably as at Ajinthā and Kānheri the pillars and figures were covered with a coating of painted cement[1]. The caves probably continued will cared for till the overthrow of the Devgirī Yādavas by Alā-ud-din Khiljī (1295—1316) at the close of the thirteenth century. At the beginning of the sixteenth century, perhaps during the greater part of the fifteenth century, Elephantā, with the rest of the Thāṇā coast, was nominally under the Musalmān kings of Ahmadābād. They do not seem to have interfered with the caves, which, when they passed to the Portuguese in 1534, were the best of all the cave temples, as big as a monastery, with courts and cisterns, and along the walls, many sculptures of elephants, tigers, human beings, and other cleverly figured images well worth seeing[2].

in the lobes. Harris' Voyages, I. 207. About 200 years ago (1750—1770), according to Grose (Voyage to the East Indies, I. 245) on the Malabar coast most of the people had their ears hanging almost to their shoulders. When young the lobes were bored, a spiral slip of the brab-palm leaf was introduced and renewed as the hole grew bigger. When the hole was made as big as possible, they adorned the ear with pendants heavy enough to burst the gristle. The same author (23) notices the same practice in Mozambique where the women of Johanna considered it a beauty to have the ear-lobes greatly dilated and weighed down.

[1] De Couto (1603) says that though the stone of the mountain is of a grey colour, the whole body inside, the pillars, the figures, and everything else, had formerly been covered with a coat of lime mixed with bitumen and other compositions that made the temple so bright that it looked very beautiful. Not only did the figures look very distinctly perceived, so that neither in silver nor in wax could such figures be engraved with greater nicety, fineness, or perfection. Grose (1750) took particular notice of some paintings round the cornices, not for anything curious in the design but for the beauty and freshness of the colouring (Voyage, I. 62). Erskine (1813) mentions several concentric circles with some figures in the roof of the grand entrance. [Trans. Bom. Lit. Soc. (Reprint), I. 266.] In 1835 remains of painting were observable, which seemed to have originally been of a red colour, but had in some places faded to a purple blue. (Mad. Jour. V. 171.) Many patches of cement remain and colour may still be traced especially on the roof of the west portico of the Great Cave and in the west or Matrika chamber of the east wing. Scanty as are the traces of cement and colour, De Couto's statement and the enthusiasm of the first Portuguese visitors, seem to show Mr. Griffiths' thoroughly informed and beautifully finished 'Ajanta in the Sixth Century' is a close representation of the soft and varied brilliancy of the Great Elephanta Cave when it passed from the architects' hands.

[2] Garcia D'Orta, Colloquios in Trans. Bom. Lit Soc. (Reprint), I. 269. Garcia was not certain whether the temple was the work of the devil, who had exerted all his skill in deceiving the heathen, or the work of the Chinese.

When the Portuguese took the island, it was rented to one Joao Pires for the annual quit-rent of £4 (105 pardaos). It remained with him till 1548, when it passed to Manuel Reballo da Silva, who again made it over to his daughter Dona Rosa Maria Manuel d' Almeida, who was married to Lopo de Mello Sampaio on the 22nd April 1616. The descendants of this lady were living in Bassein as late as 1848.

CHAPTER 19. Places. ELEPHANTA. History.

Five years later Dom Joao de Castro thought the caves so beautiful that they could not be the work of human hands. Even Apelles might have learned from the proportion and symmetry of the figures[1]. On a second visit in 1550 Garcia d'Orta found the caves much damaged by cattle[2]. About thirty years later Linschoten (1583—1596) described the Elephanta Temple on the island of Pori as the most famous temple in Western India. It was as large as a monastery, and had many places and cisterns, figures of elephants, lions and other animals, and amazons cut with exquisite skill. He thought them the work of the Chinese who had lately traded to those parts. When he wrote they were deserted and ruined, only serving as a monument of the splendour of the Indians which was still great in the inland parts[3]. At the beginning of the seventeenth century De Couto complains of the sculptures 'and indeed almost everything else' being injured by the frolic of the soldiers[4].

1. Primeiro Roteiro da Costa da India, 66. Oh marvellous hardihood, he adds truly it never entered the mind of man ever to plan such a work, much less to carry it to completion.

2. Colloquios in Trans. Bom. Lit. Soc. (Reprint), I. 269.

3. Navigation de Jean Hughes de Linschot, 83.

4. Journal B. B. R. A. S., I. 42, 44. De Couto's account, one of the earliest and still one of the best descriptions of the caves is given in full: This remarkable and splendid temple of Elephanta is situated in a small island about half a league in circumference which marks the Bombay river just when it is about to enter the sea from the northward. It is so called on account of a great stone elephant in the island, which is seen on entering the river, and is said to have been built by a Hindu king named Banasur, who became master of everything from the Ganges inwards. It is affirmed (and so it appears) that immense sums of money were expended on this temple, and that millions of workmen were employed on it for many years. The site of this temple stretches from north to south. It is nearly open on all sides, particularly to the north, east, and west, the back lies to the south. The body of temple is about eighty paces long and sixty broad. It is all hewn out of the solid rock, and the upper roof, which is the top of the rock, is supported by fifty pillars, wrought from the same mountain, which are so arranged as to divide the body of the temple into seven naves. Each of those pillars is twenty-two spans square, and from the middle upwards is eighteen spans round. The stone of the mountain where this temple has been carved is of a grey colour. But the whole body inside, the pillars, the figures, and everything else, was formerly covered with a coat of lime mixed with bitumen and other compositions, that made the temple bright and very beautiful, the features and workmanship showing very distinct, so that neither in silver nor in wax could such figures be engraved with greater nicety, fineness, or perfection.

'On entering the temple to the right hand there is a recess sixteen and a half spans broad, and fifteen and a half high. Within are many figures, that in the middle seventeen spans high, with a large and beautiful crown on the head, so nicely made, that it appears to have been painted rather than carved in stone with the chisel. This figure has eight hands and two legs; one of the right hands holds a sceptre with a snake round it like that of Mercury. Over the top of the sceptre there are three small idols of a cubit each; one of the left hands supports in its fingers three other idols of the same size. To the left there is another large idol with a symitar, and over it another very large one, with the body of a man and the head of an elephant, from which I think, the island took its name. In this idol they worship the God Ganesh of whom they relate many fables. Near this idol, issues from the rock a stone seat in which is seated a figure with one body and three heads, each of them having one hand except the middle one, which has two, and in the left hand holds a hook. To the left of this idol there is the figure of a woman three spans high, her left hand resting on the shoulder of another small figure of a woman, and the right hand twined round another even smaller figure. Immediately above this idol there is another mounted upon the head of an elephant, and near this another, on the neck of another idol.'

'Two paces from this recess towards the south, the temple begins to widen eleven paces, towards the west, thence to proceed towards the south another eleven paces, and returns again towards the west eleven paces. In this aisle there is, to the right hand, a recess when in the rock seven and a half feet high and sixteen broad. In the middle of this recess is an idol in a sitting posture, twelve spans high from the

In 1673, Fryer repeats that the cave was defaced by the Portuguese[1]. Pyke, in 1712, found the Portuguese foddering cattle in the caves in the rainy season. He heard that lately one of their Fidalgos, to divert himself with the echo, had fired a great

[1] New Account, 75.

waist upwards, with a very curious and beautiful crown. It has eight hands and two legs, and with one of its right hands and another of the left spreads over the head a canopy of the same stone. Above it in the air are many male and female idols one cubit each. In the second right hand it has a two-edged sword, and in the third a small idol hanging by the legs. The fourth right hand with a part of the arm has been broken by the frolic of the soldiers of the fleet that visited the place, as is nearly the case with everything else. In the second left hand it has a little bell, and across the shoulder a large collar of many little human heads strung together, and all hewn in the same stone and engraved on the neck itself. In the third hand it has a kettle with a small idol on it. The fourth left hand, with the arm, is broken. On both sides of this idol and throughout this recess there are thirty small idols standing, A few paces from this recess to the right hand, which lies to the south, there is a square room ten paces long and as many broad, hewn in the rock, and so constructed as to admit of a person walking all round. It has a door on each side entered by a flight of five steps. In the middle of the chapel is a square stone seat of twenty-four spans, where there is a figure of a usual idol of Shiv. These four gates of this house, the sockets of which still exist, were never opened except once in the year on the day of its greatest festivity, to show in what veneration they held the idol in question At each entrance of this house there are two beautiful giants twenty-four spans high.

Ten paces from the chapel going towards the south there is another recess with a beautiful porch of mosaic workmanship, twenty-four feet broad and twenty-six high. In the middle there is an idol sixteen spans high, with four hands and two legs, and one hand round a female figure. To the left of this idol there is another of equal size, and below it another small one with three heads, four hands and two legs, and around all this recess inside are many other idols. From this to the west there is a cistern of excellent water, the bottom of which, like the fountains of Alfeo and Arethusa, is said never to have been found.

Here ends the western wall, which is that of the right hand of the body of the temple. Returning hence to the east there is a recess very curiously worked, fourteen feet broad and eighteen long. In the middle there is an immense idol, with crossed legs and a very beautiful crown on the head, and on both sides there are many images of men and women and some on horseback. Thence the pagoda begins to extend towards the east, where there is another recess like the others, from beneath which issues an idol from the waist upwards very large, with five faces in proportion to the body, with crowns on the heads, and twelve hands, with which it supports a stone seat, over which there is another immense idol, with one face, six hands and two legs, having one of the right hands over neck of a woman, also very large sitting by him, and on each side of the idol there are others of nearly the same size, seated on the same seat, and in the body of the recess there are about a hundred more idols of the figure of men and women. Proceeding thence towards the south, there is another recess with a giant-like idol sitting in the middle of it with a crown on the head, and with four heads and two legs, having on each side a large idol, one of the figures of a woman and the other of a man, besides many other idols.

Here ends the eastern wall, which is that of the left hand of the pagoda. At the end of these two eastern and western walls of the pagoda there are three large recesses. That in the middle which lies more to the interior is thirty feet broad and sixteen long. From the pavement of this chapel issues a body from the waist upwards of so enormous a size, that it fills the whole vacuum in length and breadth of the recess. It has three large faces, the middle one looks to the north, the second to the west, and the other to the east. Each of these faces has two hands, and on the neck two large necklaces, wrought with considerable perfection. These figures have on their heads three very beautiful crowns. The middle one, which is bigger than the others, holds in one hand a large globe, and whatever it had in the right hand cannot be discovered, as it is defaced. The face on the right side holds in the right hand a Cobra di capello, and in the left a rose called Golfo, which are produced in large lakes. At the entrance of this chapel there are two giants standing on each side of an idol ten spans high. The second recess which is to the right side is nineteen feet broad, eleven long and thirty high and has in the middle of it an immense idol with four hands and two legs, as all the others, and a beautiful crown on the head, and above it there is another of the figure of a woman, twenty spans high. Throughout the whole of this

CHAPTER 19.

Places.

ELEPHANTA.

History.

gun into it with several shots, which had broken some of the pillars[1]. In 1720 Hamilton found the island serving only to feed cattle[2]. Grose (1750) describes the caves as water-logged. According to him the figures were in a tolerable state of preservation, until the arrival of the Portuguese, who were at some pains to maim and deface them, even bringing field pieces to the demolition

---

1. Archaeologia, VII. 329.
2. New Account, I. 241.

---

group there are many other small idols. To the right side of this group there is a gate seven feet high, and five and a half broad, which communicates with a dark square chamber ten paces broad and as many long, and there is nothing in it. Turning to the other side of the middle recess there is another recess twenty-three feet long, and thirty broad, having in the middle another idol twenty-two spans high, with four hands, and standing upon one leg only, with a beautiful crown on the head, which rests on that of a bull. The ancients believed this idol to have been half man and half woman, because it has only one breast like the ancient Amazons, and has in one hand a Cobra di capello, and in the other a looking glass. In this group there are more than fifty figures. To the left side of this recess there is a gate six spans high and five broad, which communicates with a room nearly square and very dark, where there is nothing to be seen. With this ends the edifice of this pagoda, which is injured in many parts, and whatever the soldiers have spared is in such a state that it is a great pity to see thus destroyed one of the most beautiful things in the world. It is fifty years since I went to see this extraordinary pagoda, but, as I did not enter it with such curiosity as I now should, I did not remark many things that do not now exist, I recollect finding a recess, which is not seen now, open all through the front, about forty feet long, and along the rock there was an elevated space, of the length of the house, like our altars both in breadth and height, with many remarkable things on it. Among them I recollect having remarked the story of Queen Pasiphae with the Bull, and an Angel with a drawn sword turning out from underneath a tree, two very beautiful figures of a man and woman, both naked, as the holy Scripture represents our first ancestors Adam and Eve.

When the Portuguese took Bassein and its dependencies they went to this temple and removed a famous stone over the gate which had an inscription of large and well written characters which was sent to the king, after the Governor of India had in vain endeavoured to find out any Hindu or Moor in the east who could decipher them. King Dom John III also used all his endeavours to the same purpose, but without effect, and the stone thus remained there, and there is now no trace of it.

On the side of the hill where the pagoda stands, about two stone throws to the east, there is another pagoda open in front, and the roof is supported by many pillars beautifully executed, of which only two now exist, and are nineteen spans high and twelve thick. This temple is forty-three paces long and thirteen wide, and at one side there is a small room most beautifully worked. There they worship the goddess Paramisori (Parameshvari). This pagoda, which is now entirely destroyed, was the most stupendous work of its size.

In another hill of this little island, towards the east as regards the great temple, nearly in the middle, there is another temple which formerly admitted, of an entrance by a gate which had a marble porch very curiously executed. This pagoda has a large hall and three rooms. In the first to the right hand, there is nothing now left, the second has two idols seated in a large square seat. One of these idols, called Vethala Chenday (Vetal Chandi), had six hands and one head and was supported by two smaller idols one on each side.

Both this large and the other small temples are known from the writings of the Hindus to have been the work of a Kanara king called Banasur, who ordered their construction, as well as of some famous palaces near them where he resided, of which even in my time there were some marks, and many ruins of cut stones and large unburnt bricks. These palaces or this city, which is said to have been very beautiful, was called Sorbale, and the hill where the Elephant pagoda stands, Simpdeo. A daughter of the King called Uqua, the same as Okha in Gujarati literature or Usha in Sanskrit who dedicated herself in this island to perpetual virginity, lived here for many years. The ancients say that during the time of king Banasur gold rained once for the space of three hours at Elephanta, and it was therefore called Santapori or the Golden Island. I do not relate many particulars connected with the pagoda, as they are so many that they cannot well be particularized, and will tire the reader. *Decade VII. Bk. III. Chap. XI. translated in Jour. B. B. R. A. Soc. I. 40—45.

of the images[1]. De Perron (1760), whose account of the caves is very detailed, seems to have misunderstood what he was told about the injury to the figures. He says the Marāṭhās dragged some pieces of canon to take off the plaster with which the Portuguese had covered many of the figures; but finding that the bas-reliefs began to fall with the plaster, they took to clearing the plaster with a chisel[2]. Niebuhr (1765) found the figures much damaged at the feet. He did not believe the mischief was done by the Portuguese or by travellers; it was the effect of rain water which fell from the roof of the temple and remained in it for a long time[3]. In 1788 Dr. Hove, the Polish traveller, found the figures in the caves much ruined by the officers of Admiral Cornish's fleet, so much that the greater part of them could hardly be distinguished. Lord Valentia (1803) did not find signs of violence; he thought the mischief was caused by rain water. He notices that a wall had been built across the entrance to keep out cattle. In 1813 Mr. Erskine found the feet and lower parts of the figures 'extremely rotten and eaten by the damp', while the upper parts of the bas-reliefs had suffered a good deal from force and injury rather than time. In 1825 Bishop Heber found the caves suffering from the annual rains; a great number of the pillars (nearly one-third of the whole) had been undermined by the accumulation of water in cavern, and the capitals of some, and parts of the shafts of others remained suspended from the top like huge stalactites, the bases having completely mouldered away[4]. In 1850 Dr. Wilson noticed that the work of decay was fast progressing. In 1865 parts of the noses of two of the Trimūrti faces were damaged, and, about 1868, the head was broken off one of the leogriffs or tigers at the entrance of the eastern wing.

For sometime after the Portuguese conquest Elephaṇṭā seems to have almost ceased to be a Hindu place of worship[5]. Now, worshipping is not allowed by the Department of Archaeology and the visitors are charged an entrance fee. In 1854 a Lohāṇā of Bombay, at a cost of Rs. 12,000, built the flight of steps that leads from the north shore to the Great Cave. Dr. Burgess mentions that on Śiv's great day in February (*Magh vadya* 13th) a fair was held and the *liṅg* in the central shrine worshipped. Now a fair is held on the *Mahā Śivarātri* day. The fair is attended by many people from Bombay and the surrounding villages.

---

1. Voyage to the East Indies, I. 59-62. Grose is always ready to spread tales against the Portuguese. Tieffenthaler, about the same time as Grose, merely mentions Elephanta. Desc. et Geog. I. 410.

2. Zend Avesta, I. ccccxxii. This may be true of Mandapeshvar which was used as a chapel and school by the Portuguese who drew a thick veil of cement over the old sculptures.

3. Voyage, 26. The damage to the pillars and to the feet of the figures was probably caused by damp. The breaking of arms and noses must be the result of intentional violence.

4. Narrative, II. 182. The decay of the pillars was probably partly due to flaws in the rock. Erskine found that one of the pillars had been patched with a splint of teak, probably at the time when the cave was made.

5. The references are somewhat contradictory. In 1750 Grose (Voyage, I. 62) says: 'The present Gentoos have no veneration for the place.' Hove (1788) on the other hand remarks (Tours, 189): 'The Gentoos hold this place in great veneration;

CHAPTER 19. Places. ELEPHANTA: History.

About a quarter of a mile to the south-east of the Great Cave, and at about the same level, is a second excavation. It faces east, north-east, and, including the chapel at the north end, has an extreme length of about 109½ feet. The front is so completely destroyed, the entrance so filled with earth and stones, and the inside so hurt by water, that it is hard to say what it originally looked like. The front was nearly eighty feet long, and must have been supported by a number of columns with two demi-columns at the ends, of which latter some fragments remain. Inside, the portico stretched five feet further to the south, giving a total length of eighty-five feet with a depth of about thirty-five feet. At the north end of this is a chapel raised a few feet above the level of the portico supported in front by four eight-cornered columns and two demi-columns about two feet nine inches in diameter, slightly tapering upwards, and with capitals much like those in the Great Cave. Of these pillars two are entirely gone. The chapel, which is perfectly plain, is about thirty-nine feet deep by twenty-two broad, and like most other rooms at Elephaṇṭā is of irregular shape. At the back of the portico are three chambers; that to the north is about fifteen feet nine inches wide by sixteen feet five inches deep, and has generally several inches of water. The southern chamber is like the northern one. The central chamber is twenty feet nine inches wide in front and twenty-two feet at the back, by twenty-one feet one inch deep on the left and twenty-two feet four inches on the right. About three feet from the back wall stands an altar, seven feet four inches square, with the water channel, *pranālikā,* to the north; the *ling* has disappeared. At the entrance to this shrine is the only sculpture in the cave. The door is five feet four inches wide, and the architrave and jambs measure about five feet ten inches: the inner members are like those round the door of the shrine in the east wing of the Great Cave, and in the fourth cave; outside these is a leaf moulding all round, and then a thick torus. Most of the sculpture over the door has fallen: but at the head of the jambs two figures of animals act as brackets. On the frieze above are some figures. Those in the centre are not easily made out, then comes a long alligator with a fantastic tail, then a boy holding back the upper lip of a second alligator, and at each end a fat figure. Outside the jambs on each side stood a lofty door-keeper over whose shoulders are two flying figures, a made and a female. As the rain water had no escape this cave has gone to ruin, and the door-keepers are mere fragments.

The Third Cave.

A little to the south of the last cave is another still more broken, with a portico of uncertain breadth and about fifty feet two inches long. At each end there seems to have been a chapel or room

those that come in pilgrimage from the continent approach it with profound solemnity and decorum.' In 1795 Sir J. Carnac (As. Res. IV. 407) wrote: 'There is no tradition of these caves having been frequented by Hindus as a place of worship and at this period no worship is performed at any of them.' In 1813 Mr. Erskine's more minute knowledge (Bom. Lit. Soc. Reprint, I. 257) showed that the *ling* in the central shrine was still an object of religious veneration to the natives, particularly to barren women. He occasionally saw it adorned with garlands of flowers and oil. Bishop Heber (1825) noticed very recent marks of red paint on one of the *ling*. Flowers were offered by the people of the island, but no pilgrims came to it from a distance, nor were there any Brahmans stationed at the shrine. Narrative, II. 182.

The Third Cave.

with pillars in front. The north chapel is fifteen feet seven inches deep, with a cell at the back, whose mean dimensions are fourteen feet deep by sixteen feet four inches wide, and a second on the west side measuring thirteen feet six inches in front and fourteen feet nine inches at the back, with a mean depth of 15½ feet. The south chapel is twenty-one feet one inch by fifteen feet eleven inches, and has a cell at the back measuring fifteen feet ten inches by sixteen feet seven inches, but almost filled with earth. A pilaster and portion of a pillar in front of this chapel show that they were octagonal and of the same style as those in the last cave.

This cave has, like the last, suffered from water logging in it. The door in the centre of the back of the portico, leading into the shrine is specially damaged. It is four feet nine inches wide and of the same pattern as the others with large warders at each side, leaning on dwarfs, and with two flying figures over the head of each. The jamb and architrave measure two feet three inches in breadth, and the door-keepers and demons on each side occupy five feet more.

The shrine is a plain room, nineteen feet ten inches deep by eighteen feet ten inches wide, with a low altar six feet eleven inches square, containing a *liṅg* six feet eleven inches in circumference or twenty-three inches in diameter. On each side is a cell, about fifteen feet square, opening from the portico by doors which have projecting pilasters and ornamental pediments. Though much destroyed enough remains to show that their chief decoration was the favourite Buddhist horse-shoe ornament. Some distance to the south of this cave is a large roughly-hewn cavern more like a cistern than a temple. The cave is much ruined; however, attempts have been made as much as possible to restore and repair the broken part.

Remains.

Above these caves, at the end of a thickly wooded spur that runs north from the main range, a little to the west of the Great Cave, is a rock-carved tiger which is worshipped as Vāgheśvarī or the Tiger Goddess. It stands about two feet high and is one foot nine inches across the hams. Round the neck is a collar. The head is nearly perfect and the figure is preserved though the rock is split in several places. It is much like the tiger or lion guards on the steps to the east wing of the Great Cave, and, in Dr. Burgess' opinion, is probably one of the two warders of the north or main entrance of the Great Cave whose pedestals may still be traced. Dr. Wilson notices that this tiger is mentioned in the twenty-ninth chapter of the first section of the *Sahyādri Khaṇḍ* of the *Skanda Purāṇa*; it probably is the origin of Simpdev, or Singhdev, De Couto's name for the hill in which the Great Cave is cut[1].

---

1. See Burgess' Elephanta, 26; Erskine in Trans. Bom. Lit-Soc. (Reprint) I 268; and De Couto in Jour. B. B. R. A. S. I. 45.

CHAPTER 19.
Places.
ELEPHANTA.
The Third Cave.
Remains.

Looking south from the crest of the hill, beyond the rocky and brushwood-covered hill-sides, the ravine that divides the island broadens into a plain, bare of trees and carved into rice fields, flanked to the west of the village of Ghārāpurī, close to the village well and on the south bank of a small pond, is a large *ling* round above and square below. It measures three feet of which the lower one foot ten inches is square with faces ten inches across, and the top is a cone about two feet ten inches round. The present small pond is near the centre of a large pond, of which the north shore and part of the south shore can be clearly traced. The pillar just described originally stood on the north bank of the big pond where are many traces of bricks. In a field about twenty yards further north, dug out of the earth, is a square block of dressed stone about three feet seven inches high and with faces one foot five inches broad. At the top corners of the east face are carved a sun and a moon, and, below a plain belt about a foot broad, is the ass-curse. The rest of the pillar is plain and has no trace of writing. In the west of the island, from the pond round to near the Śet bunder hamlet, there are said to be no remains. But in Śet bunder is a large *ling*.

In the south of the island, about a quarter of a mile east of the sun and moon stone, on a plateau about 100 feet up the west face of the east spur, is another *ling* a cone rising from a square base. The measurements are 3′-4″ high of which 1′-2″ are round and 1′-9″ square. On the way up the hillside and on the plateau are traces of bricks, and what seem, though they may be natural, to be built mounds of rough trap boulders. A corresponding plateau runs round the east face of the west spur. About 100 yards east of the pond, near the foot of the east spur, is the village of Ghārāpurī with a number of thatched houses, some built houses and a few bungalows built recently. The population consists of Āgris, Parsees and Gujarātis, the Āgris forming the majority. Near the headman's house was found a fragment of a small well-carved and graceful figure of a woman sucking a baby[1]. The child and the mother's arms are unharmed, but her head and all below the waist are gone. She wears four plain bracelets, and the ends of a shawl or upper robe hanging in front of her shoulders are cut with much skill. Close to the village, on a mound near the shore, are the ruined walls of a Portuguese watch-tower[2]. On rising ground about 150 yards east of the watch-tower is the site of the rock-cut elephant, from which the Portuguese christened the island Elephaṇṭā, and whose remains are now heaped on the right entrance to the Victoria Gardens in Bombay. This elephant was cut out of an isolated trap boulder and measured about thirteen feet long, seven feet four inches high, eight feet broad, and about twenty feet in girth. Its long tail reached the ground and the belly was supported by a massive pillar of rock. It originally

---

1. This piece of sculpture is now in the museum of the Bombay Branch of the Asiatic Society.

2. This tower was built to defend the island against pirates. When pirate boats lay in waiting, a flag was hoisted to warn Portuguese vessels. Dr. G. Da Cunha in Trans. Bom. Lit. Soc. (Reprint), I. 270.

carried on its back a small elephant about four and a half feet long and about one foot broad. Through the brushwood it might easily be taken for a living animal[1].

About fifty yards to the east of the site of the elephant once stood a dwelling, which was built about 1864 for the engineer in charge of the clearing and carrying to Bombay of the lower slopes of the eastern ridge. In these works a large part of the hill was carried away and a bare boulder-strewn flat has been left. The small building with vaulted roof was used to store the gunpowder required for blasting. Somewhere on the west face of the eastern ridge of hills, near the top of the ravine where the hills draw close together, there used to stand a horse, like the elephant carved out of a block of trap. Dr. Fryer (1675) calls it 'the effigies of an horse stuck up to the belly in the earth'. Ovington (1690) describes it more fully, though probably less accurately as 'so lively, with such a colour and carriage, and the shape finished with that exactness that many have fancied it at a distance a living animal rather than only a bare representation'. In 1712 Captain Pyke calls it Alexander's Horse and gives a drawing of it, a stiff zebra-

---

1. Garcia D'Orta (1534) calls the island the island of the elephant, but does not make any distinct mention of the elephant. Dom Joao de Castro (1539) notices the stone elephant in the west, lifelike in colour, size and features. Linschoten (1578) does not notice it. De Couto (1603) mentions it as the great stone elephant which gave its name to the island. Fryer (1675) calls it a 'monstrous elephant cut out of the main rock bearing a young one on its back.' Ovington (1689) notices 'the statue of an elephant cut in stone in equal proportions to one of those creatures in his full-growth.' Its workmanship he calls admirable. In 1712 Captain Pyke made a drawing of the elephant showing a fissure nearly as high as the neck. In 1720 Hamilton found it so like a living animal that at a distance of 200 yards a sharp eye might be deceived. Fifty years later (1760) De Perron described the elephant as of life size, cut out of black-rock, and apparently carrying a young one on its back. (Zend-Avesta, I. ccccxxvii.). In 1764 Niebuhr noticed that it was split and likely to fall in pieces (Voyage, II. 33). It was mentioned by Forbes about 1774 and ten years later was described by Dr. Hunter as twelve feet long and eight high, the trunk pretty well cut and rolled in a spire, the legs shapeless masses out of proportion, too large. A massy tail reached to the ground and the hind part of the body was supported by a pillar (Archaeologia, VII. 287). It is mentioned by Goldingham (1795) 'as an elephant of black stone large as life.' In 1813 Mr. Erskine and Captain Basil Hall described it as poorly sculptured, though at a distance seen through brushwood it might easily be mistaken for a real elephant. Its length from the head to the root of the tail was thirteen feet two inches and its height at the head seven feet four inches; circumference at the height of the shoulders thirty-five feet five inches, circumference round the four legs thirty-two feet; breadth of the back eight feet; girth of the body twenty feet; length of the leg five feet six inches, circumference of the legs from six feet three inches to seven feet seven inches, length of the supporter two feet two inches, length of the tail seven feet nine inches, length of the trunk seven feet ten inches and remains of the right tusk eleven inches. In September 1814 the head and neck dropped off, and shortly after the body sank to the earth (Hall's Fragments, III. 126). In 1825 Bishop Heber found it 'much dilapidated by the weather. In 1835 the trunk and head were separated from the body, and lay broken and prostrate on the ground (Madras Journal, V. 170). In 1859 it was a shapeless mass of rock. In 1863 an attempt was made to move it to England, but, while lifting it, the chains of the crane gave way, the rock got broken, and what remained was removed in 1864 to the right hand entrance of the Victoria Gardens at Byculla, where it lies an almost shapeless mass of rock, though the rolled trunk is distinctly visible. The small elephant on its back is mentioned by Fryer (1675) and Pyke (1712) whose drawing (Archaeologia, VII. 323) shows the trunk and tusks. It is noticed by De Perron in 1760. Four years later it appears to have been much defaced as (1764) Niebuhr describes the large elephant as having on its back something which age had so much worn that it was impossible to make out what it was. Dr. Hunter (1784) found something on the back but with no traces of having been a small elephant. In 1814 Mr. Erskine and Captain Basil Hall mounted the back of the elephant and found distinct marks of four paws, showing that the animal was four feet seven inches long by one foot two inches broad.

CHAPTER 19. Places: ELEPHANTA.

like animal, the belly and legs not cut out of the rock. Hamilton (1720) thought it not so well shaped as the elephant: It seems to have disappeared during the next fifty years, as neither De Perron (1760) nor Niebuhr (1764) notices it. In 1813 Mr. Erskine searched for the horse but found no trace[1].

The Fourth Cave.

Across the crest of the ravine from the Great Cave, in the west face of the eastern hill about a hundred feet above the level of the Great Cave, is a large hall known as Sītābāi's temple. The portico has four pillars and two pilasters eight feet five inches high and about three feet square at the base. The style of moulding is like that of the columns in the other caves, but the proportions somewhat differ. They are square to a height of four feet 6½ inches from the step on which they stand, a fillet of 1½ inches is octagonal, and above this they are sixteen-sided with the exception of a thin crowning member of 1½ inches which is square.

Inside is a plain hall seventy-three feet six inches long, and twenty-seven feet four inches wide at the north end and twenty-five feet seven inches at the south, and eleven feet high. From the back wall three rooms open, the central room a shrine and the side rooms chambers for priests. The north chamber which has a very neat door is in good repair, except that one jamb has fallen away owing to a flaw in the rock. The entrance is two feet eleven inches wide by six feet five inches high, and is approached by two steps eight inches high and a threshold of four inches. Round the jambs is an architrave 4⅝ inches wide with simple moulding, and then a band 6⅞ inches broad, with a neatly wrought crenellated ornament reaching to within one foot 6½ inches of the step. The inside is plain and about twelve feet seven inches square.

The door of the central shrine has neat pilasters and a frieze. The entrance is seven feet eleven inches high and three feet 11½ inches wide. Besides the threshold of four inches and a step of 7½ inches, it has in front a semicircular low step two inches in height, at the ends of which have been the heads of two lions. The shrine has a mean depth of 15½ feet by 15¾ feet wide. Twenty inches from the wall, to which it is partially attached, is an altar four feet five inches by three feet five inches and three feet four inches in height, neatly moulded, and standing on a low platform a few inches in height and seven feet 2½ inches by eight feet 10½ inches. It has a water groove or *pranālikā* to the north, and in the floor below a cistern one and a half-feet square and one foot deep. From north to south, along the centre of the top slab, runs a hole eighteen inches long, by eight inches broad and 3½ deep, in which the object of worship, probably an image of Pārvati, was set. The south room, which like the north room is perfectly plain, is about nine feet high, 14.9 feet long, and 15.4 broad.

At the beginning of the seventeenth century De Couto described this cave as having a beautiful gate with a porch of exquisitely wrought marble. There were two idols in a large square seat; one

[1]. Trans. Bom. Lit. Soc. (Reprint), I. 226.

of them, Vetāḷcaṇḍī, with six arms and one head was supported by two small side idols[1].

ELEPHANTA. The Fourth Cave.

Passing along the face of the eastern hill about a hundred and fifty yards to the north of Sītābāī's cave is a small excavation. little more than the beginning of what was perhaps intended for three cells. The verandah is twenty feet long and six deep. The three square openings in the back wall are about four feet square and five high. The whole is perfectly plain. They are probably Brahmanic about the same time as Sītābāī's temple. The work seems to have been stopped because of a flaw in the rock. Passing about 100 yards up the hill to the east, there is on the right the dry bed of a pond about forty yards in diameter. The banks are thickly wooded and on the west bank is what seems an artificial heep of large boulders. About forty yards to the left are three cisterns cut in the rock with rounded mouths about three feet across. In the cistern most to the south the water is fresh and is still used. They are apparently Buddhist, being much like many of the small cisterns at Kānherī.

Remains.

Close to the east end of the Elephaṇṭā hill-top is a bank of trap boulders about four yards broad. This is known as the fort, or *killā,* which according to the local story was built by Śivājī but never finished[2]. There seem to be no signs of fortification, only a rough ring of boulders enclosing a space of about 200 yards in diameter round the dome-shaped hill-top. About twelve yards beyond the bank of boulders the ground rises in a steep dome, about forty feet high and seventy-six feet measured along the surface of the dome from the base to the crown. The sides of the dome are covered with half-burnt bricks most of them nine inches long by six broad and two deep, but some said to be larger, thirteen by eight and two and a half. Many lie in fragments with their faces exposed. But in places the masonry is fresh enough to show that the bricks were laid edgeways, only the two-inch backs appearing on the surface. The top of the dome is roughly round and about twenty-five feet in diameter. In the centre is a small hole partly filled by a survey cairn of rough stones. This brick dome seems to be a Buddhist *stupa* or burial mound, and the encircling line of boulders, the remains of a Buddhist rail. The ground is too thick with brushwood to show either the form of the rail or the shape of the enclosure. Instead of the broad bank stones in the west, the foundation of the wall seems in places to have been only about four feet broad, and on the east side there is a gap of about eighteen yards. As far as could be made out from a hurried examination the enclosed space is cornered rather than round.

The mound commands a beautifully broken view of sea, marshlands, wood-land and hill. To the east lie the prettily wooded Hog Island, and, in the distance, the Persik hills, the jagged crest of Malaṅgaḍ, and the long line of the Sahyādris. To the south

---

1. Burgess' Elephanta, 25.

2. In 1682 Sambhaji, Shivaji's son, threatened to fortify Elephanta; Orme's Hist. Frag. 111.

CHAPTER 19. Places. ELEPHANTA. Fourth Cave. *Remains.*

are the two peaks of Karañjā, and, beyond a[1] narrow line of sea, the wooded crest of Kaṇakeśvar and the Sāgargaḍ hills in Alibāg. To the west are the low prettily shaped Butcher's Island, and, beyond a broad stretch of water, the long level of Bombay. Two miles to the north, across a channel gay with white sails, rise the bare gracefully rounded slopes of Trombay.

Passing through the eastern gap in the rail and along the north-east face of the hill, about sixty yards from the line of the rail and somewhat lower, is a small wooded plateau with marks of rough foundations, and, near a hole which has been dug for treasure, are the fragments of a stone about 3½ feet by 2½, with a central hole apparently for a *liṅg* about one foot square and three inches deep. The large number of rough boulders strewn about the plateau suggests that they have been brought from the gap in the east side of the rail. Passing down the north-east front of the hill there are, at intervals, what seem to be sites of rest-chambers and boulder-paved banks. As all the stones are rough boulders and the hillside is much hidden by brushwood, it is difficult to say whether the arrangement of stones is natural or artificial. But, in places, nearly to the foot of the hill, remains of paved slopes can be traced, and seem to mark the line of a built pathway that led from the east gate of the railing to the shore.

Visitors, who are pressed for time, had better go down this north spur, and, after looking at the traces of old buildings in the village of Morā, return along the shore to the Śet bunder Pier, noticing, by the way, the broken statues and other remains of which details are given later on. Visitors who are not pressed for time can have a pleasant walk, with beautiful island views and the sight of some interesting remains, by going back from the burial-mound to the ravine near the Great Cave, and, passing down the ravine to the south, see the old *liṅgs* and the sun and moon boundary stone near the pond, the old Portuguese watch-tower, and the site of the elephant of which details have already been given. About half a mile east of the site of the elephant, along the shore, under a cliff whose lower spurs have been taken to raise the Elphinstone foreshore in Bombay, lies a rough trap boulder about five feet high and twenty-six feet round. In a panel (2′4″ x 1′5″), in the north face of this boulder, is a much worn female figure with four hands. As the stone lies at present the figure is upside down. It seems to end in or to stand on an animal, perhaps a buffalo. On the right of the main figure is a smaller standing figure with a trident in his right hand. About a quarter of a mile further, a black *liṅg* of dressed trap stands about three feet four inches out of the ground, round above and square below, with a plain curved line running round the foot of the upper cone. A little further between the belt of rice ground and the hill foot, are small mounds with bricks and boulders, that seem, though this is doubtful, to be roughly built. About half a mile further, in the sand of the sea shore, stands a *liṅg* four feet six inches high, of which the lower three feet are square with faces one foot three inches broad and the one foot six inches at the top is cone-shaped, four feet eight inches round at the foot

CHAPTER 14.

Places.

ELEPHANTA.

Fourth Cave.

Remains.

and four feet round at the top which is slightly broken. Along this part of the shore, which was not affected by the Bombay clearings, are many small mounds with bricks. Beyond, for about half a mile, the lower slopes of the hill have been cleared by the Bombay Port Trust. Most of the earth that was taken from this part of the island was full of old bricks and tiles and dressed blocks of white trap. Coming from the south the first traces of old buildings are fragments of large bricks. Next there are several old wells dry and nearly filled with earth, one of bricks about seven feet in diameter, another, about fifty yards north, about three feet nine inches across, lined with dressed stones neatly fitted without mortar in rings about six inches deep. Further north, near the top of the old piers, are several more wells cut in the rock. About 100 yards to the north, at the root of a brab palm, are the foundations of a massive brick wall built without mortar. The shore here forms a small bay with a beach of hard dry sand which was a good harbour for small craft before the piers broke the scour of the tide. On the north bank, in the north-east corner of the island, lies the village of Morā with some fine mango trees and rich garden land. Most of the house walls are built of old bricks and dressed white trap. About fifty yards to the east of the village, in a group of mangoes, is the top of a buried *liṅg*, one foot high and about four feet ten inches round. The whole of the ground between the village and the hill is covered with bricks, pieces of roof tiles, and potsherds. In a hole on the left, which seems to mark the site of a temple, were found bricks covered with deep blue enamel, a jar full of roughly cut crystal beads, a box said to have contained coins and jewels, and the inscribed copper-plates[1].

The remains show that this has been a place of sanctity both for Buddhists and Brāhmans, and the combination of the names Ghārāpurī (also called Rājbunder or the royal landing-place) and Morā suggests that it may be the site of Purī the unknown sea-coast capital of the Mauryan rulers of the Koṅkaṇ in the seventh century[2]. About a quarter of a mile north-west of the site of the temple, at the foot of the north-east spur, is an old well whose parapet walls have been lately renewed. A few yards to the north, behind a high cactus hedge, is a tiger's head carved in stone with much spirit, about two feet long, fourteen inches high, and sixteen inches broad. The mouth, which has served as a water-channel, is seven and a half inches in diameter. The head was dug out of the old well closeby. It is carved in the old Hindu style, perhaps of the sixth or seventh century. About fifty yards to the west of the well, at the end of the north spur of the main hill, is a mound whose top was levelled as a site for a dwelling for the Europeans in charge of the earth clearings. The sides of this mound, which is roughly about 170 yards round the base and about fifty feet high, are faced with bricks and slabs of dressed

---

1. The materials for this account of the Mora remains have been supplied by Mr. George Ormiston, Engineer of the Port Trust.

2. That Puri was a coast town appears from line 11 of the Chalukya inscription, (A. D. 634) at Aihole where 'Puri the goddess of the fortunes of the Western Ocean is noticed as having been besieged 'by hundreds of ships'. Ind. Ant. V. 70, 72.

CHAPTER 19. Places. ELEPHANTA. Fourth Cave. *Remains.*

white trap. The sides rise in a steep dome and the whole has much the appearance of a large Buddhist *stupa* or burial mound. From this mound the belt of rice land and brushwood, that stretches about half a mile west to the Śet bunder pier, is in many places strewn with old mortarless bricks, blocks of dressed white trap, and fragments of figures. Besides the broken statue of Śiva noted in the introduction, there is, close to the shore, about fifty yards west of the site of the European dwelling, a mound strewn with bricks. To the north of this mound between it and the sea, an old round brick well was searched for treasure about 110 years ago, and the beach is still red with fragments of bricks. About a quarter of a mile to the south, at the foot of the hill, among rocky brushwood-covered mounds is the broken five-headed Śiva mentioned in the introduction. The heads and the tiaras are well cut and in fair repair, but the noses are broken. The figure measures four feet from the top of the tiara to the thigh and one foot two inches across the chest. He wears a strap round his left shoulder, a sacred thread made of ropes of pearls hanging below the waist, and a rich waist-band. A broken *ling* case lies close by, and about ten yards to the north is a dressed stone with two feet which seems the pedestal of the image. Many bricks lie about. About 100 yards north-west, close to the shore, are the waists and thighs of two broken statues with clearly carved waistclothes. The larger figure, which stands firmly in the ground, measures two feet seven inches from the knee to the ribs. About sixty yards west, along the shore, is the upper part of a male figure (referred to in the introduction) with a handsome tiara. The statue measures three feet from the top of the tiara to the navel and one foot three inches across the chest. The hair falls in loose well cut ringlets, and there is a clear-carved rosary. Close by is a small broken figure much like Śiva's sprites or *gaṇ*. On the ground are the foundations of a brick wall and some dressed blocks of white trap. About fifty yards to the south-west are old foundations with dressed blocks of white trap and big bricks (13″ × 7″ × 2″). From the dam of a rice field, about twenty yards east of the Śet bunder landing pier, stand out two blocks of dressed trap, about four feet high and two feet square at the base and the top broken. Several other blocks of trap that seem to have been dressed show a little above the soil. In the fields to the west of the landing pier, in house walls in Śet bunder village, and in mounds at the foot of the hills are remains of old bricks and dressed blocks of white trap.

Caves at Present.

At present the caves are under the care of the Department of Archaeology of the Central Government. As in case of most of the other places of historical and architectural importance Government is taking special efforts to restore and keep in repairs these caves and to make this place a reminder of the historic past and a picnic spot for its own citizens and for the tourists as well. Thus laying of concrete over the main cave so as to reduce the leakage of rain water and restoration of pillars and pilasters has been taken up. On an average, a sum of Rs. 10,000 is spent on repairs and maintenance of the caves every year. A regular staff works under the Custodian and looks after the caves. A canteen

is run for the benefit of the visitors. The State Roads and Buildings Department has constructed jetties and rest-houses on the island. To attract tourists the Tourist Department of the Government of India has built a canteen-cum-rest-house with all modern facilities at the entrance of the caves. The State Government intends to have a National Park on the island. The work in that direction is under progress under the Parks and Gardens Department. To facilitate the carrying of passengers to and fro, except during the monsoon, tourist launches ply between Bombay and Elephaṇṭā twice on every Saturday and Sunday (leaving Bombay at 8 and 9 a.m.).

FORTS.

Kōlābā forts of which there are about 37 may be divided into two groups, nine coastal forts[1] and 28 inland forts[2]. Most of the inland forts are either on the main range of the Sahyādri hills lying north-south to the west of the district or on its various off shoots running east-west and scattered over the whole length of the district. Almost all of the forts whether coastal or inland are built on some natural site of advantage, commanding the sea or a creek in case of coastal forts and in the hill ranges on some projecting spur or rock or above a great natural scarp. Coastal lands were vulnerable to the attack from the sea and powerful naval fleets were maintained for the defence of such attack even in those times. Examples can be cited of naval commanders gradually becoming so powerful as to abandon the overlordship of the king and starting a career as a pirate. The coastal forts built at suitable places were built to defend an attack from the sea and to keep a close watch on the movements on the sea. In the construction and the inner arrangement they resemble the inland forts. All inland forts were built on the same principle; the hill top of the spur girt by a wall and strengthened by many bastions. On any slope or place likely to invite approach, an outwork was built and joined with the main fort by a passage between a double wall. The entrance, seldom more than one was generally the strongest and most noticeable part. The outer gateway was protected by a bastion on each side and often by a tower above. Entering this, a narrow passage winding between two high walls led to the inner gate in the face of the main wall. This arrangement, at a time when guns could not compete with stone walls, rendered the gates almost unapproachable. Inside the main wall there was generally an inner fortress or citadel, and surrounding this the buildings required for the troops, magazines, reservoirs and wells. In many of the larger forts, massive round towers were built upon the wall of the main works on the least accessible side. The larger forts had generally a town (*peṭh*) clustered about or near the base of the

[1]. Of the nine coastal forts six are in Alibag taluka, *viz*. Kolaba fort, Portuguese or Agar fort, Sagargad, Khubladha, Khanderi and Underi and three are in Murud Peta, *viz*. Janjira, Korle and Padmadurg.

[2]. Of 28 inland forts six are in Karjat taluka, *viz*. Prabal, Bhivgad or Bhimgad, Gaurkamat, Tungi, Vishalgad and Kotaligad; three in Pen, *viz*. Patangad, Sankshi and Songiri, four in Panvel; *viz*., Chanderi, Karnala or Funnel Hill, Manikgad and Peb or Vikatgad; four in Roha *viz*. Avachitgad, Birvadi, Ghosalgad and Surgad; three in Mangaon, *viz*. Talgad or Tale Fort, Mangad and Vishramgad or the Fort of Ease, five in Mahad, *viz*., Chandragad, Kangori or Mangalagad, Kaula, Lingana, or the Ling-shaped and Rayagad or the Royal Fort; two in Sudhagad *viz*., Sarasgad and Sudhagad Fort and one in Alibag, *viz*. Hirakot or Diamond Fort.

CHAPTER 19. Places. Forts.

hill. Most of these forts, built either by the Muslims or by the Portuguese (1300—1600), were repaired by Śivājī about the middle of the seventeenth century, and were either taken by the British about 1774 or handed over to them about 1817. When taken by the British they were in a state of disrepair. Except Rāyagaḍ, Jañjirā, Korai, Karnāḷā and a few others which have either been repaired from time to time or have sustained well the ravages of time, all are now from weather and the growth of creepers and wall-trees more or less ruined.

GAGODE BK.

Gāgode Bk. (Khālāpur P., 18° 45′ N. 73° 10′ E.; p. 375) is the birth-place of Vinoba Bhave, the founder of Bhoodan movement. The room of the house in which he was born contains his bust. Gramkendra of Gandhi Sevak Samaj and Vinoba Bhave Āśram have been established here. Bāburāv Āṅgre had given this village also in inam to the Rāstes on account of the help they rendered to him. It was later made over by the Rāstes to the Bhāves. The 'Kalyāṇ Khajinā' which was in the pass to the south of this village was plundered at Saitan Māḷ by the forces of Śivājī under the command of Ābājī Sondev.

GANGAVALI.

Gāṇgavalī (Maṇgāṅv T. RS. Mumbrā 84 m.; p. 573) lies at a distance of four miles to the east of Māṇgāṅv and has much historical importance. It was the birth place of Śāhu, the son of Sambhājī and the grandson of Śivājī. A story is told that as the enemies were on the heels of Sambhājī, he, thinking that his Queen Yesubāi, then in an advanced stage of pregnancy would not be able to ride far, left her in a potter's hut and here his Queen gave birth to a son who came to be later called Śāhu. On that very spot, a Śaṅkar Mandir was constructed later by Nānāsāheb Peśvā to commemorate his benefactor. The temple is in good condition. The old road used to pass via Pālī, Yeral, Nizāmpur, Salave, Gāṅgoli, Kaḍāpur, Paḷasgāṅv and Pācāḍ.

GAURKAMAT.

Gaurkāmat (T. Karjat; 18° 55′ N, 73° 20′ E; p. 693; RS. Karjat, 5 m.) four miles east of Karjat, has a small hill fort with several rock-cut water cisterns. The masonry of the fort is in the pre-Musalmān or Hemāḍpantī style[1].

GHERA.

Gherā Sudhāgaḍ (Sudhāgaḍ peta, 18° 30′ N., 73° 15′ E; RS. Khopoli 23 m; p. 784) is a fort situated at a height of about 2,500 feet above sea level. The place is about one and a half mile from Pālī. This fort is said to have been captured by one Nīro Āppājī in 1648 during the time of Chatrapati Śivājī Mahārāj. A number of old buildings on the fort stand in a ruined condition and are therefore difficult to make out. The water-supply is from a tank. The temple of Bhorāī devī receives an annual Government grant of Rs. 2,500. A fair is held in honour of the Goddess in the month of Aśvin (Sud. 1 to 10) when about 1,500 people attend. The fort is surrounded by forest. Wild animals such as bear, bhekar and rarely a tiger are seen in this forest.

[1]. Mr. W. F. Sinclair, C. S.

Ghosalgad Fort[1] (T. Rohā), six miles south of Rohā, is situated at the edge of the hilly country that occupies the middle of the Rohā taluka, between the Revadaṇḍā creek on the south-east. It is a perfectly isolated hill, the ground to the north, east, and south being level, very slightly raised above the sea and intersected by tidal creeks. Only on the west a slightly raised neck of land joins it to the principal range or group of hills. The base of the hill is elliptical in shape, being about a mile and a half in length, from east to west by half a mile in breadth from north to south. Its height is apparently about 1,000 feet, and as it stands completely apart, it is a very conspicuous object when seen from the north, south, or east. On the western side the Roha hills shut it from view at all points further than the top of their eastern face. From whatever side it is seen, the hill appears to consist of four parts, which rise one above the other. First comes a gentle slope, fairly wooded and fertile, and rising about 200 feet above the plain. Second comes a steep ascent of about 400 feet, bare of vegetation other than grass and stunted bushes, except a few fine mango trees on the north near the top. Third comes a steep nearly perpendicular wall of bare rock, unscalable except at two or three points, which rises into the air to a height of more than 100 feet. Fourth is the wedge-shaped hill-top, which, with a narrow ridge running east and west, rises above the third part of the hill in a steep slope, partly rocky and bare, partly overgrown with long slippery grass, bastard spurge and aloe bushes. The third division of the hill whose steepness is apparently partly due to artificial scarping, has at its top the chief line of defences which entirely surrounds the hill. Between this line of defences and the hill-top a narrow walk or terrace completely encircles the hill. From the eastern end of the third division of the hill and rising to about half its height stretches a long ridge or rather a wall of rock, fifty to seventy feet high and twenty to fifty feet broad at the top and perhaps twice as much at the base which stands on the third division of the hill. This wall of rock, which is also fortified, is about the same length as the fort itself, that is about 300 yards long. It runs east and west like the rest of the hill, and gives it a peculiar shape by which it can at once be known from the surrounding hills, especially from the neighbouring fort of Taḷā on the other side of the Sāḷav creek.

The chief ascent to the fort, in fact the only ascent that is practicable without much climbing, is on the north side. Two other ascents, one along the south face and the other at the east end of the hill, are both almost impassable. Starting from the village of Ghosāḷa, which lies on the lowest and gentlest slope of the hill and along the whole length of its northern face, the path passes up the higher and steeper slope to the point where the eastern wall or ridge of rock leaves the main body of the hill. Here was the gate of the fort, but not a trace of it remains and its exact position cannot be determined. Before reaching this point there appear on the left two temples, one of Bhavānī with a rudely cut image of the goddess, and just above it a rather large

1. Contributed by Mr. E. H. Moscardi, C. S.

CHAPTER 19.

Places.

Ghosalgad Fort.

square temple of Gaṇapatī. A *Gurav* is attached to the temple of Bhavānī for the worship of the deity. Having reached the base of the first end of the rocky escarpment, which forms the third division of the hill, the visitor climbs up to the point whence the ridge of the fortified wall of rock above-described stretches westward. It is fortified at the top with two parapet walls, one at its northern and the other at its southern edge. These walls are each about four feet thick and meet in a point at the western end, where are the remains of a round bastion of great height but not more than about twenty feet in diameter. The northern and southern parapet walls have each of them two niches, extending through or nearly through their whole thickness. Those in the southern wall are pointed arches about four feet high. One of them is open at the further or outside end, the other is closed on the outside by a thin wall. Of the two openings in the northern wall, which are both square at the top, one, like the latter of those on the southern parapet, is built up with a thin wall at the further end. The other is more curious. The wall is here about two feet thicker than elsewhere and suddenly narrows to its usual dimensions. At this point a low square archway about five feet in depth leads into the wall, not at right angles but parallel to the wall. It then takes a sudden turn at right angles to the wall and to its first direction, thus forming a hidden chamber about five feet long by two broad. It goes nearly through the whole thickness of the wall, for the outside opening is shut by a masonry partition pierced with chinks which show that it is not more than three or four inches thick. The part of the fort which is built along the top of this westward ridge is called the *kheṅkaḍā* apparently from its resemblance to the claw of a crab. In the rock just within the bastion, at its western end, is a circular hole about three inches in diameter and about a foot deep. The flagstaff is said to have stood here. There is a similar hole in the ground at about the middle of the *kheṅkaḍā*. There are no remains of buildings or other objects of interest in this part of the fort.

Where the gate originally stood are the remains of a building said to have been the dungeon of the fort. Its eastern wall is simply the rocky side of the hill, its northern and southern sides are formed by prolonging the northern and southern walls of the *kheṅkaḍā*, which here draw close together and are each about twelve feet thick. In the southern wall, a curious arched gateway, about five feet six inches high, leads outside the fort by means of steps. It appears to have been approached from the bottom of the hill by a path or by steps, no trace of which remains, and to have been intended to give easy access to friends desirous of entering the fort from the south side. In the east wall of this building a rock-cut cistern stretches several feet under the hill. It is now empty. Near the west end of this chamber is the place where the gate of the fort seems originally to have stood. Lying on the ground are a number of dressed stones, two of which have crudely cut figures of tigers with wide open jaws and long curling tails, the tops of which nearly touch their heads. These tigers are

said to have formerly been above the gateway. The way into the fort passes up a flight of steps built on the top of the southern wall of the chamber which has just been described. Both the northern and southern walls of this chamber seem to have had a flight of steps at the top, and to have had parapets on the outside of the steps. The parapet of the north wall and the steps of the southern wall remain. The parapet of the north wall is about three feet thick and is pierced with loopholes for musketry. The steps on the top of the southern wall are prolonged along the face of the rocky escarpment of the hill, until they reach the ledge which divides it from the highest ridge. To the right or south side of these steps, on a small ledge which breaks the generally perpendicular face of the escarpment, are three small rock-cut cisterns. The steps lead to the main enclosure of the fort itself which is triangular. The length of the northern and southern sides is about 300 yards each; they meet in a point at their western end. The third or eastern side is about 150 yards long. There appears to have been a wall with a parapet all-round the outside edge of the fort. Most of this wall has fallen, but traces of it everywhere remain. Beginning at the western angle of the fort, a little along the northern side, are three rock-cut cisterns. Unlike the cisterns in the building below near the gateway, they are open at the top. The water in them is not now fit to drink. Passing along the south side of the fort the bottom of the rock on the left, that is on the southern face of the highest ridge of the hill, is seen to be pierced with low and shallow grottoes, evidently artificial. Close to these grottoes is the plinth of a ruined temple of Bhavānī. The image in the little temple at the foot of the hill just above the village of Ghosāḷa is said to belong to this temple. Just below this, on a ledge approached from the main ledge of the fort by an imperfect flight of steps, are two rock-cut cisterns about forty feet long by fifteen broad. The east cistern is open at the top; the west cistern is cut into the face of the rock and overhung by it. The water in the west cistern is bad, that in the east cistern excellent and of considerable depth.

At the east end of the south side are the remains of what appears to have been a large round bastion. Here there is a platform apparently intended for a gun, and, just below it, an iron gun about ten feet long and of good workmanship was unearthed in 1881 from about a foot below the surface. Apparently it was buried simply by the operation of nature, being covered by the sand and gravel, formed by the disintegration of the rock above. The rusted gun has no inscription. About the middle of the east side of the fort was an old ruinous Musalman tomb or *dargāh,* and near it was a rudely cut cistern holding clean water. Close to this and to the north of it are the remains of a large and solid-looking dwelling house, and immediately to the north of the dwelling-house are the remains of the powder magazine still in fair preservation. It was evidently a solidly built structure, with a veranda on the north and south sides and a high roof with gables at the east and west ends. The length of the whole building from east to west was about eighty feet, and its breadth including the two

CHAPTER 19. Places. GHOSALGAD FORT.

verandas about forty feet. The inner chamber is only about twenty feet wide. The walls are nearly nine feet thick. A masonry facing protected the building.

From the north-east corner a steep path leads down the face of the escarpment to a triangular out-work or redoubt, which is built along the edge of a low hill which forms an eastern spur of the fort. This outwork is rudely constructed of stone and has platforms for cannon. Tradition says that this was the place where the besieged kept their provisions, but it is scarcely credible that they should have kept them in so exposed a place. The only object of interest on the north side of the fort is a large open pond faced on the outer side with masonry. Near this is the only point from which the ascent to the top of the hill is practicable. As it is, the ascent is very steep and is overgrown with long and slippery grass. The top of the hill forms a narrow ridge about 180 yards long whose eastern end commands an extensive view. A little east of south, beyond the plain which stretches from the foot of the hill, the Sāḷav creek winds towards the sea across low mud flats hidden by mangrove bushes. Beyond the Sāḷav creek, and separated from it by a narrow neck of rising ground, is the broader expanse of the Māndāḍ creek. Beyond this the view ends with the Kuḍā hills. In front of the Kuḍa hills, and hiding them on the left, is the range of hills above Madar, and to the left of these and somewhat nearer is a thick range of hills, called the hill of the Gods or Devācā Ḍoṅgar, to the extreme left of which is the nearly detached hill on which is built the fortress of Taḷā. Just on this side of this last range. and appearing to flow at its feet, is the tidal river that lower down broadens into the Sāḷav creek. In the distance behind Taḷā fort are a number of hills, one of which is called Move. Still to the left of these and nearly due east is the level country that stretches across Māṇgāṅv, bounded in the far distance by the Sahyādri hills. These the eye can follow till they disappear about north-east of the point of observation. In front of them stretches the chain of hills that lies to the south of the Rohā creek. The view to the west consists merely of a narrow valley which is bounded at its further side by the central range of Rohā hills. Nothing is visible beyond these hills except at one point, where, behind slight depressions, is the group of hills on one of whose summits is the fort of Avacitgaḍ.

Of the building of the Ghosāḷgaḍ fort no notice has been traced. During the sixteenth century, along with the forts of Taḷā and Rāiri the modern Rāyagaḍ, it belonged to the Ahmadnagar kingdom. In 1636 it passed to Bijāpūr and was in charge of the Mores of Jāvḷi from whom it was captured by Śivājī. In 1659, on the approach of Afzal Khān from Bijāpūr, the Sidi laid siege to the fort but, on the report of Afzal Khān's death and the destruction of the Bijāpūr army, he hastily retired[2]. In 1733 Ghosāḷā was reduced by Bājīrāv Peśvā, and in the agreement made with the Sidi in the

[1]. Grant Duff's Marathas, Vol. I, 111.

[2]. Grant Duff's Marathas, Vol. I, 138.

following year the fort was ceded to the Marāṭhās[1]. In 1818 it was taken by a detachment of Colonel Prother's force before the siege and surrender of Rāyagaḍ[2].

GOMASHI.

Gomaṣi (Sudhāgaḍ peṭā; 18°25′ N, 73°15′ E; RS. Karjat, 50 m; p. 582) is a small village on the bank of the Sarasvati about 12 miles from Pālī, the headquarter town. This village has in its vicinity *Bhṛgu Ṛṣis* cave carved out of a rock. The cave is 15′ × 15′ and has an eight feet high stone image of the ṛṣi. Other temples in the village, *viz.*, those of God Śaṅkara, Goddesses *Somajāī* and Bahirī are not well looked after.

GOREGAON.

Goregāṅv, formerly known as Ghoḍegāṅv (T. Maṇgāṅv; 18°05′ N, 73°15′ E; p. 3,678; RS. Khopolī, 53 m.) an inland port in the Maṇgāṅv taluka, lies about six miles north-west of Dāsgāṅv and two miles south of the junction of the Ghoḍ and the Kāḷ, where they meet the tide from the Sāvitrī river. Boats of about twelve tons (50 *khaṇḍī*) pass up to Goregāṅv but compared to road traffic little is endeavoured by sea, as Koṅkaṇ-Goā State Highway has made it extremely economic and easy to transport goods to all parts of the country. Goregāṅv is probably a very old trade centre, the Hippokurā (Ghoḍekula) of Ptolemy (A. D. 150)[3]. Ptolemy has Balipātnā and Hippokurā south of Symulla or Ceul. Of these Balipātnā is probably Pālepaṭṭaṇ or the city of Pāle, the modern village of Pāle about two miles to the north-west of Mahāḍ possessing Buddist caves. Hippokurā has been supposed to be Ghoḍbunder in Salsette. But Ghoḍegāṅv seems a more likely identification, as its position at the limit of navigation on the northern branch of the Bāṇakoṭ river must have made it an early centre of trade. Till 1718 it was the headquarters of a petty division. Afterwards it was ceded to the Peśavā by the Habśī, and in those disturbed times is said to have more than once been burnt. In 1826 Ghoḍegāṅv is mentioned as the terminus of two routes from Pooṇā by the Dev and Kumbhā passes. It has a country town or *kasbā*, with 500 houses and forty shops and some temples and wells[4].

Among the old temples the temple of Mallikārjun or Siddheśvar is said to have been built about 800 years ago. The shrine is said to be self-originated or *Svayambhū*. Situated on the top of the hill, bounding the village to the north, it is 413 feet in height. The Gaṇapatī temple has a building which though unimposing is only of its kind in India, for the fact that the shrine has its upper half of the body of a male and the lower half that of a female. Existence of *śrīcakra* marks another distinguishing feature of this temple. The temple of Viṭhobā is 200 years old and has fine specimens of sculpture and carving on the pillars. To the north of the

1. V. G. Dighe's Peshava Bajirav I, p. 84.

2. Bombay Courier, 2nd May 1818, Pendhari and Maratha Wars, 264.

3. Ptolemy (Bertius' Edition, 198, 205) has two Hippokuras one on the coast, the other inland. The inland Hippokura is mentioned as the capital of Baleokuros, which Professor Bhandarkar (MS.) identifies with the Vidivayakuras, a branch of the Satakarnis who ruled at Kolhapur. No name of Kolhapur resembling Hippokura has been discovered.

4. Clunes' Itinerary, 40.

CHAPTER 19. Places. GOREGAON.

village on a descent there is the dargah of Daud Malik, a well known Muslim Pir. The village has three water tanks dating back from the ancient times. They are: (1) Gaotalav occupying an area of 12 acres, (2) Viṣṇu Talav with a 'Haud' or tank in the centre and occupying 8 acres of land and (3) Rām Talav spread over an area of four acres. Due to the availability of water the Marāṭhā armies used to camp at Goregāṅv and the nearby villages of Vāki and Hurḍi. The noted families of Adhikāris, Desais and Potdārs have settled here and the first of these has a history of 400 years.

The bridge here across the river Kāḷ being the primary need of the people, is under construction. Since 1955 a scheme to supply water through pipes has been implemented at the cost of Rs. 4,00,000. Supply of water is ensured by putting a bund across the river Kāḷ half a mile up the stream.

With the help of the District Development Block and at the instance of *Mahilā Utkarṣa Maṇḍaḷ* a maternity hospital is run. It has eight beds. A scheme is approved to provide the village with electricity by the end of 1961.

In memory of late Śri Vāman Malhār Joṡi, a celebrated Marāṭhī writer, a building is erected in which a library named *Jnyāna Vikās Vācanālaya* has been housed. It is recognised as the taluka library and has many books in English and Marāṭhi besides daily and weekly papers and magazines.

GULSUNDE.

Guḷsunde (T. Panvel; RS. Karjat, 10 m.; p. 417), about ten miles south of Panvel, has a temple of Siddheśvar on the west bank of the Pātāḷgaṅgā river. The temple is said to have been built by Rāmājī Mahadev one of the Peśvā's Governors. The original stone dome and roof are said to have been too heavy and to have been replaced with a cement mortared roof by Bājirāv Peśva. The temple now has a roofing covered with tin-sheets. Every year on the great *śivrātri* in January-February (*māgh vadya* 13th), a fair is held. The dharmaśāḷā facing the temple is large enough to accommodate about 400 persons and a primary school.

About 120 years ago large numbers of Hindus flocked to Guḷsunde, as the story got abroad that the idol had uttered sounds like the roaring of a lion. Round the temple is a rest-house with the inscription 'At the feet of Siddheśvar (the offering of) Mahādev sut Bājī Karmarkar.' Close by is a mean brick and wood temple of Lakṣmī-Nārāyaṇ, built by Ānand Kāśīnāth Jośi in A. D. 1867 (*Śak* 1789). On the east bank of the Pātāḷgaṅgā, in Karade village, is a stone temple of Rāmeśvar with broad stone steps leading to the water's edge. It was built by Sadāśiv Māṇkeśvar in 1836 (*Śak* 1758) and has a rest-house attached. A few hundred yards inland stands a remarkably fine house built by Rāgho Malhār Kuḷkarṇī, Divāṇ of Sadāśiv Māṇkeśvar. It is said to have cost Rs. 2,00,000. Huge stone buttresses support the four corners of the building, but the upper storey is of brick and mortar. The whole house is in bad repair. Between the villages of Cāvṇe and Lāḍivali, a mile below Guḷsunde, a stone dam crosses the Pātāḷgaṅgā bearing date A. D. 1804 (*Śak* 1726). It is from six to eight

feet broad and was built by Mahādev sut Bājī Karmarkar. Above the dam the river forms a beautiful reach two miles long, a mile above and a mile below Gulsunde. Fine mango, jack, and other fruit trees give thick shade and make this an excellent camping ground. The site is some times chosen for its scenic beauty by cine-producers for out-door shooting.

GULSUNDE.

HAL'KHURD.

Hal khūrd (T. Karjat), eight miles south of Karjat, has, in an overhanging scarp not far from the village, a deserted plain monastery cave with a central hall and six rooms. Some years ago, the front wall of the hall was thrown down. It was said to have borne an inscription[1].

HAMRAPUR.

Hamarāpūr (T. Pen; 18°45′ N, 73°05′ E; p. 639). It was originally named Herambhapūr. Situated, as it is, near Sankṣi fort the town had acquired importance in the past and was the headquarters of the area. Under British rule it was shifted to Peṇ.

HATNOLI.

Hatnoli (Khālāpur p; 18°50′ N 73°15′ F; RS. Karjat, 6 m.; p. 437) is situated near Cauk and is associated with the name of Deśmukhs of this place who were powerful chiefs and great antagonists of Śivājī. Their palace or the vāḍā with its extensive store house and a good many stables, though practically in ruins, serves to give an idea of the riches and the grandeur with which the Deśmukhs led their lives. The documents and the letters found here have recently been handed over to Bhārat Itihās Saṁśodhan Maṇḍaļ, Pooṇā.

HOG ISLAND.

Hog Island[2] (T. Panvel), with a population of 1,875 in 1951 lies in the Bombay harbour about ten miles east of the Apollo Pier. The rock is chiefly black basalt which appears not only in viens and dykes, but forms the highest masses of the island, and even presents little headlands towards the harbour[3]. The Hindus have two names for the island, Devadevī and Nhāve. The Portuguese called it *Ilha de patecas,* or water-melon island, a name which appears in Fryer's (1680) *Putachoes*[4]. It was ceded to the English by the treaty of Sālbāī (1782[5]). The following account of the hydraulic lift as given in the old Kolaba Gazetteer (1883) makes an interesting reading even though the lift is not existing at present:—

Hydraulic Lift.

"The[6] chief object of interest on the island is the Hydraulic Lift Graving Dock. Before the Suez Canal was opened, the yearly military reliefs between England and India were carried by five troopships, of which two worked on the European side and three on the Indian side of the Isthmus of Suez. A special

---

1. Mr. W. F. Sinclair in Ind. Ant. V. 310.
2. The Marathi name for the island is Nhave. It got an English name because it was here that ships used to be hogged, that is laid on one side and scrapped. Mr. James Douglas.
3. Jour. Bom. Br. Roy. As. Soc. VI. 169.
4. Da Cunha's Bassein, 204, Fryer's New Account, 62, 76. It seems to be Hamilton's (1720) Salvageo 'about a league from Elephanta and affording nothing but firewood'. New Account, I. 242.
5. Nairne's Konkan, 103.
6. Contributed by Mr. F. B. Maclaran, C. E.

CHAPTER 19.

Places.
HOG ISLAND.
Hydraulic Lift.

dock was required for the three troopships doing duty on the Indian side, as the depth of water over the sill of the Bombay graving dock could admit them only at exceptionally high tides".

"About 1866-67 a committee was appointed to advise on the best form of dock. After visiting some of the most important graving docks in England they recommended a Clark's Hydraulic Lift like one then in use at the Victoria Docks on the Thames. A Clark's Lift large enough for an Indian troopship was ordered, Mr. Edwin Clark, Mem. Inst. C. E., being the Engineer, and Messrs. Emerson and Murgatroyd of Stockport and Liverpool, the contractors. An engineer was sent from England to choose a site fixed on the north shore of Hog Island, about eight miles east of Māzgānv, where there is deep water close to the shore. Whether this site is the best that could have been chosen is a matter of opinion. There is no doubt that the distance of Hog Island from Bombay has, in a great measure, led to the practical abandonment of the dock."

"Most graving docks consist of a basin into which a ship is floated during high water. The gates are then closed and the water discharged either by gravitation as the tide ebbs, or by pumping. As the water sinks, the ship is shored by timber against the sides of the basin. The Hydraulic Lift Graving Dock is on a different plan. Instead of the water being removed from the sides of the ship, the ship is lifted out of the water."

"The Hog Island Lift consists of two rows of hollow cast-iron columns, six feet six inches in diameter, sunk to a solid foundation at depths varying from fifty to seventy feet below high water level. The two rows of columns are eighty-eight feet apart, and, in each row, the eighteen columns are eighteen feet apart at the centre and twenty-four feet apart at the ends. Inside of each column a pair of hydraulic presses and rams, fourteen inches in diameter and having a stroke of thirty-four feet, rest on a bed of Portland cement concrete. To the top of the rams, flat iron chains are fastened by strong iron cross-heads, and, at the lower ends of the chains, wrought-iron girders stretch under water across the lift from one row of columns to the other. These girders are of the Warren girder type twelve feet deep and of great strength. There are thus eighteen pairs of girders forming a sort of grid between the two rows of columns. The rams are worked by hydraulic pressure from two pairs of powerful steam pumping-engines placed in an engine house on shore, the water being supplied to the pumps from an overhead tank and carried in pipes from the pumps to the rams under a pressure of 17 cwts. the square inch. The pipes are laid along a gangway eighteen feet wide and 200 feet long, supported on cast-iron columns two feet three inches in diameter, which forms a passage between the lift and the workshops on the shore. At the outer end of the gangway is a valve house, with an ingenious arrangement of valves, whereby one man can with ease shut off or apply pressure to the presses and rams at any part of the lift. These valves are further divided

into three groups in such a manner that in lifting a ship, should the weight be uneven and the rams not be working at the same rate, one man can by manipulating the valves bring the whole to one level."

"Attached to the lift is a pontoon, or tray of wrought iron, eighty-four feet wide and 380 feet long, with sides nine feet deep. This tray is made of longitudinal and transverse wrought-iron girders and plating, and is divided into bays or chambers by longitudinal and transverse bulk heads. At the bottom of each chamber is a large valve which allows water to pass out or in. When a ship is to be docked, the pontoon is brought into position between the rows of columns and over the transverse Warren girders which are raised into position to receive it; the valves of the pontoon are opened and it is quietly lowered into the water. When the pontoon is deep enough the ship is brought over it, and the pressure being admitted into the presses, the pontoon is raised until the keel of the ship bears against the keel blocks previously arranged along the centre of the pontoon. Sliding bilge blocks, with which the pontoon is also fitted, are then drawn up by chains leading on to the side platforms of the lift, and the ship being safely berthed on the pontoon the whole is lifted out of the water. As soon as the ship and pontoon are clear of the water, any additional shoring that is necessary is put in, the pontoon valves are closed, and the whole lowered. This time the pontoon floats with the ship on it, and as it does not draw more than six feet, it may be towed to any convenient shallow basin. The lift is ready for another pontoon and another ship. The time spent in actual lifting is about twenty minutes, and for the whole operation not more than an hour and a half. With two pontoons in readiness there would be no difficulty in lifting and docking two ships on one tide."

"To help the working of ships and of the pontoon in and out of the lift, powerful capstans have been set on large cast-iron cylinders, twenty-two feet in diameter and filled with concrete, two being at the west entrance and one between the lift and the shore. A steam capstan has also been provided at the shore and at the gangway, and snatch-heads and bollards on the platforms on the outer sides of the rows of columns."

"The work was begun in 1869, but, owing to delay in receipt of material, it was not in full swing until November 1870. It was completed in September 1872, and was taken over by a committee appointed by Government on the 12th September 1872. On this occasion the Resident Engineer and contractors were anxious to prove the usefulness of the work by lifting a ship. Government ordered the turret ship Magdala to be held in readiness, but it was afterwards feared that, if lifted out of the water, the Magdala might be strained by the weight of her armour plating. As no vessel was available, the strength of the lift was tested by raising the pontoon full of water, a weight of 8,100 tons or 62 per cent. more than the weight of the heaviest troopship."

CHAPTER 19. Places. HOG ISLAND. Hydraulic Lift.

"The cost of the lift with pontoon and other apparatus is supposed to have been about Rs. 30,00,000. The exact figures are not available, as nearly the whole amount was paid in England by the Secretary of State. The work in India was supervised by Mr. J. Standfield, C.E., Resident Engineer, Mr. F. B. Maclaran, C.E., being the contractors' agent, and Lieutenant, now Captain, Haydon. R.E., Executive Engineer, representing the Government of Bombay".

"By the opening of the Suez Canal the necessity for docking troopships in India ceased. For the same reason, ships of the Mercantile Marine which were formerly docked in Bombay have their repairs done in England. On this account, and, because of its distance from Bombay, the Hog Island Lift has been little used. When it has been used the machinery has worked well."

HUMGAON.

Humgānv (T. Karjat, p. 1,256 ; RS. Bhivpurī Rd ; 8 m.), village, nine miles east of Karjat and just below the Kusur Pass, has, for the convenience of travellers up and down the pass, a handsome stonelined reservoir built at a cost of Rs. 75,000 by the widow of Sadāśiv Cimṇājī, the Hero of Pānipat. On the edge of the reservoir are two small temples one of God *Śiv* and the other of God Māruti. The temple of Śiv is fairly big and well maintained. The temples fall within the limits of Vaījnāth, a hamlet of Humgānv.

JANJIRA FORT.

Janjirā Fort (Muruḍ peṭā, p. 992), having an excellent command over the Arabian Sea, served as an observation post and a naval base for the rulers in the past. Situated not too far from the shore to maintain communications with land and not too near to obstruct view of the inner sea this fort served as an ideal model both from the point of view of defence and attack. To keep the fort defendable in case of surprise attack, it was at all times equipped with big guns and long range cannons.* These guns have

*Interesting details about their description as given in the old Gazetteer (1883) are as follows:—

In the bastions and on the walls are ten guns, three of local and seven of European make. Of the three local guns on the main gate, the largest was eighteen feet long with a circumference of seven feet eight inches at the muzzle and a bore of fourteen inches diameter. It was known as the *Kallal Bangdi*, apparently from eight large rings that are attached to either side, and is said to have been brought by the Peshva's army, probably in 1735, and abandoned on its retreat. It is of great weight and is said to have been raised by being gradually built up. Of the seven European guns, three were made in Sweden, one in Spain, one in Holland, and one in France. There is nothing on the seventh by which its original owners can be traced. The three Swedish brass guns, which are on three separate towers, are of very handsome make and are precisely alike in size and pattern. The gun is ten feet long with a breech three feet in circumference and a bore four inches in diameter. It bears the letters C. R. S., and below the letters are the Royal Arms of Sweden with the date Anno 1665. Round the breech there is engraved "Goos-Mich Iohan-Meyer in Stockholm". At the breech is a power-pan supported by twisted snakes. The Spanish brass gun is ten feet three inches long, and has a bore five inches in diameter. It bears the words "Don Phillipe III Rey D' Espana" with the golden fleece below, and the Spanish arms. This gun was till recently used in firing salutes. The Dutch brass gun is seven feet five inches long and has a bore four inches in diameter. It has engraved round the breech "Hans Noorden ET Ian Alberte de Grave Amsterdam", and the date 1672 below two as, the second A being placed in an inverted form below the first A. The French brass gun is nine feet long with a 6¼ inch bore and has a coat of arms surmounted by a fleur-de-lys crown. It bears neither date nor name. The seventh unknown gun is also of brass. It is twelve feet ten inches

either been removed or destroyed from time to time, and all that remains of these, are the stray pieces of cannons and the rusted barrels of guns without their carriages.

Merger of the Murud State in the Indian Union in 1947-48 resulted in depriving the local people of the subsidy they were getting from the *Navāb*. Since then people have been migrating in search of their livelihood. The ruined buildings, half fallen girt-walls coupled with the desolation by he local people, has made the scene gloomy and forlorn. At high tides, waves dashing against the rock-walls make an alarming sound.

JANJIRA.

Janjira (Murud peṭā; 17°45′ N, 73°05′ E; p. 600; RS. Khopolī, 47 m. NE). The fortified island of Jañjirā lies just within the entrance of the Rājapurī creek the mainland being half a mile distant to the east and a mile to the west[1]. In shape it is irregularly oval or nearly round and it is girt by walls which at high tide rise abruptly from the water to a height of from forty-five to fifty feet. At low tide the water recedes leaving the rock foundations on which the walls are built dry. On the east side, opposite Rājapurī, is a large and handsome entrance gateway with steps leading tō the water, and, on the west, facing the open sea, a small postern gate used in former years in times of siege, leads into a wide masonry platform about twenty feet high above water mark. The platform is built in the form of a semicircle stretching along the sea face and takes in and is covered by bastions. The walls are battlemented, strongly loopholed, and have their faces covered with nineteen bastions, eighty feet across and thirty feet deep, at intervals of about ninety feet.

Just above the great entrance, near the heavy iron studded gates, is a large white stone, let into the walls, on which is carved the word *yohor* meaning 1111 H. (A. D. 1694). This marks the beginning of the building of the walls, which were finished in A. D. 1707 by Sidi Surul Khān (1707-1733). On passing through the gateway are the ruins of a large mansion* said to have been built in the time of Sidi Surul Khān. Debris of stones indicate the existence of some buildings in the remote past. The palace is a small upper-storeyed stucco building in the ordinary Hindu-European style. It has no special interest; several rooms have their walls and ceilings lined with mirrors. A terrace overhangs the water. This part of the citadel commands a wide view. To the

long and has a six-inch bore. Except two fishes engraved on the muzzle the gun has no distinguishing marks. Besides these guns there are two brass mortar and a brass four-barrelled gun about 3½ feet long. On the walls and interior of the fortress lie scattered pieces of cannon of various calibre, serviceable and unserviceable. There is also a scimitar-shaped sword four feet long and one foot broad.

[1] Dom Joao de Castro, in 1538, described it as a gunshot long and a little less broad with a round head in the centre where the people lived. Primeire Rotaire da-Costa da India, 166.

*This building, like the fort walls, is of well cut blocks of trap strongly cemented. The windows are surrounded by ornamental stone carving in the Saracenic style. Further to the right, built round a large cistern, are the Nawab's palace and women's quarters comparatively in a better state.

CHAPTER 19. Places. JANJIRA.

south-west and west stretches the ocean; the Rājapuri creek winds to south-east till it is a narrow-palm-covered neck of land making the creek look like a lake. To the west, on a slight eminence, partly hid among trees, stand the broken walls of the old Rājapurī palace, which was abandoned by the late Navāb. The flat fortified rock of Kānsā or Padamadūrg rises out of the sea about two miles to the north-west.

In 1860, more than half the interior of the Jañjirā fortress was burnt, and a mass of State papers and documents was destroyed. The fire did no injury to the walls, and many of the houses that were burnt have been rebuilt or partially restored. There are still broken walls and charred ruins. On all sides are dirt and desolation. The place looks as ruined and desolate as if it had lately undergone a siege[1]. In the fortress a yearly Muhammedan fair or *urus* is held in honour of the Pañcāyatana shrine. According to the common story five bodies were washed ashore and lay unburied till some Musalmans, warned in a dream, went to the island, and finding the bodies, buried them and raised a tomb over them. Another story is that the shrine was raised when Shah Tāhir was appointed commandant of Jañjirā; and according to a third account the stones are old Kolī deities whom the Musalmāns turned into saints and continued to worship. The Dattajayanti[2] fair is held on the full-moon of *Kārtik* (November).

JĀMBHULPADA.

Jāmbhūlpāḍā (Sudhāgad peta: Khopolī, 16 m; p. 1,439) is ten miles from Pālī on the Pālī-Khopolī road. It acts as a feeder of supplies to a number of hamlets within a five miles radius of it including some *Ādivāsi* settlements.

JAMBRUG.

Jāmbrūg (Khālāpūr peta; p. 570; RS. Kelvalī; 2 m.) has a small cave in the north face of Beran or Nāth Patar, the spur up on which the Bor incline passes. It is now dedicated to Gambhīrnāth.

From Jāmbrūg, a hill path leads to a rough rocky ledge, backed by an overhanging scarp, which is hollowed into a cave whose sloping roof seems to be partly natural. The terrace in front of the cave looks down a deep glen with rocky side ridges and upper grass slopes springled with trees. Further down stretches a plateau with large trees and open glades of white or light green; below the plateau lies a deep-green forest, brightened by the sear leaves of the wild plantain, and some yellow *pahirs*, *sāvars*, and *khandols*[3]. Onwards the valley opens into rice lands, with a sprinkling of trees, and fringed by grassy uplands which rise into the Dapne spur, with the higher ranges of Mātherān, Prabaḷ, and False Funnel behind.

---

[1] Reported by Mr. F. B. O'Shea, Superintendent of Post Offices, Konkan Division for the first edition.

[2] It is attended by from 2,500 to 3,000 people mostly Musalmans and religious beggars. Sweetmeats, toys, fruits, flowers, and tea and coffee worth in all about Rs. 1,000 are sold on the occasion. The village of Nigri, is held in grant by the shrine. Out of the proceeds of the village the Nawab feeds the people, each *fakir* receiving a small sum of money on leaving. Besides this, the Nawab spends on his own account about Rs. 1,000 in charity. On the third day an embroidered covering *Gilaph* is carried through the fort in procession, headed by the Nawab, who at sunset lays it on the tomb. (As described in the first edition.)

[3]. *Pahir* Ficus Cordifolia, *Sāvar* Bombax Malabaricum, *Khandol* Stirulia Urens.

JAMBRUG.

On the left side of the cave leaning against the back wall, are two shelves holding a number of small gods very rudely cut and smeared with redlead[1]. Through a break in the left wall is a rock-cut cistern which holds rain water throughout the year and provides the visitors with supply of good water. Along the right wall is a rough wooden bench, and, near it, the small stone tomb of some former ascetic. On a shelf, against the back wall, are the vessels used in the worship of the god[2] and a small lamp-stand of stone. In the centre of the back wall is a hole one foot eight inches high and one foot four inches broad. This forms the entrance to a second rock-cut chamber of an irregular shape about twelve and a half feet at the broadest and about five feet high. In the back wall of this second cave, an opening, one foot square, leads into the shrine of the god Gambhīrnāth six feet broad, seven and a half long, and three feet four inches high. At the back is the image of the god, a rough human bust with two hands, cut in the same stone as the rock and about nine inches high. A *ṭhākūr* from a nearby village looks after the cave and burns a lamp every Sunday in front of the image of god Gambhīrnāth. He accompanies the pilgrims and guides them to the cave and in turn receives some gifts. According to the local story, Gambhīrnāth's real shrine is on the top of Dhāk hill about six miles to the north-east. But, as the Dhāk shrine could be reached only by a ladder, a new image was made about ten generations ago and set up in the present cave. On Sundays villagers come to worship. Gambhīrnāth has two great yearly festivals on *Bhādrapad* full-moon (August-September) and at *Dasarā* (September-October).

On the way back, to the right of the top of the steps, cut in the rock, is a rough life-like bas-relief of a *kānphatī Gosāvī* playing the violin, *vīnā*. The bas-relief is about four feet high and has bracelets, earrings, and necklace, and a tiara-like head-dress, and is supposed to watch an image of *Bhairobā* which is cut in a recess in the rock.

JAVALI.

Jāvaḷī (T. Peṇ; RS. Khopolī: 35 m; p. 449) is a village on the bank of the Bāṇgaṅgā river. The village has hot springs. The water of the springs has sulphuric smell.

JUI HABASKHANI.

Jui Habāskhāni (T. Pen; 18°50′ N, 73°00′ E; p. 401) an island in Ambī river used to be a military station to watch the movements through Nāgoṭhaṇā creek.

KANGORI FORT.

Kāṅgorī, or Maṅgalgaḍ Fort (T. Mahāḍ; 18°00′ N, 73°30′ E; p. 130; RS. Mumbrā, 110 m.) is in the Mahāḍ taluka about eleven miles east by south from Mahāḍ town. The fort is built on the top of a steep and treeless spur of the Sahyādris, 2,475 feet high, and is reached by a narrow and rugged path about two miles long. The fort is 1,485 feet from east to west and 264 from north to

[1] The details are, on the lower shelf most to the left, a small rough stone elephant about three inches high, a stone conch, a *ling*, two footprints, a broken lion and a bull six inches long by three high. On the upper shelf, on the left, are a foot high Ganapati, and two footprints, and a small Gambhirnath.

[2] These are, in an incense, salver *dhuparti*, a small platter on the top of a pillar also for incense, a brass bell, and a few dishes.

CHAPTER 19. Places. KANGORI FORT.

south. The buildings are mostly ruined, the gateway is out of repair, and of the rampart only a part remains. Within the rampart is a ruined temple and a rock-cut cistern, but no building of any size or interest. Kāṅgorī was one of the seven forts captured by Śivājī in 1648[1]. It was the place of confinement of Citursing the brother of the Rājā of Sātārā, from 1812 till his death in 1818[2]. In 1817 Cornets Hunter and Morrison, two English officers on the Madras establishment, on their way from Hyderabad to Pooṅā with a small escort were caught at Uruḷī twenty miles east of Pooṅā, and imprisoned in this fort. Some time after by Bapū Gokhale's orders, they were removed to Vāsoṭā in Sātārā, and, on the reduction of that fort in April 1817, they were restored to freedom[3]. In 1818 Kāṅgorī was taken by Colonel Prother, after the fall of Rāyagaḍ[4].

KANAKESHVAR HILL.

Kaṇakeśvar (T. Alibāg, p. 57 ; RS. Bombay, 19 m.), close to the sea in the extreme north-west of the district, is a long even-topped hill, 1,261 feet high, stretching nearly north and south, with bare sides and a wooded top. The south end of the hill, from which it can be most easily climbed, lies about six miles south-east of Māṇḍvā and eight miles north-east of Alibāg. Its nearness to the sea makes the hill top pleasantly cool, and its buildings and holy places, its waving beautifully-wooded top, and its wide views of hill and sea always repay a visit. The hill is most easily climbed from the south-west, where, from the foot to the top and far along its waving upper slope, the ascent is made easy in steep places by a broad flight of steps and by a paved way where the surface is level. The pavement[5] begins at the foot of the south west spur, near a shrine of the Dattātraya, about a hundred yards to the north of the large village of Māpgāṅv. The first 200 or 300 yards have patches of smooth and rough paving, and stretches of bare rock Beyond this a well finished pavement climbs the south face of the hill in a zigzag flight of steps, and stretches over mounds and hollows, about half a mile to the great temple of Kaṇakeśvar, and beyond the temple, about 300 yards to the Viṣṇū pool or cow's mouth cistern, a total distance of about 1,900 yards[6]. Two masonry ponds on the hill top, the chief Siv pool and Brahmā's pool about 150 yards to the south, formed part of this great work.

1. Grant Duff's Marathas, Vol. I, 111.

2. Grant Duff's Marathas, Vol. II, 443 and note. An insurretcion was for several years maintained in Chitursing's favour, and Prachitgad and other forts taken. Grant Duff's Marathas, Vol. I, p. III.

3. Pendhari and Maratha Wars, 122, 129, 209, Grant Duff, Vol. II, 518. Kangori was at that time called 'Gokhale's fort of Kangori.

4. Maratha and Pendhari Wars, 300. Old Kolaba Gazetteer (1883), Appendix p. 471-72.

5. The pavement was the gift of a Gujarat Vani of Alibag, named Govind Revadas, the minister of Raghoji Angre (1759-1793), who died in 1774 (Shak 1696), before the pavement at the foot of the hill was completed.

6. The details are : From Dattatraya's temple to the hill foot about 300 yards ; from the beginning of the steps to the Cobra's Seat about 100 yards; from the Cobra's seat to the Gayamandi or Cow's Altar about 270 yards; from the Cow's Altar to Paleshvar shrine about 380 yards; from Paleshvar to Brahma's Pool about 400 yards; from Brahma's Pool to the temple about 150 yards; and north to Vishṇu's Pool about 300 yards, that is a total of about 1,900 yards.

A few paces to the east of Dattātraya's temple, the spot from which the paved way begins is marked by four stone pillars about two feet high which were set up by the masons. On one of them a *liṅg*-case or *śāḷūṅkhā* is carved. After about 200 yards of an irregular pathway is another small pillar with a hammer and three chisels carved on it. A hundred yards more of the same unfinished pavement, lead to the foot of the steep ascent, the beginning of a zigzag flight of steps. At the beginning of the steps, on the right, are two square whitewashed tombs about three feet high known as Mohangirī and Bālgirī. On the south tomb are carved a *liṅg*-case, a pair of feet, and a conch shell. On the north tomb are a *liṅg*-case, a pair of feet, a conch shell, and a bull and between the two tombs is a smaller tomb also with *liṅg*-case, bull, conch shell, and feet. Along the sides of the steps are rows of *nāndruk* trees, with many gaps, and the trees that remain are little more than stunted bushes. This avenue of trees, which improves in the less exposed upper slopes, was a separate work from the steps, and was carried out by the headman of Māpgāṅv village, who was rewarded by freedom from forced labour and from other exactions. In a square paved resting-place, at the top of the first hundred steps, on the right, is a cleft rock called the Cobra's Seat, *Nāgobācā Ṭappā,* because a cobra lived in it and came out to be worshipped on Nāgpañcamī day. Close by is a broken land-grant stone with the ass-curse.

From the Cobra's Seat, the steps wind up the steep south face for about 270 paces, to a platform known as the *Gāyamaṇḍī* or Cow's Seat. On this platform, which measures about thirteen feet by eleven, is the figure of a cow (1′ 7″ × 1′ 7″), and a small natural hole full of crystals in the shape of a cow's foot[1]. From the crest of the hill is a pleasant view east along the well-wooded valley between the Kaṅkeśvar and Sāgargaḍ ranges. Further to the east are glimpses of the Nāgoṭhaṇā river and of the distant Nāgoṭhaṇā and Bhor hills. To the south and west are bare flat rice-fields relieved by scattered clumps of trees. Along the coast stretches a broad belt of green palm tops, and off the coast, in the sail-brightened sea, lie the low rock of Underī and the higher lighthouse-crowned island of Khānderī.

Beyond the Cow's Seat the paved way winds north-east up a gentle slope, and between less stunted and broken rows of trees, about 380 yards to a small domed shrine the Pāleśvar (13′ × 10′ × 10′), with a *liṅg* inside and a curious pointed cement-covered roof. Beyond the Pāleśvar shrine the pavement turns to the north, and, with rising ground on the right passes along waving hill-top, whose hollows are beautifully wooded with mango and *aśok* trees. About 400 paces beyond the Pāleśvar temple, on the right, a two-arched doorway leads through a seven feet high wall of laterite masonry into Rām's pool or *Rām Tirth,* a stone-lined pond about fourty-three feet by fifty-four. In the centre of the

[1]. The cow used to come from Valukeshvar temple in Bombay (in Kolaba) and sprinkle milk on the God Kankeśvar. Once the cowherd followed the cow and tried to catch her. When she found that she is being chased she leapt from the top of the hill to this spot, and the cowherd was killed, and his image is engraved on the stone at the Cobra's Seat.

CHAPTER 19. Places. KANKESVAR HILL.

other three sides are doors with single arches, and, inside of each of the four doorways, flights of steps lead to the water. This is the first of the four pools in which pilgrims to Kankeśvar should bathe before they enter the chief temple. The water is drunk but it is not good. At the foot of a tree about ten yards west of Rām's pool, on a stone about eighteen inches high, is the rudely carved figure of a horseman with a spear in his hand. Under it, in Gujarātī letters, are the words, *Kumbhār Rāmjī Pasa, Samvat 1929 nā Vaiśākh sud 11 ne vār Gareu,* that is Thursday the 11th of the bright half of *Vaiśākh* (April-May) A. D. 1872. This stone was set up by a potter of Ceul to a dead member of his family whose spirit haunted his house. A little beyond the north wall of Rām's pool are three red white-spotted stones, the centre stone roughly shaped like a human figure. These are vetāḷ, the prince of the spirits and two of his soldiers. Steps to the right lead to an old temple with an image of Rakhmābāī. The feet on her right are all that remains of an image of Viṭhobā, which some years ago was smashed by a madman. Viṭhobā's temple is completely ruined.

Temple.

About 150 paces further north, along the well-wooded hill top, in the slight hollow, the chief buildings on the hill cluster round a large stone-lined pond, with a stone parapet wall with eight sides, and small flights of steps leading to the water. Round the pond on the north-east and south cluster shrines and well-shaded rest-houses, and on the west bank is the old richly carved temple of Kaṇkeśvar with two-storeyed rest-houses beyond, one or two young cocoa-palms, old *campā* bushes and high mango and pipal trees, through whose leaves gleam long stretches of the western sea.

The pond (Pokhran) is surrounded by a parapet wall about four feet high, around which is a pavement about thirty feet broad. In the parapet wall are eight doors, three of them large and five of small size. The pond is eight-sided, with, inside of each door, a terrace or platform with a plain front and flights of steps at each side. When the pond is full, the water is about thirty-four yards across. The temple of Kaṇkeśvar, the chief building on the hill, stands in the middle of the west bank of the pond. Its dark shrine and white-washed spire are built in the richly carved many-cornered Cālūkyan or Hemāḍpantī style. There are three main faces, to the east, north and south, each face enriched with image niches. The lines of the corners, between the faces, are carried up beyond the heavy eaves into pointed panels, which, in sets of three, each ending in a round *āvḷā* berry and a stoppered water-pot, stand out round the central spire. The central spire, like its side panels, ends in an *āvḷā* and a water-pot, which at certain seasons is crowned by a large brass oil jar. The outer measurements of the shrine are twenty-six feet from east to west, and sixty-five feet round the base. The height of the walls, to the heavy stone eaves is about sixteen feet, and to the top of the spire fifty-one and a half feet. In the centre of the north, east and south faces, a belt about three feet broad, is occupied with image niches, and a third image niche occupies the face of the spire above. Between each of

the three main faces the wall is built in five corners, the two corners nearest the image niches being shallow and the three others deep. At the top of each of the corners is the figure of a monkey and under the eaves are small seated *Yogī* figures. According to the local people the images in the three niches on the south face are, in the spire niche Brahmā with Sāvitrī on his knee, in the upper shrine niche Bhairav, and in the lower niche Gāyatrī. Below Gāyatrī are a pair of elephants. On the east face, in the spire niche is Śiv, in the upper shrine niche Bhairav, and in the lower shrine niche Sāvitrī and elephants below. On the north face, in the spire niche is Viṣṇū, in the upper shrine niche Bhairav, and in the lower shrine niche Sarasvatī and elephants below. To the north the water passes from the shrine through a stone lion-mouth or *sinh mukh* into a masonry cistern, and from the cistern through a covered masonry drain. A few yards to the west, at the corner of the shrine, are some old carved stones, one of which, said to be an inscribed land-grant stone, has lately been carried by the *bāvā* inside the temple. The hall or *manḍap* to the west of the old shrine is modern. It is a low tile-roofed building like a dwelling house. Above the hall roof, in the west face of the spire, is a square block of old masonry surmounted by a standing figure of a tiger, and with an upper and a lower row of image-niches with figures said to be of Bhairav. There is also another niche to the west of the main niche in the north face with a figure said to be of Bhairav. The outer wall of the shrine has been lately repaired and many of the crevices have been pointed with mortar. But the building is in the star or many-pointed Cālukyan style, and, though much less ornamented, seems to belong to about the same time (11th century) as the Ambarnāth temple near Kalyāṇ. Though the spire is white-washed, some of the figures in the image-niches have been left black and the stoppers in the water pot ornaments are red. In the inside, through the east wall of the modern hall or *manḍap,* a door leads to a lobby or passage about ten feet long by five broad. In the back or east wall of this passage is a central door eight feet high by three feet eight broad with richly carved pilasters, and, on each side, a row of five door-keepers each about eighteen inches high. To the right are two female and three male figures, and to the left two female and two male figures, the fifth in the centre of the left row having disappeared. Through the doorway six steps lead down into a dark shrine about ten feet square with plain walls, and, about fifteen feet from the floor, a domed ceiling in the Cālukyan or cross-corner style. The floor is paved with stones. In the middle is a *śāḷuṅkhā* or *liṅg* case about three feet long, hid by a brass cobra that raises a five-hooded head facing the north. In the centre of the *liṅg* case is a round hole about six inches across and a foot deep.

Outside of the old shrine, on the western side and overlooking the sea, a big hall has been built in 1960 largely with the help of the donations received from the public. The hall presents a contrasting foreground to the background provided by the old shrine in regard to the nature of construction, architecture, etc. It is

CHAPTER 19. Places. KANKESHVAR HILL. Temple.

built on a solid stone foundation which from the ground measures about six feet. The whole structure is squarish in dimensions. A flight of about 8 stone steps leads to the main entrance of the hall. On both sides to the entrance doors, on platforms built above the steps are the sitting figures of lions ordinary and not too awe-inspiring in their format. The hall measures about 50′ × 50′ and has a flooring of polished tiles of diagonal shape. The height of the Sabhamandap is about 10 feet. The Sabhamandap is supported by eight concrete pillars of a majestic rounded shape. Of those, two pillars are embedded in the wall adjacent to the main shrine. The roof of the Sabhamandap is a concrete slab very plain in appearance and with no pretence to any architectural beauty. The Sabhamandap is built in close proximity to the main shrine and to an observer therefore there is feeling of continuity if not in respect of structure, at least in respect of length. The Sabhamandap has a door each to the north and south sides and the one to the east leads to the *gābhārā* of the main shrine. The excellent feature of the construction is the pleasant atmosphere in the main hall where the air is cleaned by ample ventilation let in by the artistic grill work in the side walls. The figure of the sitting bull which was formerly outside of the old mandap has been stuck inside of the hall and is the only rustic feature of the otherwise modern construction.

To the south-west of the temple, about a hundred yards down the hill, is Bhīm's pond or Bhīm Kuṇḍ where the pilgrim should bathe immediately before entering the temple. But this pool dries soon after the close of the rains and is seldom visited. West of the main temple, under an open tiled canopy, is a bull and at the side two lamp-pillars about twenty-five feet high. Monday is sacred to the god, and, once a year, comes his great fair, at the November full-moon. The November fair is attended by a large number, mostly belonging to the villages round, being the most numerous and most devout worshippers. A pilgrim should bathe in the Rām pool about 150 yards south of the temple, then in the Viṣṇū pool about 300 yards to the north, then in the main pond or Śiv pool, and perhaps in the Bhīm pool to the south-west. He should then make his offering to the god. It is a pretty fair with crowds of gaily clad visitors. In the afternoon three gods come in palanquins to pay their respect to Kaṇkeśvar; Gaṇapati from Āvās about four miles to the north-west; Bhairav from Śiroli about two miles to the north; Devī from Jhirāḍ about two miles to the west. There is also the long pole of Phupādevī from Revas about four miles to the north. Each of these are escorted by about five and twenty villagers. When the gods have paid their respects to Kaṇkeśvar, Kaṇkeśvar's crown is brought out and placed in a palanquin. Then a procession is formed and the palanquins are carried round the outside of the pond, with crowds of men bare to the waist and their hair streaming down their backs, dancing and shouting in front of the palanquins, each with a cane in his hand which they clash together as an accompaniment to their singing. On the day of the great fair a large brass oil jar is pulled up by the *Guravs* and set on the top pinnacle of

the spire and a light burnt in it. It remains on the top of the spire till the Mahāśivrātra day when it is taken down. On that day a largely attended fair is held.

To the north-west of the main temple is the shrine of Rāmeśvar. It is a building of plain dressed masonry about twelve feet square repaired with mortar, but apparently as old as the temple. To the east is a porch about six feet six inches square supported on two pillars with deep eaves. On each side of the shrine door are carved pilasters and in the centre of the lintel is a small Gaṇapati. The walls of the shrine are plain both outside and inside. The porch ceiling is flat, but the shrine ceiling rises in a cross-cornered dome to a central stone. In the centre of the paved floor of the shrine is a *liṅg* in a *liṅg*-case. The outer roofs of the porch and of the shrine are of large blocks of dressed stone. They rise in three tiers of steps with stone horns or knobs in the corners and in the centre of each tier. The ornament in the centre of the dome roof is an *āvaḷā* berry, or round flattened crab-apple, with a water pot on the top and a stopper in its mouth, probably representing a coconut.

To the east of Rāmeśvar's shrine, from the north bank of the pond, rises a flight of ten steps. The small tiled building on the left is a rest-house. Behind it, the modern square building with a domed roof, entered by five steps, and with a standing image of the deity inside, is the temple of Lakṣmī-Nārāyaṇ. Behind are some thatched huts. The larger tiled building on the right (about 36′ × 33′ and 12′ high) in the modern dwelling-house style, is Gaṇapati's temple. The three figures in the east wall, facing the door, are, Gaṇapati in the centre, Siddhī on Gaṇapati's right, and Ṛddhī on his left. Opposite the temple door is a small shrine with an alabaster image of Gaṇapati's carrier rat. North of Gaṇapati's temple is a domed shrine of Bhairav.

The small domed shrine at the north-east of the lake is dedicated to Kaṇkeśvar. It is on a plinth about twelve feet square and is entered by three steps. The walls are plain and the dome eight-sided, with a round pot-like top, and pillars at the corners of the roof. In front is a small old bull and a female figure. Inside is a *liṅg* and a Gaṇapati in a niche opposite the door. At the south-east corner of the pond, closely like the Rāmeśvar shrine in the north-west corner, is a little old shrine with plain walls measuring 7′ 9″ × 6′ 10″. It is dedicated to Kuṇḍeśvar or Brahmeśvar, and has a porch five feet square. In front of the porch are a pair of old carved pillars. There are old stones in the roof both of the porch and of the shrine which rise in tiers with knobs or points in the centre and at the corners of each tier. On the top of the dome is a rounded apple-like *āvaḷā* on which stands a water-pot with coconut stopper. An inscription states that the shrine was repaired in *Śak* 1773, that is in A. D. 1851. The large two-storied building on the south bank of the pond is a rest-house.

CHAPTER 19.

Places.

KANKESVAR HILL.

Temple.

From the north bank of the pond, the paved way leads between Gaṇapati's and Lakṣmi-Nārāyaṇ's temple, and the trees, across a bush-covered hill top, with beautiful views of the sea and of the harbour and island of Bombay. The pavement leads about three hundred yards down a gentle slope to a small stone-lined cistern filled from a spring whose water passed through a stone cow's mouth. In the front of the cistern is an open pavement with broad stone benches at the sides. This is Viṣṇū's pool or *Viṣṇū Tirth*, the second of the four pools in which the pilgrim should bathe before he presents himself to the god.

From the high ground above the pool is a fine sea view, west over Underī and Khānderī, and north, beyond the beacon-tower of Māṇḍvā across the broad Bombay harbour with its fleets of white-sailed fishing and coasting craft and passenger and cargo steamships passing all over the world. To the right rises a forest of masts and the many-storied houses of eastern Bombay. To the west stretches the long claw-like line of the Colābā rocks, and behind the Back Bay, the green of Malabār Hill, and the encircling sea.

Kānsā : see Padmadurg.

KARANJA.

Karañjā or Uraṇ Island (Uraṇ peta) about eight miles long and four broad, lies, in the south-east of Bombay harbour, about six miles south-east of the Carnac Pier in Bombay. On the east it is cut off from the mainland by the Bheṅḍkhaḷ creek, which at high tides is filled through its whole length. The island rises in two bare rocky hills, smaller in the north and the larger in the south, between which lies a stretch of grass and rice lands wooded with mango trees and brab palms. On the east the salt pans have broken the creek into several small branches, but one arm, running from Morā Bunder in the north to Uraṇ, is large enough to allow boats to pass to Uraṇ at high tide.

The rock of the island is trap-crossed by dykes of black basalt. The trap beds, which are greenish and bluish and more or less amygdaloid, vary in structure and density. The water-supply is good. There are three built reservoirs, one along the roadside about half way between Morā Bunder and Uraṇ, a second between Uraṇ and Karañjā and the third and the largest, called Bhimāḷā, in Uraṇ is about a quarter of a mile round. Besides these three built reservoirs, many ponds and wells hold water for several months after the rains. The drinking water comes from springs of which the best, on a little hill not far from the Customs House, runs with a full and constant stream into a reservoir built by Pichard Spooner, Commissioner of Customs in the nineteenth century. In a narrow ravine in the larger hill, is a small square rockcut room with a narrow entrance formerly protected by masonry. From the roof of this chamber a constant dropping of clear wholesome water forms a pool three or four feet deep. On the same hill, close by a ruined church, is a closed well or reservoir of excellent water.

CHAPTER 19.
Places.
KARANJA.

Besides its rice crop the island exports salt. The chief other industry is fishing. There are a number of fishermen's Co-operative Societies at Uraṇ. Motor launches are used when deep-sea fishing is undertaken. The salt pans lie in the great tidal marsh to the east of the island. The marsh is crossed by a long winding creek with numerous arms. The great area of the works, the shining white pans with their regular boundaries and rows of salt heaps, in spite of monotony and barrenness, have a curious impressive effect. The Uraṇ salt pans are probably very old. But the only reference that has been traced is Mandelslo's (1638) notice of the salt of Oranu-Bammara, apparently Uraṇ Mumbai[1]. Uraṇ salt was thought better than any salt made further south[2].

A metalled road runs along the whole east side of the island, and a state-transport road, 16 miles long, is made between Uraṇ and Panvel. Steam ferry boats carry daily passengers and holiday makers between Bombay and Morā excepting rainy season. The number of trips often increases to three or four depending upon the volume of traffic. The fares from Bombay to Uraṇ, a distance of six miles is about 75 nP.

History.

The only early remains as yet found in Uraṇ are, on the east face of the Khāravālī or Khārapuse hill a small plain rock-cut chapel, cell, and cistern apparently Buddhist, and some plain cells in Droṇāgirī hill. Three land-grant stones have also been found, showing, that in the twelfth century, under the Silāhāras, the island had gardens and villages[3]. Under the Portuguese (1530—1740) Karañjā was the extreme south of the Bassein province. In the sixteenth century it was a populous island with two forts, one on the east, in the present town of Uraṇ, and the other on the top of the southern peak. The fort on the southern peak was built in the form of a square, with an armed bastion at three of the corners. Close to it were the garrison barracks. A hundred armed men were maintained for the defence of the island. In 1535 Fr. Antonio do Porto built the church of Sam Francisco and two other churches, Nossa Senhora de Salvacao and N. S. de Penha. All these are now in ruins. There was also the church of N. S. do Rozario and a Dominican hermitage built by Father Gen. T. Jeronimo da Paixao. A long winding flight of stone steps ran up the south hill, and, on the top, besides the fort were garrison barracks and the ruins of the church of N. S. de Penha. It is said that when the foundations of this church were dug a blue stone was found with an image of the Virgin[4]. In 1538 the island is described as two hills and a plain, between, very rich with orchards and rice fields[5]. In 1550 it is mentioned as having

[1]Mandelslo's Voyages, 222.

[2]Description of Hindustan, II. 175.

[3]Details of the Kharavali or Kharapuse caves and of the three grant stones are given under Objects of Interest.

[4]Da Cunha's Bassein, 202. Bishop Osorio (1504-1580) states that the Portuguese found a majestic Christian temple in Karanja. This is probably incorrect. The figure of the Virgin Mary may have been one of the Mothers or *Matrikas* suckling the infant Kartikeya the Hindu god of war, like the figure found in Elephanta island. The blue stone may have been covered with the blue enamel which has also been found in Elephanta.

[5]Prim. Rot. da Ind. 64.

CHAPTER 19. Places. KARANJA. History.

a tower and bastion and other houses[1]. In 1571 it was attacked by a party of Ahmadnagar troops from Ceul, but the garrison put them to flight leaving the island covered with dead bodies[2]. In 1585 the Franciscans are mentioned as having got charge of Karañjā[3]. In 1613 Karañjā was the scene of a great riot which was quelled by the courage of Captain Fernao de Sampayo da Cunha[4]. In 1634 Karañjā (which now forms part of the Uran municipal area) is described as a walled village, a gunshot from the fort, with thirty Portuguese families and slaves. In the same year it is mentioned as bounded by six Ahmadnagar townships, Karanāḷā, Drago (Dizodā), Peṇ, Sabayo (Shāhābāj), Abeta (Āpṭa ?), and Panvel. From there the Moors could easily pass to the island, and the river between could be crossed dryshed at low tide and at high tide was not more than knee deep. The soil was fruitful and there was a good manufacture of a cloth called *teadas*[5]. In 1682 Karañjā was taken from the Portuguese by Sambhājī, apparently without resistance, and held by him for nearly a year, when it was recovered by the Portuguese[6]. In 1720 Captain Hamilton notices it as a Portuguese island, with no trade but furnishing eatables for Bombay[7]. In 1728 the fort had six pieces of ordnance varying from one to six pounders. The defences were out of repair[8]. In 1737, when the Marāṭhās attacked Ṭhāṇā, the commandant fled to Karañjā. But Karañjā was soon after taken in 1774, after the fall of Versovā, Colonel Keating marched to Karañjā and took possession[9]. In the following March, the conquest was confirmed by the treaty of Surat, the confirmation was repeated in March 1776 by the treaty of Purandhar, and it was finally ratified by the treaty of Sālbāi in 1782[10]. In 1775 the town was described as lying between two lofty mountains on the west side, in size nothing more than a large Marāṭhā village, with low straggling houses near a pond covered with wild duck and waterfowl. On its banks were a small fort, a Portuguese church, and a Hindu temple[11]. In 1781 a resident was appointed[12]. In 1788 Hove, the Polish traveller, found it poorly inhabited. The soil was fertile, but the people spent their time either in fishing or in palm-juice drawing for which they found a good market in Bombay. On one of the hills were the

[1]Col. de Mon. Ined. V. 2, 216.

[2]Da Cunha's Chaul, 50.

[3]Archivo V. 1083 in Nairne's Konkan, 53.

[4]Da Cunha's Bassein, 273.

[5]O Chron. de Tis. III., 261. In 1634, besides a balance to the state, Karanja paid £. 87 (5,000 *pardaos*) a year to the bishop of Cranganor and £. 30 (800 *pardaos*) to the pan Jesuits.

[6]Orme's Hist. Frag. 126., Mendonca's Topography of Karanja, 9; Da Cunha's Chaul and Bassein, 67.

[7]New Account, 242.

[8]O Chron. de Tis. I., 32.

[9]Forbes' Oriental Memoirs, I., 453.

[10]Aitchison's Treaties, V. 21, 33, 41.

[11]Forbes' Oriental Memoirs, I, 453-54.

[12]Nairne's Konkan, 103. In 1781 the revenue of Karanja chiefly from rice, was estimated at £. 6000 (Rs. 60,000). Bombay in 1781, 3.

ruins of a fort[1]. In 1820 Hamilton noticed that convicts were sent from Bombay and employed in cleaning ponds, repairing banks and keeping the roads in order[2].

The island, which is now generally called Uraṇ, forms a peṭā of 44 villages. At high tide the Beṇḍkhaḷ creek surrounds it and cuts it off from the mainland. Morā now forming part of the Uraṇ municipal area lies at the foot of a range of low hill in the north. The beach is rocky and muddy, and most of the people are fishers living in low ill-built huts. Morā is the chief port of the island where passengers land and embark for Bombay. There is a customs house, and, on a plateau about 100 feet above the villages, a residence for the excise officer. Karañjā in the south is a small fishing village with little trade and only a few good houses. The details of the town of Uraṇ, which is a place of some consequence, are given separately.

The Christian population has a church dedicated to Our Lady of Purification. It was rebuilt in 1852 by Manuel Desouza, Mamlatdar of Salsette, and measures 65 feet long by 27 broad and 30 high. The priest has a house. There are three ruined churches, St. Francis, 124 feet long 58 wide and 30 high, has the nave unroofed but the sanctuary still arched and in good order; Our Lady of Salvation, 70 feet long by 26 broad and 20 high; and, on the top of Droṇāgirī hill, Our Lady of Penha, well preserved, and measuring 50 feet long by 15 broad and 14 high. There are also two chapels, St. John the Baptist's, the Buddhist rock-cut chapel in the east face of Khāravalī hill, and, at the foot of the hill, Our Lady of Help, on the site of which a Hindu temple now stands. In the village of Śevā is a ruined church of which the broken walls of the graveyard are the only trace.

Objects of Interest.

The chief objects of interest are the ruins on the top of Droṇāgirī, the southern hill. They include the Portuguese fort, the guard house, and the church of Notre Senhora de Penha, and are approached by a long and winding flight of steps. On the slope of the hill are some plain cells generally filled with water. On the east face of the north hill, which is called either Khāravalī or Khārapuse, is a small rock-cut cave (25′ × 24′ × 10′) apparently Buddhist. The front of the cave is supported on two square pillars with pot capitals. Opposite the middle of the entrance, in a rectangular recess in the back wall, nine inches deep, is carved in the rock what looks Christian altar, but may be a small relic shrine or *dāghobā* which is now removed. The cave has signs of white-wash. To the north is a small room about eight feet square with a water cistern about two feet deep.

Three of the inscribed stones in the Collector's garden at Ṭhāṇā were brought from Karañjā, two from Cāñjeh three miles to the south, and one from Rānvaḍ about a mile to the north-west of Uraṇ. The earliest is a Cāñjeh stone (3′ 6″ × 1′ 3″ × 6″).

[1]Hove's Tours, 189. Hove also mentions, but apparently incorrectly, seven marks of a former volcano, and, in the chasm, pieces of iron are both solid and in the form of ashes, and two species of Zeolite.

[2]Desc. of Hind. II., 174.

CHAPTER 19. Places. Karanja. Objects of Interest.

The inscription of sixteen lines is well preserved. The characters are Devanāgarī and the language is Sanskṛt. It is dated *Śak* 1060 *Māgh Śuddh* 1 (January-February, A.D. 1138) and records the grant of a field named Ambe in Nāgum[1], and of a garden belonging to one Joiak, by the Śilāhāra king Aparāditya, to Śrīdhar, learned in the *kramas*[2], for the spiritual benefit of Aparāditya's mother Līlādevī. The inscription records, on the occasion of an eclipse of the sun, another grant by Aparāditya of a garden in the Chedija (Cāñjeh ?) village to worshippers of Mahādev *baṭus* or *baḍvas* and to *Viṣṭikās* (?). The next in order of date is the Rānvaḍ stone (3′ 8″ × 1′ 6″ × 9″). Above are the sun and moon with an urn-shaped water pot between them. The letters are well preserved in Devanāgarī, and the language is Sanskṛt mixed with Marāṭhī. The inscription records a grant of land in *Padivas* in Uraṇ on *Śak* 1171 Caitra Vadya 1 (April-May A.D. 1249), the day of a solar eclipse, by the Śilāhāra king Someśvar. The king's ministers were Jhāmpaḍa Prabhu the great councillor, Deva (?) Prabhu the great minister of war and peace, and Dādā Prabhu the chief justice. The last in order of date is the other Cāñjeh stone. It records the grant of 162 *pāruttha drammas*[3], the fixed revenue of some garden land of Kothalsthān in Chadiche (Cañjeh ?) in Uraṇ, to Uttareśvar of Śristhānak (Ṭhāṇā). The grant was made in the reign of Someśvar, on Monday *Caitra Vadya 14th śak* 1182 (A.D. 1260). Someśvar's ministers were Jhāmpaḍa Prabhu the great councillor, Maina (Ku?) Bebala Prabhu and Peramde Paṇḍit ministers of peace and war, and Pādhi Goven (Ku?) the minister of justice and of finance.

On a small hill about two miles to the south of the village of Morā are two Government houses, one for the use of the Customs office, the other for the resident officer of the customs department.

KARANJE.

Karanje (Polādpūr P. 17°55′ N, 73°30′ E. RS. Mumbrā 107 m.; p. 504). It is situated at the foot of fort Pratāpgaḍ and Shri Rāmdās is said to have resided here on quite a few occasions. There is a temple dedicated to Mārutī and is said to have been established by Shri Rāmdās Svāmī.

KARJAT.

Karjat (T. Karjat: 18°50′ N, 73°15′ E; p. 3,744; RS.) the headquarters of the Karjat taluka is a railway station, sixty-two miles east of Bombay and about five miles south of Matherān. Karjat was a mere village before the opening of the railway; since then the population has greatly increased. It stands on the south bank of the Ulhās river, which, running down the Koṅkaṇ Darvājā ravine, enters the plain below Rājmāci fort.

[1]Nagum is probably Nagaiv three miles north-west of Chanjeh.

[2]*Krama* is a peculiar method of reading and writing Vedic texts, 'going step by step so called because the reading proceeds from the first number (word or title) to the second, then the second is repeated and connected with the third, the third repeated and connected with the fourth and so on.

[3]The *paruttha dramma* was probably a Kshatrapa coin current in the Shilahara territory. Its value was about 4 *as*. But 4 *as*. had then probably as much purchasing power as Re. 1 has now. Pandit Bhagvanlal Indrajit. This would now easily come to about Rs. 15.

The offices of the Mamlatdar, the Police Sub-Inspector, the Range Forest Officer, are located in the new buildings constructed in 1905 on the top of a hillock about half a mile to the west of the town. The Public Works Department's Inspection Bungalow lies on the same hillock. Beyond the railway line is a Rice Research Station on the Karjat-Panvel Road. Besides there is the Civil Court and a primary health centre. There is also an umbrella factory and a milk centre. The town surrounded by a rice-growing area, has four rice mills. The timber from the surrounding hill sides is gathered and sawn at Karjat before it is sent outside. The post office, the village panchayat office, the public library and the temple of Kapāleśvar are centrally situated in the town. The town has a high school and primary schools for boys and girls. There is a village panchayat at Karjat which has provided for the town piped water-supply, electricity and well-constructed roads.

The town lying equidistant from Poonā and Bombay has developed fast as a township on account of the railway-station and the Rice Research Station and serves as a feeding centre to almost all villages of the taluka.

KARNALA OR FUNNEL HILL.

Karnāḷā Fort (T. Panvel; 18°50′ N. 73°05′ E.) stands on a hill 1.560 feet high, a few miles north-west of the Pātālgaṅgā river and eight miles south of Panvel. Its command of the high road between the Bor pass and the Panvel and Āptā rivers must, from the earliest times, have made Karnāḷā a place of importance. The hill has an upper and a lower fort. In the centre of the upper fort is the funnel, an almost inaccessible basalt pillar from 100 to 150 feet high. The scarp that forms the outer fort is crested by a masonry wall, entered through a gate in the north-west corner. Through the gate a path leads, across the plateau of the lower fort, to the scarp that forms the inner or upper fort, which, like the underscarp, is crested by a wall. Two gateways, one at the foot and the other at the top of a flight of rock-cut steps, lead to a double gateway with a chamber between. Between these gates and the funnel rock are some ruined buildings, and, at the north base of the funnel, is a series of excavations some for store-houses, others for water. The funnel is locally known as the Paṇḍu's tower, but there is nothing in the excavations that suggests a religious origin. The funnel is full of bees and the natives sometimes climb it to get their honey. One or two Europeans are said to have reached the top with the help of ropes and ladders. The south-west of the hill is better wooded than the north, and commands a beautiful view of the island-studded harbour of Bombay and of the sea beyond. There are two inscriptions in the fort, one Marāṭhī, the other Persian. The Marāṭhī inscription is on the inner side of the lower gate. It has no date and the words are so contracted that all attempts to read it have failed[1]. The Persian writing outside the upper gate runs: 'Syed Nuruddin Muhammad Khān, Hijri, 1147 (A.D. 1735).'

[1]For details see Gazetteer of the Bombay Presidency, Vol. XIV. Appendix A.

CHAPTER 19. Places. KARNALA OR FUNNEL HILL.

According to Major Jervis, under the Devagiri Yādavs (1248—1318) and under the Musalmān (1318—1347) rulers of Daulatābād, Karnāḷā was the headquarters of one of the districts of the north-Konkaṇ. In 1540 it was taken from its Gujarāt garrison by a body of Ahmadnagar troops. The Gujarāt commanders came to Bassein and asked the Portuguese to help them in gaining it back. The Portuguese sent 300 Europeans, took the place, and restored it to Gujarāt. Shortly after, the Ahmadnagar troops again advanced against Karnāḷā, and the Gujarāt commander retired to Bassein and made over the right to the fort to the Portuguese on condition that they should undertake its defence. Menezes, the Captain of Bassein, came to the rescue of the fort, and put the besieging army to flight[1]. Afterwards the Portuguese Viceroy, to gain the friendship of Ahmadnagar king Burhān Nizām Shāh, handed him the fort on his agreeing to pay a yearly sum of 5,000 gold pardaos[2]. In 1666, Jayasiṅg placed garrison in the fort on behalf of the Moghals[3]. In 1670 Śivājī captured it from them[4]. On Śivājī's death it was recovered by Auraṅgzeb, and the Persian writing given above seems to show that it was kept by the Moghals at least till 1735. It must have shortly after passed to the Marāṭhās, as by 1740 the Peśvā's power was established all over the district. In May 1803 a party of the 13th Regiment, N. I., in the interest of the Peśvā Bājīrāv, attacked and carried the fort by forcing the gate. In January 1818 Colonel Prother took it from the Marāṭhās[5]. The fort is in a state of bad repair. Many of its walls and pillars have come down. The water cisterns are in good condition and afford good drinking water throughout the year. The fort is easily visible from the Bombay-Koṅkaṇ-Goā State Highway from where a rough path leads to the hill top.

KAULA FORT.

Kaula Fort (T. Mahāḍ) in the village land of Pārmāci in Varandhā Ghat. fifteen miles north-east of Mahāḍ, stands on a precipitous rock, 2,124 feet high. terminating in a short spur, which runs in a northerly direction from the main line of the Sahyādris. The Mahāḍ-Paṇḍharpur Road which winds up this spur on an easy gradient, is one of the main lines of communication between the Deccan and Koṅkaṇ. There is no water on the fort and no one inhabits the fort at present.

KHALAPUR.

Khālāpūr (Khālāpūr Peṭā, 18°15′ N, 73° 15′ E; p. 1,059; RS. Khopolī, 5 m.) about six miles south of Karjat, is the headquarters of the Khālāpūr Peṭā. It was established by a certain general Kholeśvar and hence it came to be called Kholāpūr after his name. In course of time the original name was corrupted into

[1] Da Cunha's Chaul and Bassein, 40-41 ; Faria in Kerr. VI., 368.

[2] Felner's Subsidios, II. 117-120, quoted in Da Cunha's Bassein, 41 ; De Couto, IV., 201 : Col. de Mon. Ined, VII., 118 ; Da Cunha's Bassein, 42.

[3] Grant Duff, Vol. I, 170.

[4] Grant Duff, Vol. I, 191. The Bombay Records in mentioning this siege say 'The Marathas advanced by throwing up breastworks of earth and boards which they carried before them.'

[5] Blue Book 1819 War in Nairne's Konkan, 114.

KHALAPUR.

Khālāpūr. Here Paraśurāmbhau Paṭvardhan had defeated a contingent of the English army and hence the place is historically important. The town, on the Panvel and Pooṇā high road eighteen miles south-east of Panvel, six south of Cauk, and five north-west of Khopolī is on the Pātāḷgaṅga river, across which a bridge has been built. The village was developed under the community development programme. The new buildings in the village are the taluka *kaceri*, a veterinary dispensary, the Taluka Panchayat Samiti Office, a *samāj mandir*, a manure godown, and the *Ādivāsī* Boarding House.

KHANDALA.

Khaṇḍāḷa (T. Alibāg; 80°40′ N, 72°50′ E; p. 755; RS. Bombay, 24 m.) a village on the left at the foot of the Kārli pass, has a slab of trap about 6′ 6″ × 2′ 9″ with a sun and moon at the top and waterpot between them. There had been an inscription, but it is worn away.

KHANDERI.

Khānderī[1] (T. Alibāg; 80°40′ N, 72°45′ E; p. 10, RS. Bombay, 20 m.) is a small island near the entrance of the Bombay harbour, eleven miles south of Bombay and six north-west of Alibāg, it lies two and a half miles from the Kolābā mainland and one and a half miles from its sister island of Underī. From Underī it is separated by a channel which can be used only by small coasters. The island, which is a mile and a half long by half a mile broad, is larger and considerably higher than Underī, rising to the lighthouse cliff on the south. In former times the walls and fortifications were more regular and better adapted for defence than those of Underī[2]. The surroundings near Khānderī are very irregular, and on the off-side a vessel may pass within a quarter of a mile of the shore in four fathoms half tide. To the north-east of the island, off where the boats lie, is a reef dry at half tide. It is about 500 yards from the island, so that there is a good harbour between. The whole space from this reef to Underī is a foul ground and impassable to boats of any size.

Light House.

The light-house, which was built in 1867, stands on the highest part of the island. It is an octagonal masonry tower seventy-five feet high on the centre of a flat-roofed house, the centre of the lantern being 161 feet above the level of the sea. The light is a catadioptric of order one. It is a single fixed white light which is visible in clear weather from a distance of twenty miles, and has an arc of illumination of 225 degrees. A red ray is shown from this light which covers the dangers lying seaward of Alibāg and Ceul, as also the Ceul Khoḍyā rock on which there is now a beacon. The ray is visible from seaward. A 200 feet high flagstaff stands north-east of the light tower.

About fifty yards north of the Khānderī quay is a small tile roofed wooden temple with a great boulder in it which is worshipped as Vetāḷ. Near the landing is a Musalmān tomb of Dāud Pīr. Fishermen passing near the island make offerings both to

[1] Khānderī is written Kundra, Cundry, and Kenery; and Underi is written Undra, Ondara, and Henery.

[2] Orme's Historical Fragments, 79.

CHAPTER 19.

Places.

KHANDERI.

Light House.

History.

Vetāḷ and Dāud Pīr as they are believed to rule the waves which in northernly gales are very steep and angry in the neighbourhood of Khānderī.

Khānderī is described by the Portuguese Viceroy, Dom Joao da Castro, in 1538, as a large island two leagues north of Ceul, specially known as the Island of Ceul. It consisted of two high hills, about the same size and shape, one facing north, the other facing south. Between was a great wide opening so that from the sea side it seemed to be in two parts. It was full of rocks and yielded plenty of fuel. On the north-east, at the end of a widenecked opening, was a sandy beach with a landing sheltered from all winds. The island protected it on the sea side from the north-west to the south-east, and all the rest was open only to land breezes which could cause no tempest. Near the shore was a well with very good water. Close to the north, and on one side of the hill, Dom Joao found a rock with a hollow in the middle which greatly disturbed his compass, apparently a hand or pocket compass. The compass was slightly affected on a split rock closeby and not at all affected on other rocks. The rock that disturbed the compass was not magnetic as it did not draw iron[1].

The next notice that has been traced of Khānderī is by Fryer in 1674, who mentions Hunarey and Cunarey to the south of the Bombay harbour[2]. At the end of August 1679, Śivājī, whom no advantage escaped, sent 300 soldiers and as many labourers, with arms and materials, to Khānderī, and immediately began to raise breast-works at the landing places. The island had never before been inhabited, and its only produce was fuel, which had formerly been sent to Bombay. When they heard of Śivājī's works on Khānderī, the English claimed it as part of Bombay and the Portuguese as an old settlement. Bombay had at the time no *gallivats* or fast sailing boats, so the English fitted up some trading craft or *shibars*, and manned them with forty Europeans. They ordered Śivājī's officer to give up the island, but he refused. Rough weather drove them back to Bombay, and, on their return on the 19th of September, a Lieutenant in a drunken fit attempted to force a landing, but was killed with the loss of his boat and crew. The Marāṭhā boats were much handier and quicker than the English and at night managed to pass men to the island. Meanwhile news came that Daulatkhān, Śivājī's admiral was bringing his fleet from Ceul. The British fleet was accordingly increased to eight ships, with Keighwin the commander of the garrison, and 200 Europeans[3]. On the eighteenth of October the Marāṭhā fleet bore down from Alibāg, and, getting to Khānderī before the English were ready, took one of the grabs and put the rest to flight. The Revenge though left alone, by the bravery of Minchin, her captain and of Keighwin the commander of the troops, sank five of the Marāṭhā boats, and drove off the whole fleet of fifty sail,

---

[1] Primerio Roteiro da Costa da India, 57-58.

[2] New Account, 60.

[3] The Revenge as admiral, two two-masted grabs, three armed trading boats *Shibars*, and two *machvas* a stronger kind of trading boat.

chasing them to shoal water at the mouth of the Nāgoṭhāṇā river. Still the English were not able to prevent the Marāṭhās strengthening their forces on Khānderī. The boats kept passing at night, cannons were mounted on the island, and a man in one of the English ship was wounded. On the tenth of November the Sidi, as Moghal admiral, joined the English with a strong fleet[1]. He proposed that he should assault the island if the English covered the landing. But Keighwin, the English commander, found that the Sidi did not mean to give up the island if he took it, and, judging that the Sidi was likely to prove a more dangerous neighbour than Śivājī, held aloof. Fighting went on till the end of December but to no purpose[2]. The Sidi continued to batter Khānderī till the ninth of January, and then suddenly fortified Underī. Daulatkhān Śivājī's admiral, tried to stop this, bringing guns on the mainland opposite. But on the 27th of January he was defeated and severely wounded, his small open boats not being able to stand against the Sidi's stronger and larger vessels[3]. For several years after this there were constant struggles between the Sidi and the Marāṭhās for the possession of these islands[4]. In 1693 Khāfi Khān mentions 'Kolābā and Gandirī' as the strongest of Śivājī's newly built forts on the seashore[5]. In 1685 Gemelli Careri calls them Underin and Canderin two forts on the island and continent, a rock with some dwellings of Śivājī's who was at war with the great Moghal and consequently in action against the Sidi[6]. About 1706, Mr. Strutt, Deputy Governor of Bombay, described Khānderī as strongly fortified by Āṅgre and covered with houses[7]. Khānderī was one of the ten forts, and sixteen fortified places of less strength, which in 1713, Kānhojī Āṅgre obtained on siding with Śāhū and renouncing Sambhājī[8] of Kolhāpur. In October 1718 the English tried to take Khānderī and failed[9]. This failure is said to have been due to the treachery of one Rāmā Kāmat who held a confidential post under Governor Boone[10]. There seem to have been other traitors than Rāmā Kāmat, if

[1]The fleet consisted of two large three-masted frigates, fifteen stout *gallivats*, in which besides *lascars* there were 700 excellent soldiers.

[2]Orme's Historical Fragments, 79-84.

[3]Orme's Historical Fragments, 88; Bruce's Annals, III 442; Low's Indian Navy, I. 66-68. In this engagement Daulatkhan lost four grabs and four smaller vessels, while besides those taken prisoners, 500 of his men were killed and wounded. The Sidi lost no vessels, and had only ten men killed.

[4]Nairne's Konkan, 73.

[5]Elliot and Dowson's History, VII. 290, 355.

[6]Chruchill's Voyages, IV. 200.

[7]Low's Indian Navy, I. 92.

[8]Grant Duff, Vol. I, 327 and note.

[9]Bombay Quarterly Review, III, 57. On the first day of attack, a continual fire was kept up, on both sides, from morning till eight at night; but the English were shorthanded. They landed next morning and attempted to carry the strong fortifications by storm, but were driven back with considerable loss. Low's Indian Navy, I. 98.

[10]Rama wrote to Kanhoji 'Our general here has resolved in council to attack and take the fort of Cundry, and thus it is agreed to environ the said fort the 17th day of October, and the armada, powder, and all other necessaries for war are ready. I therefore write your honour that you may have the said fort well furnished.' Rama was brought to trial on 24th March 1720 on this and other charges of treachery, and being convicted, was condemned to life-long imprisonment, and confiscation of all his property. Low's Indian Navy, I. 98-99; Bombay Quarterly Review, III. 57.

CHAPTER 19.

Places.

KHANDERI.

History.

Alexander Hamilton's (1690-1720) account is correct, that Khānderī would certainly have been taken in 1718 had not a Portuguese captain, who laid on one quarter of it with some war vessels to hinder relief coming to it, betrayed his trust, and let some boats pass in the night with provisions and ammunition which the island greatly needed[1]. About 1740 it was settled between the English and the Sidi that, if Khānderī was taken, it should be delivered with all its guns and stores to the English[2]. In 1750 Grose notices Khānderī and Underī as having once been in the hands of Āṅgre and the Sidis but ere long taken from them. In the possession of an enemy they would be disadvantageous to the English., Probably, he adds, they will fall to the Marāṭhās who have lately swallowed up the whole neighbourhood[3]. The cession of Khānderi to the English was proposed in 1755[4]. It was not actually ceded until 1775 under the terms of the treaty of Surat[5], and shortly after was taken back under the treaty of Purandhar[6]. In 1787 Khānderī is noticed as being in the possession of Raghujī Āṅgre[7]. In 1799 Lieutenant Hayes was ordered to proceed to Khānderī, which is described as strongly fortified and mounting 200 pieces of cannon, to demand restitution of some merchant vessels and property carried on shore. Hayes took his fourteen-gun schooner the Alert, close to the enemy's gateway on the north-east of the island, landed with part of his crew, brought off the vessels and property, and caused Āṅgre to pay 500 per cent upon the deficient cargo[8]. About this time, Khānderī was captured by Sakavārbāi, the wife of Jayasiṅg Āṅgre, but it was soon after treacherously taken from her by the commander of Śinde's forces who promised to set her husband free if she gave up the fort. The fort was given up, but Jayasing was killed and Sakavārbāi put in prison[9]. In 1800 (6th May) Khānderī chieftains are noticed as seizing boats and as stating that they came from their mistress at Khānderī who was sending letters to Lohogad[10]. In 1813 Mānāji

---

[1]New Account, I. 243.

[2]Low's Indian Navy, I. 106.

[3]Grose's Voyage, I. 50.

[4]Aitchison's Treaties, V. 16.

[5]Aitchison's Treaties, V. 23.

[6]Aitchison's Treaties, V. 33.

[7]Low's Indian Navy, I. 190. Lieut. McCluer who surveyed the island at this time, found it roughly about 600 yards in circumference, surrounded by a bad wall very irregularly divided by towers, covered at the top with coconut tree leaves but no embrasures or anything like a gun well-mounted. He found the whole island covered with houses, and Raghuji behaving very civilly to any English vessel that went nigh. The surroundings about Khanderi were very irregular. On the off side vessel could go within a quarter mile of the shore in four fathoms at half tide; off where boats lay, to the north-east of the island, was a knoll dry at half tide. It lay about 500 yards from the island forming a good harbour between. Raghuji he calls, an arrant pirate, who will make free with any vessel he can manage, except the English to whom he was friendly only through fear. He had one ship, one snow, three ketches, and a number of armed *gallivats*. The top sail vessels mounted from ten to fourteen guns, and the *gallivats* were armed with lances, bows, and arrows, each carrying from eighty to a hundred men whose only business was boarding. Lieut. McCluer's Description of the Coasts of India 1791, in Moore's Little's Detachment, 8, 9.

[8]Low's Indian Navy, I. 293.

[9]Mr. Douglas' Book of Bombay, Kanhoji Angre.

[10]MSS. Diaries for 1800.

Ängre handed Khānderī to the Peśvā in return for support given against Bāburāv. It seems to have passed to the British, in 1818, with the Ṭhāṇā district as part of the Peśvā's territory.

CHAPTER 19. Places. KHANDERI.

KHARIVALI.

Kharivali (Māṇgāṅv T. 19°35′ N. 73°00′ E; RS. Khopoli 7 m.; p. 1119) was the birth place of Khaṇḍojī Mapkar, who for some time was in the employ of Kānhoji Āngre and later went over to the Peśvas. He was said to have been a good artisan and his and his son's 'samādhis' are to be seen side by side, near the village lake. Māpkar's 'vāḍā' or palace is still in good repairs and is occupied by the descendants of the family.

KHOKARI.

Khokarī (Murud Peṭā) a small village on the mainland nearly opposite the Jañjirā fortress, contains three massive stone tombs in the Indo-Saracenic style. The largest is the tomb of Sidi Surul Khān who was chief of Jañjirā from 1707 to 1734, and the two smaller buildings are the tombs of Sidi Kāsim commonly known as Yākut Khān, who was in command of Jañjirā (1670—1677), of the Moghal fleet (1677—1696), and again of Jañjirā (1696—1707) and of his brother Khairiyāt Khān who was in command of Dāṇḍa-Rājpuri (1670—1677) and of Jañjirā (1677—1696). The tomb of Surul Khān is said to have been built during his lifetime. Yākut Khān's tomb has an Arabic inscription stating that he died on Thursday 30th *Jamā-Dilāval* H. 1118 (A.D. 1707) Khairiyāt Khān's has also an inscription. The figures of the date of his death are H. 1018, but the Arabic words give the date H. 1108 (A. D. 1696) and this is probably correct. The tombs were kept in repair by the Nawāb who had assigned the village of Savli-Miṭhāgar with a yearly revenue of Rs. 2,000 for the maintenance of Surul Khān's tomb, and the village of Dodakal for the maintenance of Yākut Khān's and Khairiyāt Khān's tombs. On Thursday nights the Kurān is read at these tombs and yearly death-days or urūs are celebrated.

KHOPOLI.

Khopolī (Khālāpūr Peṭā, 18°45′ N, 73°20′ E; RS. p. 1,693) formerly known as Campoli, lies on the south-east border of the district on the Bombay-Bangalore National Highway five miles south-east of Khālāpūr. Khopolī is at the foot of the Bor pass incline, about 1,600 feet below Khaṇḍāḷā on the crest of the Sahyādris. In 1779, the Bombay expedition, which was to have set Rāghobā in power in Pooṇā but ended in the failure by the treaty of Vaḍgāṅv, had, on their way to Pooṇā, several skirmishes with the Marāṭhās at Khopolī, in which two English officers were killed[1]. In 1804 Lord Valentia described it as close to the foot of the pass, surrounded by forest covered hills with a very fine reservoir and a neat temple[2]. In 1825 Bishop Heber called it a pretty village with a fine reservoir and a temple of Mahādev[3], and in 1831 Mrs. Wilson described it as finely situated commanding a picturesque view of the Pooṇā road[4].

[1]Bombay in 1781, 176.

[2]Travels. II. 111.

[3]Narrative, II. 200.

[4]Mrs. Wilson's Life, 324.

CHAPTER 19.

Places.

KHOPOLI.

Khopolī has a fine oval shaped reservoir and a temple of Mahādev built by the Peśvā's celebrated minister, Nānā Phaḍṇīs (1790—1800). A Fair is held in honour of God Mahādev on the Mahāśivarātri day (Mg. Vad. 13) every year. The Central Railway has a branch from Karjat to Khopolī which is open for traffic throughout the year.

Government of late, has declared Khopolī as an industrial area. With plentiful of tail race water available from the Tata Hydro-electric Power Generation Centre a number of factories have sprung up. Apart from the small cottage industries like brick-laying, etc., there is the Paper and Pulp Conversion Mill and a few renowned chemical industries have contributed to the growing importance of this place. A central place for the motorists running between Bombay and Pooṇā, it serves as a station for servicing and minor repairs for vehicles and a resting place for the passengers. Number of small shops along with a couple of small hotels have lined up near the S. T. Stand. There is also a primary health centre at Khopolī.

The importance of Khopolī as a junction of many road-routes cannot be disputed. The construction of the Tata power house and the recent fillip to the industrial development given by the cheap power available in the area has added to the importance of Khopolī as an economic centre. It can well be hoped that in the not distant future Khopolī will be the measure of economic advance of the Kolābā district in particular and of the Koṅkaṇ in general. The Ghāṭs overlooking the place offer a very panoramic view of Khopolī which stills the eye and tickles the imagination. The tailwater released by the power house passes through the heart of Khopolī and from above the Ghāṭs it gives an appearance of a river traversing the region. The majestic industrial constructions taking place roundabout Khopolī also add a strength to the background on which Khopolī is set. It has no longer remained a village it was in the past but has become an hubbub of economic and commercial activity today with the bazar spread on both sides of the Bombay-Pooṇā national highway. Khopolī is fortunate in having a link with Bombay by rail also. A railway route about 10 miles in length runs the plain between Karjat and Khopolī carrying passengers and workers to and fro. The gradual expansion of Khopolī as an industrial centre would add to the significance of this route.

Of the places, the reservoir built by Nānā Phaḍṇīs the celebrated minister of the Peśvās is an object worth a visit. It is built of solid and strong black rock and is oval shaped. The circumference of the reservoir is about ¾ of a mile. The reservoir holds excellent water throughout the year. The reservoir has surrounding walls also built in stone and are of a width of about 5′ to 6′. The reservoir has stone steps leading to the water. Adjacent to the tank is the temple of Vireśvar built in plain style with a Nandī in front of the temple. The temple is of a height of about 75′ from the base to the top and the foundation measures 40′ × 20′. Inside is the image of Śiva. The *Sabhā manḍap*

CHAPTER 19.

Places.

KHOPOLI.

measures about 20′ × 10′. A visitor gets a glamorous view of the upghats from the temple. The refreshing and breezy atmosphere that encompasses the temple provides a beautiful picnic spot. At the entrance of the temple is a samādhī.

KIHIM.

Kihim (T. Alibāg; 18°40′ N. 72°50′ E; p. 1728; RS. Bombay, 19 m.) fifteen miles south of Bombay and five north of Alibāg is a large village in the Alibāg taluka. It is a large scattered village nearly surrounded with a wood which is thick enough to cut off the sea breeze. At Navgāṅv village, two miles south of Kihim, are two large graves, the one to the north said to be of male and the one to the south of female Bene-Israels who are said to have been shipwrecked when they first arrived on the Alibāg coast. About 150 paces from the two mounds are about 500 separate graves said to belong to the Black and White Bene-Israels of the neighbourhood[1].

KOL CAVES.

Kol Caves (T. Mahāḍ;) About a mile south-east of Mahāḍ in a hill behind the village of Kol are two small groups of caves still in good condition. The first group, to the north-east of the village, consists of a few ruined cells; the second group, to the south-east contains one cell larger than any of the others. All are apparently unfinished. In the second group are three short inscriptions now worn out of about the first century after Christ. They have been translated:

> '(1) A cave, the religious gift of Seth Sangharakhita, son of Gahapati;' (2) 'A cave, the meritorious gift of Dhamasirī (Sk. DharmaŚrī), daughter of the lay worshipper Khara (u?) d, and wife of Śivadata (Sk. Śivadatta);' (3) 'A cave, the meritorious gift of Śivadata (Sk. Śivadatta), an inhabitant of Aghaakasa village'.

The inscriptions have blurred out and cannot be easily read now.

There is a third group of a few cells and cisterns in a hill to the north-east of Mahāḍ, and there is a cell in a hill to the south near the road leading to Nāgoṭhāṇā.

KOLMANDLE.

Kolmāṇḍle (Śrivardhan Peṭā; p. 552; RS. Khopolī, 62 m. NE) a village about five miles south-east of Śrivardhan, and at the mouth of the Bāṇakoṭ river, is perhaps Ptolemy's (A.D. 150) Manḍangaḍ and is Barbosa's (1514) Mandābād, a sea-port of Moors and Gentiles where many ships gathered to buy stuffs, particularly from Malabār coconuts, arecas, a few spices, copper and quick-silver[2]. At present all the trade has left Kolmāṇḍle except a small local trade in fish. Bāgmāṇḍle, about two miles from Kolmāṇḍle is the main trade centre and it is only when Bāgmanḍle is unsafe that the trading vessels come near Kolmāṇḍle.

KONDANE CAVES.

Koṇḍaṇe (Karjat T. RS. Karjat 6 m; p. 368) about four miles south-east of the Karjat station, on the south-eastern branch of the Central railway and at the base of Rājmācī hill, has a group of early Buddhist caves (B.C. 250—A.D. 100). These caves were first brought to notice, about 100 years ago, by the late Vishnu Shastri, and soon after visited by Mr. Law, then Collector of

[1] Mr. R. Courtenay, C. S.

[2] Stanley's Barbosa, 71.

CHAPTER 19. Places, Kondane Caves.

Thāṇā[1]. They are in the face of a steep scarp hidden by thick forest. During much of the year water trickles over the face of the rock and has greatly damaged the caves.

The caves face north-west. The first to the south-west is a large temple or caitya, 66½ feet from the line of the front pillars to the back of the apse, twenty-six feet eight inches wide, and twenty-eight feet five inches high to the crown of the arch. The nave is forty-nine feet by fourteen feet eight inches, and the relic shrine 9½ feet in diamete., with a capital of more than usual height, the neck being, as at Bhājā, double the ordinary height, and representing two coffers, one above the other, carved on the sides with the Buddhist rail pattern. The fillets that covered this are decayed, as are also the whole of the lower part of the relic shrine, of the thirty octagonal pillars that surrounded the nave, and of one of the irregular pillars in front. The space between the front pillars seems once to have been filled by a wooden wall. There are remains of seven pillars on the left of the cave, and of six on the south, all with an inward rake, a proof of the early date of the work[2]. The pillars behind the relic shrine, and six near the front, on the right side have disappeared. On the upper portion of one column, on the left, is a device something like a rudely canopied relic shrine. The arched roof has had wooden rafters as at Kārle, but they are gone, and the only remains of the woodwork is a portion of the latticed screen in the front arch. The front bears a strong likeness to the front of one of the caves at Bhājā. On the left side, in relief, is part of the head of a human figure about twice the size of life. The features are destroyed, but the head-dress is most carefully finished. Over the left shoulder is one line of Mauryan characters, of perhaps the second century B.C., which has been translated 'Made by Balaka, the pupil of Kānhā (Kṛṣṇa)'.

Over the head of the figure, at the level of the spring of the great front arch, is a broad outstanding belt of sculpture. The lower portion of this belt is carved with the rail pattern; the central portion is divided into seven compartments, three of them filled with a lattice pattern, and four with human figures, a man in the first, a man and woman in the third and fifth, and a man with a bow and two women in the seventh. Over these compartments is a band with the representations of the end of tie-beams or bars passing through it, and then four fillets, each standing out over the one below, and the upper half of the last serrated. The corresponding belt of carving on the right side of the front is much damaged by the falling of the rock at the end next the arch.

A little to the north-east is Cave II, a monastery or vihara, whose veranda front, except the left end, is totally destroyed. This veranda was five feet eight inches wide and eighteen feet

[1]Dr. J. Willson's Memoir in Jour. Bom. Br. Roy. As. Soc. Vol. III. pt. 2. p. 46. They have also been fully described by Mr. W. F. Sinclair, C. S. Ind. Ant. V. 309, and in Fergusson ond Burgess' Cave Temple of India, 220—222, from which the details in the text are taken.

[2]Fergusson, Ind. and East. Archit. 110.

long; with five octagonal pillars and two pilasters. In the end of this verandah is a raised recess, and under a horse-shoe arch is a small relic shrine in half-relief, apparently the only object of worship. Inside, the hall is twenty-three feet wide by twenty-nine deep and eight feet three inches high, with fifteen pillars arranged about three feet apart and 3½ feet from the side and back walls, but none across the front. The upper portions of these pillars are square, but about ½ feet from the top they are octagonal; the bases which were probably square have also gone. In imitation of a built hall the roof is panelled with beams, nineteen inches deep by eight thick and 3½ feet apart, which run through the heads of the pillars, the spaces between the beams being divided by false rafters, five inches broad by two deep. Though most of the front wall is broken, there are three wide doors into the hall, and on each side six cells, eighteen in all, each with a monk's bed and the first on each side with two beds. Over the doors of fourteen of these cells are carved horse-shoe arches, joined by a string course which stands out six or seven inches and is ornamented with the rail pattern. Cave III is a plain monastery six yards square with nine much ruined cells. It probably had three doors. Cave IV is a row of nine cells at the back of what now looks like a natural hollow under the cliff. Beyond them is a cistern, now filled with mud, then two cells under a deep ledge of overhanging rock, and, lastly, a small cistern. Most of the caves are now in very bad repair and the inscriptions have been erased so as to make them illegible. The caves are now in charge of the Archaeological department of the Government of Mahārāṣṭra and are often visited by student parties.

KONDIVADE.

Koṇḍivade (Karjat T. 18°50′ N. 73°20′ E., RS. Karjat 6; p. 385) is the native place of Shri Rām Gaṇeś Gaḍkari, one of the immortal writers in Marāṭhī. Nearby at the foot of the Rājmācī fort are the famous caves of Koṇḍivade. In addition, around the village in the mountainous terrain there are many insignificant caves.

KORLAI.

Korlai (Murud Peṭā; 18°30′ N, 72°50′ E; p. 1,494; RS. Khopolī, 96 m.) lies opposite Revdaṇḍā, at the west point of the left or south bank of the Rohā creek. It is almost an island, a narrow rocky ridge about 300 feet high which stretches north-west half across the river. Inside of the ridge, hid in a grove of coco-palms, lies the large village of Korlai. From the top of Korlai hill, which is 271 feet high, to the level of the beach in the extreme north, the crest of the ridge is flanked by walls, defences strengthened by an outwork on the rocks just above sea level, and by three cross walls and towers between the outwork on the sea and the main fortifications on the top of the hill. These walls are almost dilapidated at present. Mr. Nairne considered it the most interesting Portuguese fortification in British Konkaṇ[1].

During the sixteenth century this point was known to Europeans as Ceul Rock, 'Il Morro de Ceul'. It was the scene of several severe struggles between the Portuguese and the Musalmāns. In

[1]. Nairne's Konkan, 61.

1521, when the Ahmadnagar king allowed them to build a fort at Ceul, the Portuguese raised a bulwark on the other side of the river, probably on the flat space at the north foot of the Korlai ridge[1]. This redoubt was attacked by the Cambay fleet, which was then at the river mouth. But the Korlai garrison was strengthened from Ceul and drove off the Gujarātis with heavy loss[2]. In 1557, apparently taking advantage of the disturbances that followed the death of Burhān Nizām (1508-1553) of Ahmadnagar, the Portuguese asked for the cession of Korlai. The Ahmadnagar king refused, and, sending some of his best engineers, ordered the place to be strongly fortified. The Portuguese resisted, and, after some fighting, it was settled that the hill should remain unfortified[3]. The Portuguese redoubt seems to have been dismantled, but, according to Portuguese accounts, one sign of their possession remained, a small wooden cross at the extreme point, which neither Musalmān swords could cut nor Musalmān elephants drag away.

In 1594[4], Burhān Nizām II (1590—1594), who was then at war with the Portuguese, built a fort 'a wonder of strength and completeness' on the Korlai ridge, and from it did much injury to the Revadaṇḍā walls. On the fourth of September (1594) the Portuguese, strongly reinforced from Bassein and Sālsette, determined to annoy the Musalmāns by destroying the Korlai market. Abranches, the Captain of Ceul with 1,500 Portuguese and as many trusty natives, crossing in small boats, landed on the Korlai shore, and, after a sharp fight, drove the Musalmāns before them and chased them to the outer gate. This gate was blocked by a dead elephant, and the garrison, failing to shut it, the Portuguese forced their way through and entered the fort. Enraged at the death of Antonio, a Franciscan father who had led them with a crucifix fastened to a lance, the Portuguese rushed forward and forced their way through the second gate, which the garrison were unable to shut as the passage was blocked by a dead horse. After a fierce resistance the Musalmān general Fath Khān was taken prisoner. The Tower of Resistance still held out, but with the help of scaling ladders was captured after a deadly struggle. Fath Khān, convinced of the power of the Portuguese God, became a Christian, and dying of his wounds was buried at Ceul with great pomp. His wife and daughter were taken in the Castle of Resistance. The wife was ransomed, and the daughter becoming a Christian was sent to Goa and afterwards to Lisbon[5]. The trophies of the day were besides the riches of the market, much ammunition, many horses, five elephants, seventy-seven pieces of artillery, and a store of small arms. The Portuguese loss was

---

1. Faria y Souza in Kerr's Voyages, VI. 191-192 ; Gemelli Careri (Churchill, IV 200) says that Nizzamaluc (Nizamul Mulk) allowed the Portuguese to build the fort on condition that they should bring him over 303 horses at reasonable rates out of Persia or Arabia, because of the scarcity of them in India, to serve him in his wars against Hindalcan (Adilkhan).

2. Da Cunha's Chaul, 35.

3. Da Cunha's Chaul, 45-47.

4. Ferishta gives 1592, the Portuguese 1594. The Portuguese say the two nations were at peace, but the Viceroy seems to have given some ground for quarrel. Nairne in Ind. Ant. III. 181 ; Da Cunha's Chaul, 89.

5. Nairne in Indian Antiquary, III. 182.

twenty-one killed and about fifty wounded; the Musalmān loss was about 1,000 killed.[1] As the Portuguese had not men enough to guard the works, they were destroyed. Only the Castle of Resistance on the hill top and the battery on the water's edge, at the north point, were kept, and furnished with a small garrison[2].

Before its destruction by the Portuguese, Korlai is described by Do Couto (1602) as a great fortress as strong as any in the world[3]. On the inland side, where alone it was open to a land attack, from the sea to the river it was protected by a ditch crossed by a wooden drawbridge. Within the ditch was a high strong wall relieved by two great bastions, with a bronze lion between them bearing the words 'None passes me but flies'. Within the wall, about halfway up the hill side, ran a second bastioned line of walls, and, on the hill top, rose a great strong tower, the Castle of Resistance. From the highest point of the castle looked down a bronze eagle with outstretched wings and the motto 'None passes me but flies'. On the north point within the outer wall was another great bastion. Inside the walls were some good houses, a deep cistern of dressed stone, and several magazines. The whole was defended by seventy great guns, and had a garrison of 8,000 horse and foot, among them many noble Moors, quartered outside the walls in rich gay tents. Close to the camp was a market with 1,000 people, all engaged in trade with great store of stuffs, money, and merchandise.

The Portuguese do not seem to have allowed the fortress to remain long dismantled. In 1623 Della Valle described the Ceul rock as, on the right, crowned by a Musalmān fort, which the Portuguese had greatly strengthened. Formerly, he adds, the Nizām Shāh had fortified Korlai fort and another hill a little inland, and greatly annoyed Portuguese Ceul, preventing ships from entering the river[4]. In 1634, Antonio Bocarro, the successor of Diogo do Couto as king's chronicler, described the Morro or Hill of Ceul as lying on the right hand on entering the Ceul river. The hill was about 720 feet (150 *brasses*) high[5]. To the west and north lay the sea, to the east the river, and to the south the mainland. On the south, west, and east the sides were very steep; the hill could be climbed only from the north. At the north point, on the level of the sea was an outwork or *cuiras* called Santa Cruce or Holy Cross. It had side walls nine feet or twelve *palms* high a watch-house and ammunition tower, and it had room for ten pieces of artillery. In 1634, there were five pieces in the

1. According to Ferishta (Briggs, III. 286) 12,000 Musalmans were killed. The very small Portuguese loss is partly explained by their custom of recording no deaths but those of Europeans. See—Ahmadnagarchi Nizamshahi-Kunte F. N. pp. 278-279.

2. See inscription below. Thevenot (1666, Voyages, V. 248) speaks of the harbour being defended by a strong citadel on the top of a hill called Morro de Ciaul.

3. The Account is from a translation of Do Couto (Decade II. Cap. 30) published by Mr. Nairne, C. S., in the Indian Antiquary, III. 181.

4. Viaggi di pietro Della Valle, Venice 1667, part III, 133-136.

5. Even taking the *brasse* as a yard, not a fathom, the height is excessive.

CHAPTER 19.

Places.

Korlai.

Santa Cruce redoubt, a colubrina or calverine of gun-metal able to throw an iron ball of fifty pounds, a half colubrina of gun-metal able to throw a sixteen-pound iron ball, a half camel of gun-metal, and an iron *sakre* able to throw an eight-pound iron ball. Of the fifth piece no details are given. The outwork was manned by twenty soldiers and two bombardiers.

From the Santa Cruce outwork the hill rose southward, as if by a number of steps, the crest of the ridge being flanked by walls. About 500 paces from the Santa Cruce was a watch-tower or cavaleiro, about fifteen feet (about twenty *palms*) high, with a terrace-roof suitable for musketeers. If armed with heavy guns this tower would command Santa Cruce; but the only gun was a falcon, which threw a shot of about four pounds. From this bastion the flanking walls about thirty feet (forty *palms*) apart, led up the hill 800 paces to the towers of Sam Thiago and Sam Francisco Xaviers terrace-roofed bastions, one over the sea face, the other over the river face. Each had a falcon and room enough to work heavy artillery. Above these towers the hill rose, still between flanking walls, to another cross wall with a tower of Sam Philippe and Sam Thiago. Inside of this defence, by steps and sharp ascents, the ridge rose to the hill-top which was from twenty-five to thirty paces broad and about 300 paces long. The top of the hill was surrounded by a wall from eight to fifteen feet (ten to twenty *palms*) high, accordnig to the nature of the ground. To the south the wall was closed by two acute triangles, called Scissors in military phrase, and commonly known as Hare's Ears. The inside height of the wall varied from three feet four inches to five feet (four to six *palms*). The only guns on the hill-top were three falcons, because the hill sides were so steep that, to reach the foot of the wall was a work of great difficulty. The chief defence was a number of stones ready to be hurled from the wall, and so numerous that, if they were set rolling nothing could remain unhurt to the very end of the sea beach. On the hill-top were some houses close to the wall. One with a verandah was the captain's house, a second was an ammunition and food store, and a third was the magazine for the city of Ceul. In the fort was a rain water cistern sufficient for the use of the garrison. There was also a church whose chapel had stone walls and a tiled roof, but whose body had an inner roof of palm leaf matting and an outer roof of thatch. Every Sunday and holiday a priest came to the chapel to say mass, being paid 15 *annas* (5 larines) for each visit. A boat with a captain and six sailors was kept to run between Korlai and Ceul*. The Morro garrison included a captain, a constable and fifty men. The cost of the fort garrison was Rs. 2,150 (Xeraphins 3,426) a year, and Rs. 950 (Xeraphins 1,513) more for powder and guns, repairs, and masses. The fort was of great value to the Portuguese as it commanded the mouth of the river, and as, in the hands of an enemy, it might greatly annoy Ceul. Moreover, it was a place in which in

* The hire of the boat was Rs. 1¾ (Xeraphins 3) a, month. Each of the men was paid 15 *ans*. (5 *larines*) a month and a maund of rice and the captain got twice as much as the men.

an emergency the people of Ceul might take shelter[1]. In 1728, the Morro or Korlai Fort is described as an admirable piece, protected on both sides, from the top to the sea, by admirable breastworks with seven bastions and one watch-tower. The fort was garrisoned by 130 soldiers and a constable and two artillerymen from Ceul. There were thirty-two to twenty-four pounder cannon, five of which were damaged and one was useless[2]. After the capture of Bassein by the Marāṭhās in 1739 the Portuguese power withdrew from Kolābā and with it the fort passed into the hands of the Marāṭhās.

The Fort.

The fort is 2,828 feet long, and its average breadth is eighty-nine feet. The enclosing wall was 5′ 3″ high and was loopholed into 305 battlements for musketry. It is entered by eleven gates, of which four are outer and seven are inner. Except the outer wall on the eastern slope, the fort is in good repair. At the north point, within a pistol-shot of the chief channel, is the water battery named Santa Cruz. Inside of the walls is a level space, from which the hill rises gently, the slope being divided into three enclosures by two lines of bastioned fortifications that cross from wall to wall. The top of the hill is bastioned and surrounded by a parapet. It has a large rain-water cistern with three mouths, each one foot wide, and the ruins of the magazine and the chapel which is now a roofless cattle-pen. Each of the seven bastions bears the name of the saint, those of Sam Thiago, Sam Francisco Xavier, Sam Pedro, Sam Ignacio, and Sam Philippe may still be read. There are three Portuguese inscriptions.

This castle was commanded to be built by the Portuguese viceroy D. Felippe Mascarenhas in November of the year 1646, Fernao Miranda Henriques being captain of Ceul, and was finished in May 1680, Christovao d Abreu d' Azevedo being Captain of this fort[3].

Over the inscription, surmounted by a cross was a coat of arms with a shield, the Portuguese stars (*quinas*) in the centre, and seven castles round. The other inscriptions, one over the chief entrance, the other over an altar in the chapel, are worn and unreadable.

During the Marāṭhā rule (1739-1818), they bore Marāṭhī names and old shrines and temples came to be revived[4].

---

[1] O Chron. de Tis. IV. 3-5. The details of the cost were: a captain, appointed by the king and paid *reis* 60,000 that is Xs. 200 or Rs. 125; a constable of the fort on *reis* 50,000, that is Xs. 116 or Rs. 72. Of the garrison of fifty men, forty got pay at the rate of Xs. 10 (Rs. 6¼) and one *tanga* (ans. 2½) a quarter with food worth 8 *larines* Rs. 1½ a month; that is a total cost of Xs. 2772 or Rs. 1,780. The ten other men *larines* 8 a month each or Xs. 288 or Rs. 186 a year. The original amounts in *reis*, *larines* and *Xerophins* have been turned into rupees on the basis of 1000 *reis*—Rs. 2-2-4, *larine*=3 *as.*, and I *Xeraphin*=10 *as.* 3 *ps.* Compare O Chron. de Tis. IV. 5.

[2] O Chron. de Tis. I. 35, 59.

[3] The Portuguese runs: (1) EAST CASTELO MANDO V. FAZER; (2) OVIZORI. DA INDIA Do FELIPHE; (3) MZSEDNOV BRODE 1646 ANOS 9 (4) SENDOCAPITACDE CHAVL. FELIPHE RNAO DE MIRANDA E RIQEAS; EA; (6) CABOV SENE MAIO DE 1680 SENDO; (7) CAPITAO DE SRPRACRIS TOVAO; (8) DABREV DAZEVDO. The numbers 1—8 represent the lines of the original inscription.

[4] The Marathi names of the seven bastions are Pusati, Ganesh, Pashchim (west) Devi, Chauburji, Ram and Pan. All of the following Hindu buildings are roofless: Ganapati's temple, twenty-two feet long and nineteen feet broad; Manjradevi's temple, seventy feet long and thirty feet broad. The image of the Manjra goddess was taken to the village of Korlai by the Native Christians. Havildar's Sadar, twenty-two feet long and sixteen feet broad; Vedikadevi's temple, twenty-one feet long and sixteen feet broad; the image of this goddess has also been taken to Korlai.

CHAPTER 19. Places. KOLLAR. The Forts.

There are two villages below the fort, a Hindu village chiefly of Kolis, and a Portuguese Christian settlement. Behind the village are the walls of dilapidated church of Nossa Senhora de Carmel. Let into the vicarage wall is a stone lion in relief. It is said to have been brought from the fort and may perhaps be the lion mentioned in Do Couto's account[1].

KOTALIGAD FORT.

Kotaligad Fort (T. Karjat) about 160 yards long by sixty wide, is in Peṭh village (p. 192; RS. Neraḷ, 20 m.) fourteen miles north-east of Karjat and twelve east of Neral. The village of Peṭh stands on a high but not extensive tableland, a projecting tongue of the Sahyādris, out of which rises a towering rock in shape like Funnel Hill. The fort is built on the top of this funnel. The ascent to the tableland is exceedingly steep, and, in many places, exposed to fire from the fort guns. The upper fort guards the *Kaulācā* and Nākiṇḍā passes, and commands a view of the Kulambi pass, though too far off to defend it. It is so difficult of access that a few men could hold it against any force. Below the rock is a small redoubt, a gateway, and some works in poor repair. There are one or two water cisterns which hold water.

In November 1817 the fort was taken for the Peśvā by a chief named Bāpurāv Lāmbia. But a month later (December 30) it was retaken by Captain Brooks without loss[2]. In 1862 it was in good order and had available supplies of food and water. In 1880 there were three walls and gateways to the fort, and a steep staircase cut out of the rock and in places tunnelled through it. Near the top is an old cave with fine pillars like those at Pulu Sonale. Two old guns about five feet long, and a fine bronze mortar and iron cannon ball lie about the lower fort. There is a temple of Devi near the entrance. A person from the Peṭh village regularly worships the deity.

KUDA CAVES.

Kuḍa (T. Māṇgāṅv 18°55′ N. 73°35′ E; P. 673; RS. Mumbrā 96 m.) is a small village, thirteen miles north-west of Māṇgāṅv, and about two miles east of the north-east arm of the Rājpurī creek[3]. It is remarkable for a group of twenty-six Buddhist caves and eleven cisterns, from 150 to 200 feet above sea level, cut in the side of a hill which is about 250 feet high. The caves face south-west and are all within 200 yards, in two lines, caves I-XV below and caves XVI-XXVI about forty feet higher. The caves command a beautiful view. In front is the Rājpurī creek, like a mountain lake some five miles wide, shut in by hills from 200 to 600 feet high, its centre adorned by a rocky islet. From the hill top may be seen the forts of Taḷā to the east and of Ghosāḷā to the north. These caves for years braved the onslaught of rain and the gales rushing from the open sea, resulting in erasing the inscriptions at some and figures at other places. Some inscriptions, however, being less exposed have stood through the weather and time, and are still legible.

---

[1] Mr. W. F. Sinclair, C. S. see above p. 831.

[2] Asiatic Journal, VI. 96; Nairne's Konkan, 113.

[3] This account of the Kuda caves is prepared from Dr. Burgess's note Archæological Survey of Western India, Separate Pamphlet, X.3-21; Cave Temples of India 204—209; and Arch. Survey of Western India, IV, 12—17.

CHAPTER 19, Places. KUDA CAVES.

The caves are plain, cave VI being the only one with sculptures. The rest are much alike except in size. Five of them, one unfinished, are *caityas* or temple-caves containing the sacred relic-shrine or *dāghobā*; the other twenty-one are dwelling-caves, or *leṇis* as they are called in the inscriptions. These *leṇis* generally consist of a verandah with a door and window in its back wall, opening into a cell, or chamber with cells, having rock-cut benches for the monks to sleep on. The doors are almost all grooved for wooden frames, a sign that the caves were once used to live in. The walls of almost all the caves were plastered with earth and rice-chaff. and several of them have remains of painting. Many have inscriptions, the sixth cave having as many as six. Five, all in the sixth cave, belong to the fifth or sixth century after Christ. The rest are in letters of about the first century before Christ, and record the names of the giver and the nature of the gift, whether a cave, a cistern, or both.

Caves I-III.

Cave I, now used as a cattle-shed, is the lowest down and farthest to the north. In front is a verandah (22′ × 7′), with two broken eight-sided pillars and square pilasters, with an up-pointing and a down-pointing crescent or pair of horns separated by a block of stone, a common ornament in the earlier (B. C. 100-A. D. 200) Kānheri and other Western India caves. In the left end of the veranda is a cell seven feet square with a bench or bed in a recess in the right wall. A door seven feet wide, with sockets for door posts, leads from the verandah into the hall, which is twenty-two feet square with two eight-sided pillars at the back standing on a low bench. These pillars, one of which is broken, separate the hall from the antechamber of the shrine, which is twenty-three feet broad and seven feet three inches deep, with a bench at the ends and running along the back wall to the shrine door. The walls of the antechamber have remains of plaster. The shrine is about fifteen feet wide and fourteen feet six inches deep, with a plain relic-shrine in the centre reaching to the roof.

Over the door of the cell, at the left end of the verandah, an inscription in two lines stretches along the back as far as the central door. It is deeply cut on a smooth surface and very distinct; the upper line seems complete but some letters are wanting at the end of the second line, where the wall is broken away. It has been translated:

'This cave is the meritorious gift of Śivabhūti, the son of Sulasadata and Utaradata and writer to Mahābhoja Mandava[1] Khandapalita, son of Mahābhoja Sadagiri Vijaya' together with his wife Nanda'.

[1] Dr. Burgess remarks; 'Mandava may be either the Sanskrit *Mandavya* or *Mandapa*. In the first case the epithet would characterise Khandapalita as a member of a Brahmanical *gotra* or stock; in the second it might indicate that he was lord of a town called Mandapa. This latter seems the preferable explanation as *Mandapa* is a common name for towns all over India, and three small villages called Madad or Mandadh, that is probably *Mandapagadh* lie close to Kuda. Moreover there are places called Bag-Mandala and Kol-Mandala or Mandana near the mouth of the Savitri or Banakot river, which appear to correspond to the Mandabad of Barbosa; and a little to the south of the same river are Mandangadh and Mandivali. (All the same, the probability, of Mandava being original Mandavya, the *gotra* of the family cannot be ruled out.)

CHAPTER 19.

Places.

KUDA CAVES.

Cave II.

Cave II, on the same level and close to cave I, has a small court in front. The verandah has a door and a large open window and a bench in a recess at the left end. Behind, to the right, is a cell with a stone bench on the left. Both doors have sockets from wooden frames, and there are traces of plaster on the walls of the outer room.

Cave III.

Cave III is close to and one foot lower than cave II, and like it, it has a small front court. On the left outside wall is a fragment of an inscription, being the ends of two lines deeply cut on a rough surface; the rest has peeled off. The fragment is:

'The cave of...............bhūti, perhaps Sivabhūti.'

Cave IV.

Cave IV is about four yards to the right of cave III and ten feet higher. There is front court with side benches and broken steps leading to the verandah. The verandah has two eight-sided pillars with square bases and two ornamented pilasters. A low thin parapet, with the rail pattern outside, runs between the pillars and the side pilasters. At the back of the verandah a large central door with a window on each side, leads to a hall (34½′ x 33½′) which is one foot six inches higher than the verandah. It is plain and has a bench along the back and side walls. In the back wall are the beginnings of three recesses with square pillars between them.

Cave V.

Cave V, close to cave IV and six feet lower, is large and plain, and has traces of plaster on the walls and ceiling. In front is a court with a cistern of good water in a recess in the left. The verandah has one square pillar to the right of the centre and a pilaster at the left side. At the right end of the verandah is a recess with a bench. Behind the verandah, at the left end, is a small open room, with a bench on the right side; behind this is a cell with a bench at the back, and to the left of this is another inner cell with a bench on the right. In the right end of the back wall of the verandah a door leads into another cell, with a very small room beyond it, having a recess in the back wall. There are three inscriptions in this cave. One is above and to the right-hand of the recess in front court. It has been cut moderately deep on a rough surface, and is much weather-worn, many of the letters being very uncertain. In the second line may be read:

'The charitable gift of two (2) cisterns'.

The *svastika* or cross is carved at the end of the inscription. The second inscription is on the opposite or right-hand wall. It was deeply cut, but is so weather-worn that only a few letters at the ends of five lines can be read. In the middle of the first line there is a space for four letters. The name of one of the givers in the third line is lost. He was an ascetic and disciple of the revered elder Thera Śivadata, and the other donor was Satimita, a female disciple. In the left end of the verandah is the third inscription. It is in six lines, on a decaying surface, but only three letters are much injured. It has been translated:

'To the Perfect! A cave and cistern, the charitable gift of the female ascetic Padumanika', daughter of Na'ganika' the ascetic the sister's daughter of Thera Bhadanta Pa'timita and Bhadanta. A 'gimita', and of her (Padumanika's) female disciples Bodhi and Asa'lhamita'.

Cave VI. Close to cave V and three feet lower, cave VI has a front court with the head and forelegs of a standing elephant, eleven feet high, projecting from each side wall. The right elephant is completely gone, and the trunk and tusks of the left elephant are broken. On the front of the cave, behind the left elephant, is a sculptured figure of Buddha, eighteen inches high, seated on a throne with his feet on a lotus, over a wheel with three deer on each side, and upheld by *Nāga* figures with others below. At each side of Buddha a fly-whisk bearer stands on a lotus, the left bearer being Avalokiteśvara, who holds a lotus stem with his left arm. Two demigods or *vidyādharas* hold a crown over Buddha's head, and above the crown is a segmental arch supported by alligators on each side, and two flying figures above it. Beneath, to the left, is a faintly cut and much decayed inscription of a later date than the preceding inscriptions, and in Sanskṛt. In the beginning is 'This meritorious gift', and then 'The honourable tranquilliser of the Saṅgha.' The rest cannot be read.

The steps leading to the verandah are completely broken. The verandah has two eight-sided pillars with square bases and square pilasters. Between the pillars and pilasters is a thin parapet wall, the outside ornamented with the rail pattern, and with a bench on the inside as on cave III at Nāśik, which belongs to about the same time. On the left pilasters is a Buddha, seated cross-legged on a cushion one foot one inch high with a fly-whisk bearer on each side standing on a lotus; the left bearer, *Avalokiteśvara,* holds a lotus stem with his left arm. Above is a segmental arch with heavenly choristers on each side. The cushion rests on a high four-footed stool or table, between the legs of which is a lotus with a deer on each side of its stem. The legs of the seat stand on the ornament or semicircular moulding at the bottom of the pilaster, which contains an inscription, and outside of the lower end of each leg is a small kneeling figure with joined hands. The inscription which is in four lines and four letters in a fifth line, is faintly cut and indistinct. It has been translated:

> 'This is the meritorious gift of the female Sa'kya worshipper Vya'ghraka'. May its benefit be for the attainment of supreme knowledge first by her father and mother and then by the whole feeling world.'

On the inner side of this pilaster, the upper group of sculpture consists of an eight-inch Buddha seated cross-legged, with a standing fly-whisk bearer on either hand. The lower group has a similar Buddha, eleven inches high, on a lotus, with two standing fly-whisk bearers, the left one being *Padmapāni.* Under each side of lotus is a kneeling figure with joined hands.

On the face of the right pilaster, near the top, are two eight-inch Buddhas seated on cushions, separated by a pillar, and with a kneeling figure in the outer lower corner of each compartment. Below these is a thirteen inch Buddha, seated on a lion-throne, with his feet on a lotus and two fly-whisk bearers, one holding a lotus as before and each standing on a lotus. Overhead is a triple

tiara carried by two demigods or *vidyādharas*, with an alligator canopy or *makara toraṇa* above, and four demigods or *vidyādharas*, carrying festoons above the arch. Below the lotuses, on the left side of the stem of the central lotus, is a couched deer with a man kneeling behind it and presenting some offering. Behind him a woman kneels with joined hands. On the right side are corresponding figures. Below these are mouldings, and in a panel, three deer, and on the bottom semicircle, an inscription in three lines, faintly cut and imperfect at the ends. It has been translated:

'This is the meritorious gift of the Sa'yka friar...............May its benefit be for the attainment of supreme knowledge, first by his father and mother and then by the whole feeling world'.

In the left end of the verandah is an inscription of seven lines beautifully cut on a smooth surface and perfect. It is in much older letters than the other inscriptions in this cave, and is in the Pali language. It has been translated:

'The meritorious gift of a dwelling-cave by Śivama, younger than the Writer Śivabhūti, among the full-brothers, sons of Sulasadata and (his wife) Utaradata, and servants of Mahā'bhoja Mandava Khandapa'lita, the son of Mahā'bhoja Sadageri Vijaya', with the rock carving by Sivama's wife Vijayā and his sons Sulasadata, Sivapālita, Sivadata, and Sapila; and the pillars by his daughters Sapa, Sivapā'lita, Sivadata', and Sulasadata[1].

In the back wall of the verandah, a central door and two large windows lighten the large square hall, which has a bench round both sides and the back. The back halves of each side wall of this

[1] 'This inscription', says Dr. Buhler, 'gives us a peeo into the Bauddha social and religious life of perhaps a century before the Christian era. Skandapalita is a Mahabhoja or Konkan chief, in whose service are the sons of one Sulasadata, namely, Shivabhutia, who is a *lekhaka* or writer, his younger brother Shivama, and four of Shivama's sons. They all bear names such as would be found among the Shaiva sect showing that though they or their ancestors may have been converts to Buddhism, they did not as Buddhists feel bound to abjure all connections with the popular beliefs. One of them bears the name Sarpila, from *sarpa* a snake; probably pointing to serpent worship, which was not inconsistent with his being a Shaiva. Shivabhuti constructed cave I for the use of the Bauddha monks, and perhaps also cave III. Shivama emulating the religious munificence of his elder brother, sets about the construction of cave VI, and his wife and sons join him and share the expense and the merit. The prominence of the names of mothers and wives indicates that in ancient India women enjoyed a much more public and honoured place than they have done for centuries past; and this is in accordance with allusions to women in Sanskrit and Pali literature. Here the Mahabhoja's mother named Vijaya, probably of the Sadakara or Sadagaira family, is chronicled. Shivasarman's wife is also called Vijaya, and she, with their sons, undertake the sculptured work, the two pairs of figures on the back wall and the front portions of the two elephants at the ends of the facade, for those alone are cœval with the cave. This is not all. A share of the work is allotted to Shivama's four daughters-in-law, for it seems more likely that they should be here called by the names of their husbands than that Shivabhūti should have four daughters called by feminine names corresponding to those of his four sons. These women bear the expense of two plain octagonal pillars in the back of the hall, and other two in the verandah, with perhaps also the two pilasters. This family thus share among them the expense of a Bauddha chapel, plain but commodious, and one of the largest among the Kuda caves.'

'The other inscriptions in this cave are in a much later character (5th, 6th century) and in the Sanskrit language, and explain to us the origin of the other sculptures. That they are in Sanskrit is sufficient proof that they were carved by members of the Mahayana sect and are contemporary with the sculptures which belong to their mythology.' Arch. Sur. of Western India, IV. 13-14.

room have sculptures, which, like those already described, are additions of about the fifth or sixth century. On the left side wall are (1) at the top, four nine-inch Buddhas seated cross-legged in the meditating position or *jnānamudrā*, each in separate compartments. Under these are two groups, separated by a pilaster, each consisting of a thirteen-inch Buddha on a lion-throne with his feet on a lotus and fly-whisk bearers as before; a crown borne over his head by demigods or *Vidyādharas*, and an alligator canopy as before, with four demigods carrying garlands. Below the lotuses are two deer and ten kneeling figures, four to the left and six to the right. Below these are mouldings with two deer and the fame-face or *kīrtimukh* in alternate panels: (2) A twenty-eight inch Buddha seated cross-legged on a lotus, with two fly-whisk bearers, the left bearer holding his clothes in his left hand, and the right bearer holding a lotus stem with his left hand. Overhead is a plain arch with a kneeling demigod on each side, the left one holding some object and the right one a flower or fruit. Under the demigods the stem of the central lotus is upheld by two Nāga figures cut off at mid-height, with five kneeling figures two to the left and three to the right: (3) Above is a relic-shrine or *daghobā* in bas-relief; below the relic-shrine is a fifteen-inch Buddha in the meditating position *jnānamudrā*, on lotus, with a standing fly-whisk bearer to the right. All three groups have remains of paint.

On the right wall beginning from the left are: a two feet six inch Buddha seated cross-legged on a lotus, with the usual fly-whisk bearers on each side standing on lotuses. Overhead is a plain arch with a demigod on each side carrying a festoon. Below the arch, the central lotus stem is supported by two Nāga figures each on one knee, with a kneeling Nāga woman behind, and on the left another kneeling woman with a man kneeling behind her Below the three, on the left, is an inscription in five lines pretty distinctly cut, on a smooth surface, in characters of about the fifth or sixth century and in the Sanskrit language. It has been translated:

> 'This is the meritorious gift of the Sa'kya friar Buddhasingha. May the merit it be for the attainment of Supreme knowledge by father, mother, and Shtaa'rka (lord), and then by the whole feeling world.'

After this inscription comes the second group of sculpture, the same as the last as far as the Nāga women. Between the left Nāga woman and left fly-flapper is a faintly cut inscription, continued between the right-hand figures. It has been translated:

> 'This (image) is the meritorious gift of the Sa'kya friar Sanghadava, and the Chendina field is given for the expense of lights to Buddha. Who cuts of (this grant) is guilty of the five great sins.'

Under the left Nāga woman a kneeling figure offers a lotus bud; behind the right Nāga woman is another kneeling figure: and below it a woman. In the third group, the central figure is a Buddha one foot seven inches high, the same as the first Buddha

down to the lotuses; below, the Nāgas appear to have torn up the lotus stem and are bearing it aloft, the Nāga women kneeling behind as in the other group. On each side, under the Nāga woman, two kneeling figures look upwards.

At the back of the hall a low screen wall supports two eight-sided pillars and pilasters with double crescent ornaments. An entrance between them leads to the ante-chamber of the shrine, and a low parapet or rail behind the bench is carved with animals. Beginning from the left, the right side of this carved rail has a mythical lion or *Śārdula* driven by a dwarf who holds its tail; then, a maned tiger with a dwarf holding its tail and brandishing a club; then a dwarf-driven bull; and lastly a tiger. On the left side are a tiger, whose tail is held by a dwarf; then an elephant; then an animal whose face is broken, probably a stag looking back and last a tiger whose tail is held by a dwarf.

On the return of the back wall which meets this carved rail, are, on each side, two male and female figures, like the figures on the front screens in the temple caves at Kānheri and Kārlā. In the left corner are two standing figures, a man five feet four inches high, and a woman, five feet two inches high including their head-dresses, with at the right lower corner, a boy holding the woman's foot as if shampooing it. The man wears a high head-dress, ear-rings wristlets and armlets a waist-cloth and waistband, its end hanging over his right thigh. His right hand is raised and his left rests on his left hip. The woman wears a curious roundish head-dress and large earrings, a pair of heavy anklets on each leg, an armlet and wristlet on her left arm, and a wristlet on her right arm. Her right hand rests on her right hip, and her left hand is laid on the boy's head. The boy has no ornaments and seems to be a servant. In the right pair of figures the man is five feet four inches and the woman five feet high. The man stands to the right of the woman. He wears a curious high head-dress in eight folds, earrings, wristlets, and armlets apparently of round beads. He wears a waistcloth, its end hanging between his legs and showing a highly ornamented border, and a waistband whose end hangs along his right leg and also shows a rich border. His left hand rests on his left hip and his right hand is raised above his head, the finger next the thumb being held up and the thumb and the three other fingers closed. The woman wears a rich headdress like an inverted English hat with flowing drapery below it. Between the bottom of the headdress and the woman's brow are two bands, the upper like a roll of plaited hair, the lower like an ornamented fillet, which ends over her right ear in a metal disc with four pendants. The right hand is raised shoulder high and holds three lotus stalks, whose flowers rise high over her head. She has no ornaments on her arms or neck, but heavy earrings, a waistband of metal discs, and on each leg a pair of heavy anklets, the lower one somewhat flat. A band of cloth is fastened round the waistbelt in front and falls between the legs.

The floor of the antechamber of the shrine is level with the top of the bench in the hall, and had benches on the inner sides of the parapets. At the left end is a cell with a bench on the right

side, and above the bench is a hole, eighteen inches square, giving entrance into a smaller cell filled with stones and rubbish. A doorway about nine feet wide leads into the shrine in which is a plain relic-shrine or *daghobā* reaching to near the roof, and joined to the roof by the staff of the umbrella which is carved on the rock above. There are traces of plaster and painting on all the walls, roofs, and columns of this cave. *Cave VI.*

Cave VII is close to cave VI and five feet higher. There is a cistern to the right of the entrance. The cave has a plain front court with steps leading to the entrance at the left end of the verandah. The verandah has two eight-sided columns with square bases and square pilasters with the usual double crescent ornament. Between the pillars is a thin plain parapet with a seat inside. A door in the back of the verandah to the right, leads into a cell with a stone bench along the left wall. The walls have traces of plaster and the door has sockets for a wooden frame. In the right end of the verandah is a bench in a recess. *Cave VII.*

On the left end wall is an inscription in four lines, very deeply and clearly cut on a smooth surface, and entire. It has been translated:

'The meritorious gift of a cave by the physician - Somadeva, the son of Ma'makavejiya physician and worshipper Isirakhits, and, his (Somadeva's) sons Na'ga, Isirakhita, and Śivaghośa, and daughters Isipalita, Pusa, Dhamma, and Sapa'.

Just beyond the cistern outside of this cave is another cistern, dry and broken, with, on the back of the recess, an inscription deeply cut but much weatherworn. The latter halves of the first two lines are distinct; the third letter in the second line was probably *pu,* and the fifth *ku,* and in the next line the first syllable must have been *mam.* The inscription has been translated:

'The meritorious gift of Māṇḍava Kumāra, the chief of the Māṇḍavas.'

Cave VIII is just beyond the second cistern of cave VII, and three feet lower. It is an oblong chamber, with a door near the right end and a window to the left, which are now broken into one. At the left end is a stone bench. A door in the back towards the right leads into a cell which has a bench in a short recess on the left. Half the length of this bench has been cut to a depth of one foot seven inches, leaving a front three inches thick, and fitted for receiving a trap lid three inches thick which would complete the bench and form a box one foot nine inches square and one foot four inches deep. *Cave VIII.*

Cave IX is close to cave VIII and six feet higher. Entering from the left side of the Court is a cell with a bench along the back; the front wall is nearly gone, but it had a window to the right of the door. In the right wall a window and door lead into the verandah, which has two eight-sided columns with cushion bases and capitals and a plain eight-sided pilaster. A large door at the back, with sockets for a wooden framework leads into a *Cave IX.*

CHAPTER 19. Places. KUDA CAVES. Cave IX.

chamber with a plain relic-shrine or *dāghobā,* whose top reaches the roof. The walls have traces of plaster. At the right end of the verandah deeply cut on a smooth panel, is an inscription, which has been translated:

'The meritorious gift of a Cetiyaghara (Sk. Caityagṛha, or house for a relic-shrine) by Bhyila', a Brāhmaṇi, wife of the Brāhmaṇa Upasaka Ayitilu.

Cave X.

Cave X is close to cave IX and five feet lower. It has a small front court, with a broken door to the right and a large window to the left of the door. The pillars of windows are broken, pulling the overhead structure, to the ground. Inside, an oblong chamber opens to the right into a cell, with a stone bench at the back. Over the window is an inscription deeply cut on a rough surface. It has been translated:

'The meritorious gift of a dwelling-cave by Śivapirita, gardener, son of the gardener Vadhuka'.

Cave XI.

Cave XI is close to cave X and two feet lower. It consists of an open verandah, the right and back walls of which are mostly broken. In the back wall were a door and window, the door leading into an oblong room with a bench along the back wall, now much destroyed. On the right end wall of the verandah is an inscription deeply cut on a smooth panel, part of which is broken. The giver was the daughter of a chief or Mahābhoja of the family or town of Māṇḍava. To the right of the verandah is another large plain, open chamber.

Cave XII.

Cave XII is close to cave XI and on the same level. The verandah is nearly gone except a stone bench at the right end. The door into the room behind has sockets for a wooden door-post, and to the left of the door is a large window, partly broken. The inner room has a bench along the back wall. Over the recess above the verandah bench and partly on the back wall is an inscription, cut on a rough surface and distinct, but injured at the end of the lines. It has been translated:

'The dwelling-cave of Goyamma', the daughter of Hala, the royal minister.

At the beginning of this inscription is an odd representation of lion.

Cave XIII.

Cave XIII is close to cave XII and two feet higher. It has an open verandah with a short bench at the right end, and steps leading down in front from that end. In the back wall of the verandah is a door and a window to its left. The door leads into a square chamber with a back. Over the window in the back wall of the verandah is an inscription badly cut on a rough surface. It has been translated:

'The meritorious gift of a dwelling-cave by Vijayaṇika' daughter of Mahābhoja Sadakara Sudāmsans.

Cave XIV.

Cave XIV is close to and on the same level with cave XIII. It is similar in plan. On the left end wall and round the back over the window is an inscription lightly cut on a smooth panel, but distinct. It has been translated:

'The meritorious gift of a dwelling-cave by Mahika of Karahakada[1], blacksmith (*lohakāra*).'

About five feet further is a large open cistern still holding water. On the back of its recess, deeply cut on a rough surface, is a weather-worn and indistinct inscription which has been translated:

'Of the merchant Vasula..................a bathing cistern[2]'

About twenty feet from cave XIV is a small recess, apparently a cistern, nearly filled with earth and roots, with an inscription on the back of it, cut on a very rough weather-worn surface. About twenty-five feet further is a cell-like recess nearly filled with earth and boulders.

Cave XV.

Cave XV is about fifty-five yards beyond cave XIV and twenty feet higher. It is a temple cave. In front is the verandah with four plain eight-sided pillars, one of which is broken; at the ends are square pilasters with the usual double-crescent ornament. At each end of the verandah is a cell with a bench along the back. A wide doorway in the middle of the back wall of the verandah leads into the shrine which has a plain relic-shrine or *daghobā* the top of which is against the roof. There are traces of plaster on the walls and roof and of painting on the columns. On the left end of the back wall, over the left cell door and below the roof, is an inscription in one long line. It is deeply cut on a smooth surface, and very distinct. It has been translated:

'The meritorious gift of a relic-shrine house or *Cetiyaghara* and cell by Ramadata the Adhagachaka, the son of Ahila, when Velidata son of Koci was Mahābhoja Māṇḍava; and by his wife Vilidata the meritorious gift of a cell.'

Caves XVI to XIX are about thirty feet above the level of cave XV and between caves XIV and XV, but further back towards the top of the hill. They are numbered from left to right as an upper range.

Cave XVI.

Cave XVI has a cistern with a good water to the left of the entrance to the court and another to the right. The court is plain with a low bench across the front of the cave which is an oblong chamber with door and window and a bench at the left end. A door, near the left end of the chamber, leads into a cell with a bench along its left wall. There are traces of plaster on the walls of the chamber and cell. There are three inscriptions in this cave.

---

[1] *Karahakada* is the modern Karhad in Satara, a taluka place and a Hindu place of pilgrimage, with sixty-three Buddhist caves in its neighbourhood.

[2] A bathing cistern is generally a large cistern, where the monks could bathe. It is usually open above, with steps leading to the water's edge.

CHAPTER 19. Places. KUDA CAVES. Cave XVI.

One in the back wall of the front, between the door and the window, is in six lines, very deeply cut and distinct. It has been translated:

'To the Perfect: The meritorious gift of a dwelling-cave by the nun Sapila the female disciple of the revered monk Vijaya, with Lihita and Venhuya and her (Sapila's) female disciple Bodhi.'

The second inscription is on the back of the recess of the cistern to the left of the entrance to the court. It seems to have had three lines, but only the last line is distinct. The others have peeled off. The last line has been translated: 'and all, of the female disciple Bodhi.' On the back of the recess of the corresponding right hand cistern is the third inscription, deeply cut but weather-worn and broken, though fairly distinct. It has been translated:

'The meritorious gift of a cistern by the gardener Muguda' (sa).'

Cave XVII.

Cave XVII is on the same level, and about seven feet to the right of the right-hand cistern of cave XVI. It is very like cave XVI, except that it has a large window to the left of the door. The doorway has no sockets for a wooden framework. The walls have traces of plaster. The right end of the verandah is broken into the verandah of the next cave. On the back wall of the front chamber, close to the ceiling, and to the left of the cell door, is an inscription in one line, deeply cut on a smooth but decayed surface. It has been translated:

'The meritorious gift of a dwelling cave by Nāga the trader and house-holder who...........son of Svami......'

Cave XVIII.

Cave XVIII is close to, and on the same level as cave XVII, but there is no bench or step into the verandah. The door is between two large windows and there is a bench at the left end. The cell at the back, towards the right end, had a large window which is now broken into the door. There was also a bench along the back wall. Both the doors have sockets for wooden frames and there are traces of plaster on the walls. On the back wall of the verandah to the left, and close under the roof, is a deeply cut and distinct inscription which has been translated:

'The meritorious gift of a dwelling cave by Vasulanaka the merchant.'

Cave XIX.

Cave XIX is close to cave XVIII and a foot and a half higher. It has a plain court thirteen feet wide. The verandah, like that of cave XVII, is fourteen feet nine inches wide, with, in a recess on the right side a bench six feet two inches long by two feet three inches broad.

To the right a door in the back leads into a cell six feet nine inches square with, in a recess at the back, a bench four feet eight inches long. Both doors have sockets for a wooden framework and there are traces of plaster on the walls.

CHAPTER 19. Places. KUDA CAVES. *Cave XX.*

Cave XX is about fifty-seven yards to the right of cave XIX and ten feet higher. It is rather difficult to get at. The front of the verandah and most of the back wall are gone. There is a door in the middle of the back wall, and a window to the left of the door opens into a small square room.

Cave XXI.

Cave XXI is about twenty-seven yards to the right of cave XX and five feet higher than cave XIX. The court is plain and the verandah has two roughly hewn square pillars. A doorway in the middle of the back wall of the verandah leads into an unfinished chamber, with a square mass in the centre of the back wall, which was probably intended to be carved into a relic-shrine or *daghobā*. To the left of the entrance is a filled-up cistern with an inscription in two lines on the back of its recess. It has been deeply cut but is weather-worn. It has been translated:

'The meritorious gift of a cistern by the merchant Vasulanaka.'

Cave XXII.

Cave XXII is close to cave XXI and three feet lower. In front is a court with a bench to the left. A door to the right and a window to the left are now broken into one. Inside is a chamber with a bench at the back. Between this cave and cave XXIII is a cistern in a recess with good water.

Cave XXIII.

Cave XXIII is close beyond the cistern and on the same level as cave XXII. A central door and two large windows open into an outer oblong room. At the back of this oblong room is a nearly square room with a door and window and a bench in a recess at the back. Over the left window is an inscription in two lines cut on a rough surface. It has been translated:

'The meritorious gift of a cave by Śivadata, the mother of Pūsanaka and second[1] (wife or daughter) of Vehamitā, the trader.'

Cave XXIV.

Cave XXIV is twelve feet to the right of cave XXIII and ten feet higher. It is similar in plan to cave XXIII; only the front room or verandah is broken and the bench in the recess is on the right wall of the inner cell. To the right of the door and partly on the inner end is a weather-worn and indistinct inscription. It has been translated:

'From the trader Acaladāsa's son Asalamita, the meritorious gift of a cave and a path (?)'.

Cave XXV.

Cave XXV is close to cave XXIV and on the same level. The front of the verandah is gone. There is a bench at the left end of the verandah. In the back wall is a door and a large window opening into a chamber with a benched recess at the back.

Cave XXVI.

Cave XXVI is close to cave XXV, part of the wall between being broken. At the right end of the verandah is a bench. In the back wall a door and a window open into a small plain chamber.

---

[1] The word in the original is Bitiyaka (Sk. Dvitiyaka), that is the second, probably meaning the wife or second person in the household, possibly the daughter.

CHAPTER 19.

Places.

KUMBARU POINT.

Kumbāru Point (Srivardhan Taluka) bearing south a half east, four miles from the Rājpuri creek and sixteen miles north by west a half west from Bāṇakot, is the north point of Kumbāru Bay, formerly called Comrah. It affords shelter from north-west winds to vessels of large size. The point stands out more than a mile from the regular coast line and is high and steep. The hills overhanging Kumbāru Bay are 800 feet high and heavily wooded. At the south end of the bay, near the shore, is a rock on which the sea breaks in three fathoms.[1]

KURNAD.

Kurnāḍ (T. Peṇ, 18° 35′ N ; 73° 00′ E ; p. 263), is a village near Miryā hill in the vicinity of which are to be found stones artistically cut. The Tank nearby is said to cover under its water many broken images.

LINGANA FORT.

Liṅgāṇā or the Liṅg-shaped fort, (T. Mahāḍ) fourteen miles north-east of Mahāḍ, abuts on the main line of the Sahyādris half way between Rāyagaḍ and Torṇā. The fortified rock is about 2,969 feet high with an ascent of four miles, the first half easy, the second, steep and difficult. Its rock-cut steps have been completely destroyed, and the fort is almost inaccessible. The top of the fortified rock is nearly 2,500 square feet. No fortifications or buildings remain except some ruins of a grain store and some cisterns. Under the Marāṭhās Liṅgāṇā was used as a penal settlement in which prisoners were confined in rock dungeons, one dungeon being able to hold fifty prisoners[2].

Khachimet or Biravāḍī fort in Rohā was built by Śivājī in 1648, to secure the central Koṅkaṇ against the attacks of the Sidi[3]. It was taken by Colonel Prother in 1818[4].

LOHARE.

Lohāre (Polādpūr Peṭā, 17° 55′ N, 73° 50′ E ; p. 1,247 ; RS. Mumbrā, 105 m.) village in the Polādpūr Peṭā eight miles south-east of Mahāḍ, to the right of and close to the Mahāḍ-Polādpūr road, has a newly built temple of Mahādev on an old plinth, round which are eleven square monumental pillars or battle-stones ranging between 1½′ to 4′ in height, with sculptured panels on the faces as at Māthvaḍ. The Mahādev temple is 39′ long, 25′ broad and 12′ high. The temple is well built and well roofed and has four *piṇḍīs,* one big and three small and two big *Nandīs* or sacred bulls. There is also a *Sati* stone in the same premises, with the female arm bent below the elbow, and two figures of a man and a woman.

MADGAD.

Madgaḍ (Srivardhan Taluka) about twelve miles south of Jañjirā, is a hill about 1,300 feet high. It stands out like a truncated cone from a range of hills which runs to the sea. During the later period of the Nizāmshāhi dynasty of Ahmadnagar Śahājī had for some time taken resort to this fort. In 1744 the Sidis for a time placed this fort under the charge of the Peśvā to prevent the Kolābā chief from taking it. On the top was said to be a large fortress, of which even the outlines of the walls are now difficult to make out. The fort was destroyed about 1830 by Sidi Muhammad Khān (1826—1848).

---

[1] Taylor, *Sailing Directory*, 386.

[2] Mr. T. S. Hamilton, C. S., and Mr. H. Kennedy.—*Bombay Miscellany*, I, 11.

[3] Grant Duff, Vol. I, 112.

[4] *Bombay Courier*, 6th June 1881.

Madh (Khālāpūr Taluka; p. 280; RS. Khopolī; 3 m.) a village about a mile south of Khālāpūr, has a Gaṇapatī temple to which the village is granted in *inām*. The temple was built during the Peśvās' rule. The temple is very well maintained by the villagers. The deity is worshipped by two *pujāris* and a number of people coming from distant places visit the temple. The *inām*-holder spends a portion of his income annually towards the upkeep of the temple. Close by the temple is a tank with stone steps to reach the water and is used by the local people.

MAHAD.

Mahāḍ (T. Mahāḍ; 18° 05′ N, 73° 25′ E; p. 10,267; RS. Mumbra, 94 m.). The town lies on the right bank of the Sāvitrī river thirty-four miles east of Bāṇakot, just above its meeting with the Gāndhārī. At high water spring tides, vessels drawing less than nine feet, and, at all times of the tide, canoes can pass a mile above Mahāḍ. The sixteen miles above the Ratnāgirī village of Mhāpraḷ are extremely difficult, and a small boat, if it fails to leave Mahāḍ within an hour of high water, will hardly get further than Dāsagāṅv a distance of about eight miles. The eighteen miles west of Mhāpraḷ can be passed at all times by vessels of five tons (20 *khaṇḍis*) at low water spring tides. From here navigation is tidal, but at high water spring tides boats drawing six feet can go a mile above Mahāḍ. Almost across the river, opposite Mahāḍ, is a bar of rock and the channel is narrow and under the left bank. In the pool above Mahāḍ there is never less than eight feet of water[1]. The limit of the tide is two miles above Mahāḍ.

To improve inland communication, and give an impetus to inland traffic from Mahāḍ and other Kolābā marts, a railway route has been suggested from Divā to Dāsgāṅv, a distance of about ninety miles, with stations at Taḷojā, Panvel, Āpṭa, Peṇ, Nāgothanā, Kolāḍ or Rohā road, Māṇgāṅv, Goregāṅv, and Dāsagāṅv. The same has subsequently been known as Divā-Dāsagāṅv railway which is currently under construction up to Āpṭā in Panvel Taluka and Uraṇ.

History.

Mahāḍ is said to have been once known by the name of Mahikāvatī[2]. Its situation at the head of the main channel of the Sāvitrī, and the group of early (about A.D. 100) Buddhist caves in Pāle hill about two miles to the north-west of the town, and two groups equally old at Kol about a mile to the south, mark Mahāḍ as an early trade centre. The caves are considered to date from the first to the third century after Christ, and the town, or more properly the suburb, of Pāle, seems to be mentioned in Ptolemy (A.D. 150) as Balipatna, and in the Periplus about a hundred years later, as Palaipatmai[3].

---

[1] Mr. W. F. Sinclair, C. S.

[2] Mr. A. T. Crawford, C. S. At the junction of the Savitri and the Gandhari s a mosque still known as the Maika or Mahika mosque which occupies the site of nd is probably built of the stones of a Hemadpanti temple. The mosque seems o have been turned into a battery and to have undergone a cannonade from down tream.

[3] Bertius' Ptolemy, 198; McCrindle's Periplus 129.

CHAPTER 19.

Places.
MAHAD.
History.

In 1538 De Castro mentioned it as a large town with a great trade in wheat. The Sāvitri was also called the river of honey, because honey was a great article of trade[1]. During the latter part of the seventeenth century its nearness to Rāyagaḍ, Śivājī's capital, increased the importance of Mahāḍ. Śivājī often lived at Mahāḍ. In 1651, a party of troops in the interest of the Moghals and under the command of one Bāji Śāmrāj, attempted to make Śivājī prisoner, but he anticipated the surprise and attacked the party near the bottom of the Ghat and put them to flight[2]. In 1656, by building the fort of Pratāpgāḍ just beyond the southern limit of Kolābā, Śivājī gained command of the Pār Pass leading from the Deccan to Mahāḍ, and secured a retreat to the Koṅkaṇ. In 1682 when Dādājī Raghunāth retired defeated from Jañjirā, the Sidi made constant inroads into the neighbourhood of Mahāḍ, destroying cows, carrying women, and burning villages. He even forced his way into the town of Mahāḍ and captured Dādāji Raghunāth's wife[3]. In 1771 Forbes found Mahāḍ a fortified large and populous town[4]. In 1796 Nānā Phaḍṇīs, unable to prevent the accession of Bājirāv, fled to the Koṅkaṇ, and at Mahāḍ collected an army of 10,000 men[5]. In the month of October 1796 Nānā concluded a treaty with the Nizām on the one hand and English on the other. Under this treaty, which is known as the treaty of Mahāḍ. Bājirāv II was enthroned as Peśvā and Nānā Phaḍṇīs returned to Pooṇā as minister[6]. In 1802, when Holkar occupied Pooṇā, Bājirāv II fled with 6,000 to 8,000 men to Rāyagaḍ and thence to Mahāḍ, and took refuge in the fortress of that place[7]. From Mahāḍ Bājirāv despatched letters to the Bombay Government, requesting that ships might be sent to convey him and his followers to Bombay. He was anxious to send his family, and the families of his attendants to Suvarṇadurg in Ratnāgirī; but the commandant of the fort refused to receive them. Khaṇḍerāv Rāste, the governor or *sarsubhedār* of Koṅkaṇ, joined him at Mahāḍ from Bassein. On hearing that Holkar was on his way down the Pār Pass, the Peśvā fled to Suvarṇadurg, while some of his followers took refuge in the English factory at Fort Victoria or Bāṇakoṭ[8]. On the 24th of April 1818 the force under Lieutenant-Colonel Prother seems to have occupied Mahāḍ without opposition. In 1820 Mahāḍ is described as standing at the foot of a principal pass through the mountain leading to Pooṇā, and as the emporium of the Bāṇakoṭ river where all merchandise whether leaving or entering the river was embarked. There was a large traffic from the Deccan[9]. Mahāḍ is a trade centre of much importance.

---

[1] Dom Joao de Castro Primeiro Roteiro da Costa da India, 41.

[2] Grant Duff's Marathas, Vol. I, 115.

[3] Grant Duff, Vol. I, 240.

[4] Forbes' Oriental Memoirs, I. 200.

[5] Grant Duff's Marathas, Vol. II, 261, Nairne's Konkan, 107.

[6] Grant Duff, Vol. II, 266.

[7] Maxwell's Life of Wellington, I. 119; Grant Duff's Marathas, Vol. II, 318.

[8] Grant Duff's Marathas, 558, in Nairne's Konkan, 167.

[9] Revenue Diary 142, p. 2572.

Places.
MAHAD.
Population.

The population of the town according to 1951 census was 10,267. Of this the agricultural classes number 1,009 and the non-agricultural 9,258. Of the latter, 1,829 persons derive their principal means of livelihood from production other than cultivation; 2,462 persons from commerce; 1,070 persons from transport; and 3,891 persons from other services and miscellaneous sources.

Municipality.

Mahāḍ is a town with an area of 1.5 square miles where the municipality was established in 1866. It now functions under the Bombay District Municipal Act, III of 1901. The total number of members representing the municipal council is 19. Two seats are reserved for women and one seat for the scheduled castes. The various committees which manage the municipal affairs in the respective fields are: (1) General Committee, (2) Managing Committee, (3) Dispensary Committee and (4) Schools Committee. The administrative organisation of the municipality comprises the following departments:—

(1) General Administration.

(2) Octroi.

(3) Public Works.

(4) Sanitation.

(5) Shops and Establishment.

The total income of the municipality for 1958-59 excluding extraordinary and debt heads amounted to Rs. 2,80,944.02; comprising municipal rates and taxes Rs. 2,18,934.70; realisation under special acts Rs. 289.50; revenue derived from municipal property and powers apart from taxation Rs. 14,295.05; grants and contributions Rs. 45,124.63 and miscellaneous Rs. 2,300.14. The expenditure for the same year amounted to Rs. 1,94,973.62; general administration and collection charges being Rs. 40,256.26; public safety Rs. 22,863.05; public health and convenience Rs. 93,177.92; public instruction Rs. 13,287; contributions Rs. 2,935 and miscellaneous Rs. 22,454.39.

Kurla Nālā and two other tanks form the source of drinking water for the town. The municipality had undertaken a scheme of supplying water through pipe lines, which is completed.

There are *kutcha* road-side gutters in this town. Underground drains have been built only in some parts of the town (1959).

Primary education which is compulsory in the town is managed by the Zilla Parishad. The municipality pays an annual contribution at the rate of 5% of the rateable value of all municipal property to the Board.

The municipality, besides a vegetable market, maintains a mutton market and a slaughter-house. The quarters for Harijan employees of the municipality were constructed at a cost of Rs. 15,876.09.

The municipality runs a dispensary. The veterinary dispensary in the town is managed by Government. It also maintains a fire-fighter-*cum*-water-sprinkler equipped with necessary fire-fighting apparatus and a requisite staff.

CHAPTER 19.
Places.
MAHAD.
Municipality.

The total length of roads within the municipal area is ten miles of which nine miles and seven furlongs are metalled and one furlong is unmetalled.

There is a municipal garden in the town. The municipality pays an annual contribution of Rs. 200 to the Karve Library; Rs. 750 to the Maternity Home; Rs. 1,500 to the Koṅkaṇ Education Society's V. H. Parānjape Vidyā-Mandir, Mahāḍ; Rs. 400 to the Bālvikās Mandir, Mahāḍ; and Rs. 50 to the Board of Extra-Mural Studies of the University of Poona.

There is a cremation place for the Hindus managed by the municipality. Besides there are two municipal burial places, one for the Cāmbhār community and the other for the Muslims.

Mahād had three water tanks, *viz.*, Cavadār Taḷe, Vireśvar Taḷe and Hāpus Taḷe. It is said there are 14 wells beneath Cavadār Taḷe. In 1930 Dr. Ambedkar, the leader of Harijans started his famous *Satyāgraha* and stood at the head of a large gathering of Harijans to assert the right of being allowed to take water from Cavadār Taḷe. It was a historic incident. Vireśvar temple is important among the Mahāḍ temples, and of the old Mahikāvati temple only remains are to be seen.

Besides the sub-divisional establishments, Mahaḍ has a subordinate judge's court, a dispensary, a library and a high school. In the Civil Disobedience Movement of 1942 on 10th of September, one Vasant Dāte who stood at the head of the *morcā* of peasants fell a victim to police bullet. The place where he fell being still known as Vasant Dāte cowk. Recently in (1961) the People's Education Society has started an Arts and Science College in memory of late Dr. B. R. Ambedkar.

MAHALMIRYA-DONGAR.

Mahalmiryādoṅgar (T. Pen, RS. Khopolī, 38 m; p. 1302) is named after the black pepper (*mirī*) plantations grown there in the past. The Śiv temple situated there is known as the *Vyaghreśvar* temple. People from Peṇ and other surrounding places visit the temple in large numbers in the month of Śrāvaṇa.

MANDAD.

Māndāḍ (T. Māṇgāṅv, 18° 35′ N, 73° 50′ E; p. 1238; RS. Mumbrā, 95 m.) a port in the Māṇgāṅv taluka, is situated on the bank of the Māndāḍ river eight miles above its confluence with the Jañjirā creek, and five or six west of Taḷā. At Māndāḍ the river meets the tide and is joined from the left by the Bāmangaḍ stream. Below Māndāḍ it winds among high woody hills with many views of great beauty. Boats of thirty to seventy tons (120-280 *khaṇḍis*) can reach Mandāḍ at spring tides and boats of 12½ tons (50 *khaṇḍis*) at ordinary high tides. At spring tides small boats of about 6¼ tons (25 *khaṇḍis*) can pass as far as Mālati, four miles above Māndāḍ. Mandāḍ is believed as far as Burgess to be the Māṇḍava mentioned in inscriptions of about A. D. 130 in the Kuḍā caves which lie about a mile and a half to the south. This identification seems probable and Mandāḍ, not Māṇḍlā at the mouth of the Bāṇakoṭ creek, may then be the Mandāgarā of Ptolemy (A. D. 150) and the Mandāgorā of the Periplus (A. D. 247)[1].

[1] Compare Gazetteer of Bombay Presidency, Vol. X, p. 192.

MANDAD.

On the road from Mandād village to the Kuḍā caves is a burying-ground of the Mandāḍ Marāṭhās who generally do not burn but bury their dead. Among the tomb stones and long grave mounds of the ordinary type are a number of small circles from five to eight feet in diameter and formed of stones weighing from twenty to forty pounds. They are of all ages, one or two evidently new. The hewn stone monuments in both this and another cemetery near the Mandāḍ landing place are richly ornamented with flower patterns. A number of these hewn stone monuments have been set up beside the road from the creek to the Mandāḍ customs post[1].

MANDVA.

Māṇḍvā (T. Alibāg) about twelve miles north of Alibāg on the north coast, right across from Bombay, is a landing place of some importance. The village is hid in a grove of coco-palms at the head of a short broad bay with a shallow sandy beach. Entering the bay from the sea, on the right are several bare hillocks from the top one of the largest of which rises a white masonry beacon pillar. On the left a bare spur runs to the sea and to the south rise the north slopes of the Kaṇkeśvar hills. The water is low at half tide, and about a mile from the anchorage ground there are a few shoals and a reef, which run in the direction of Karañjā hill. During the rainy season this reef, together with the strong current from the Nāgoṭhāṇā creek, make the waves rise very high. Though dangerous to strangers, the local boatmen cross this bar nearly everyday without accident. Cargo boats have to lie some distance from the shore. In spite of this drawback, a considerable quantity of rice was embarked for the Bombay market from which it is only about ten miles distant. At present, however, it is carried to Revas by truck from where it is shipped to Bombay. The sameness in sound suggests that Māṇḍvā is the Māṇḍavā mentioned in the Kuḍā cave inscriptions (A. D. 130). But no trace of old remains has been found in the village, and Mandāḍ, which has Dr. Burgess's support, is a more likely identification. There was a Gaḍhi known as Shrivardhan Gaḍhi built by Śivāji at Māṇḍvā. The same was looted during the encounter between Cimāji Appā and Sidi Saat.

MANGAD

Māngaḍ (T. Māṇgāṅv), is a small fort on the Dhanoi spur on the borders of the villages of Chach and Maśidvāḍī, about eight miles north-east of Māṇgāon town and five miles west of the main range of the Sahyādris. It is the smallest of the three Māṇgāon forts Viśrāmgaḍ, Taḷagaḍ and Māngaḍ, being about 145 feet long by thirteen broad. It is entered by one gateway, and is surrounded by a ruinous triangular wall which seems never to have been of any considerable height. There are remains of one bastion but no trace of guns. Within the fort is a small Musalmān tomb or *darghā*, nine rock-cut cisterns with good water, and several large hollows cut in the rock, said to be granaries. The fort is traditionally believed to have been built by Śivājī, but the

[1]Mr. W. F. Sinclair, C. S. As to the stone circles Mr. Sinclair's guide said that many people made these circles round their relations' graves; that the use of them as against long or rectangular enclosures was a mere matter of choice; and that the use of either instead of solid hewn stones was merely dictated by poverty.

CHAPTER 19. Places. MANGAD.

tomb seems to show that the builders were Musalmans. The fort seems to have never been more than an outpost, and never to have been occupied by any considerable body of troops[1]. It was taken in May 1818 by a detachment under Captain Sopitt[2].

MANGAON.

Māṅgāṅv (T. Māṅgāṅv; p. 251 RS. Mumbrā, 80 m.) the head-quarters of the Māṅgāṅv taluka is on the left bank of the Kāḷ river, which is crossed by a masonry bridge of six fifty-feet spans built in 1871. The Mamlatdar's office is a large handsome building on rising ground to the east of the village. Below the bridge the river winds in a long deep pool, and, on the right, opposite the town in the village of Khāndhār, was formerly a fine grove. There is a Government vernacular school for boys. Māṇgāṅv has a good view of the top of Rāyagaḍ hill about fifteen miles to the east.

On the right bank of the Kāḷ river and about a furlong left to the Koṅkaṇ-Goā road is the Mamlatdar's office. At the instance of the State Government a cottage hospital has been established.

MHASLA.

Mhāslā (Mhāslā Peṭā; 18° 05′ N, 73° 05′ E; p. 2,971; RS. Khopolī, 55 m. NE), lies at the head of the south branch of the Rājpuri creek about sixteen miles from the sea. The position of Mhāslā, at the head of this great gulf, marks it as one of the early centres of trade, and suggests that it may be Ptolemy's (A. D. 150) Musopalli, the Metropalli, of the Pirate Coast[3]. The only noticeable building is a new mosque. The remains of the old mosque show signs of having been built from the stones of a Hindu temple, which, according to local accounts, was dedicated to Maheśvar. The stones of the entrance steps are dressed like Hindu temple stones and have still faint traces of Hindu images. In the mosque are two large wooden pillars engraved in Hindu fashion, and the stones in the *kābhā* or prayer niche seem to have been the side-posts of a Hindu temple door. The mosque has been greatly renovated recently. There are traces of old walls in the Musalmān burying-ground, and to the north of the mosque a field pays a yearly fee to the mosque priest or *mullā*, which the village records show was in former times paid to provide oil for the temple lamp-pillar. The trade of the town is poor. A cart road has been constructed to join this village to Govalvāḍī.

MANIKGAD FORT.

Māṇikgaḍ Fort (T. Panvel; 18° 45′ N, 73° 10′ E), in Māṇikgaḍ village, on the hill of the same name about fifteen miles south-east of Panvel and about 1,878 feet high, is impregnable from three sides, and the upper part can be reached only from the south. The fortifications on the top, which are of extremely rough workmanship, were probably raised by Āṅgre, to whom it was ceded in 1718 by the Peśvā[4]. The fort is now ruinous and the village has been deserted.

---

[1] Mr. E. H. Moscardi, C. S.

[2] *Bombay Courier*, 9th May 1818.

[3] Bertius Ptolemy, X. The inland position of Musopalli in Ptolemy may be explained by the distance, sixteen miles, between Mhasla and the coast.

[4] Mr. Cumine's MS; Grant Duff's Marathas, Vol. I, 328.

Places.
MATHERAN.

Mātherān (T. Karjat ; 18° 55′ N, 73° 15′ E ; p. 2,808 ; RS.) the wooded head[1], is an even-topped line of hill, about thirty miles east of Bombay, an outstanding block of the Sahyādris, its long level back stretching in marked contrast to the sharp clear-cut scarp of its neighbour Bāvā Malaṅg, or the Cathedral Rocks.

As a crow flies Mātherān is only thirty miles east of Bombay, but by railway, which sweeps south-east through Kalyāṇ, the distance to Neraḷ station, at the north-east foot of the hill, is about fifty-four miles, and from Neraḷ to the centre of the hill top is seven miles by road.

Close behind the village of Neraḷ, about half a mile to the south of the station, rises the steep bare side of Panorama Point, the northmost spur of Mātherān. At its foot the plain swells into flat-topped knolls separated by the teak-clad slopes of monsoon torrents. From the lower spurs the hillside rises steep and bare with black crags and walls of rock, and, in sheltered nooks and hollows, patches of trees and brushwood. About half way up a wooded terrace runs parallel to the flat hill top. Above the terrace rises a second steep slope of grass and black rock ; over this is a narrow belt of evergreen forest ; and last of all a flat-topped cliff crowned with trees. From the foot of the topmost cliff a large spur stretches east towards the Sahyādris, steep and difficult where it leaves the hill, then gradually sloping, then a plateau, and finally turning to the north and sinking into the plain in a rugged knoll close to Neraḷ.

The Way Up.

Apart from the small gauge railway Mātherān can be approached by two roads. The first is via Cauk on Bombay-Pooṇā road by foot-path and another via Neraḷ from Central Railway line by a *Kutcha* District Local Board road.

The State Government with the help of the Central Government had decided to lay a motorable road from Panvel to Matheran.

The road up the hill, from Neraḷ railway station, passes south through Neraḷ town of stone-walled and tiled houses, and runs for about a mile along the foot of the rocky spur skirting a belt of rice lands, which, divided by the Neraḷ stream and shaded by a few clusters of *Mahuvā*, tamarind, and mango trees, runs up the hollows to the foot of the hill. During the second mile the hill-side, in places cut into the rock winds about 550 feet up the western face of the spur. To the left, during the hot months, the black and yellow of the rocky withered upper slopes are relieved by patches of bright green bushes, rows of reddish half-withered underwood, and a stunted coppice of leafless teak[2]. Towards the end of the second mile and during the first quarter of the third mile, till the crest of the spur is gained, the upper slopes rise rocky

[1]According to the Matheran *Dhangars* the word means the Mother's Wood. They say that the first family of *Dhangars* who came from the Deccan to Matheran lost their father and mother soon after they came, as the couplet says, '*Mathe pite gamavila, Matheran nav pavala* : When their parents died, Matheran got its name'.

[2]The green bushes are, *karvand* Carissa carandas, and *kudu* Tabernoemontana crispa ; the half-withered underwood is *davti* Grislea tomentosa.

CHAPTER 19.
Places.
MATHERAN.
The Way Up.

and bare with a scanty sprinkling of leafless or half-clothed bushes, some stunted teak, and, in a few nooks and hollows, a deep green mango or a grey-green fig[1].

The lower slopes have patches of bright green *karvand* bushes and mangoes, and a thick growth of teak and other leafless or nearly leafless trees[2]. About a quarter of a mile past the second mile, the road tops the crest of the spur and runs west, along the plateau that stretches to the body of the hill. This plateau, rising gently to the north-west, is rocky and bare with dry underwood, bright green *karvand* brakes, a sprinkling of leafless teak, and scattered mangoes, *jāmbuḷs,* and figs. In places there are wooded knolls and hollows, but the smooth bareness of most of the surface, and the hacked and stunted forms of the trees and bushes, show that in the past much of it was under tillage. In front rise the tree-capped crest of Garbat and the Governor's Hill, and to the right Panorama Point, and beyond it the flat-topped bluff of Peb Fort and the rounded peak of Nākhiṇḍā. To the left Garbat stretches in a long low spur that rises in the distance into the sharp point of Soṇḍai. From the foot of the Garbat ridge a succession of bare flat-topped spurs, divided by deep-cut ravines, fall into the plain which stretches withered and misty towards the dim-looking Sahyādri hills.

During the third mile, with a rise of about 550 (975.38 to 1,525.07) the road leaves the plateau and climbs a rugged hill-side, strewn with boulders and with lines of coarse withered grass, dry underwood, and bare leafless trees[3]. Close to the fourth mile, at a height of 1,525.07 feet, the road enters the sheltered belt of the Neraḷ wood with varied tints of green and a sprinkling of leafless grey[4]. In a tree-fringed glade close to the fourth mile is a small shed, and a stand-pipe and trough with water that lasts for about ten months in the year. Beyond this hollow, the road winds between the upper fringe of the wood and a bare rocky scarp, till it reaches the upper wooded plateau, where, leaving the Bherli Māḍ or Wild-Palm grove on the right, it skirts the upper edge of the rich Bekri Wood, overlooking a sea of waving tree tops whose bright leafage, unfrayed by wind and undimmed by dust, rises from the breach-like terrace that skirts the foot of the Garbat crag. Below this belt of green stretch the grey underslopes, and beyond the slopes lies the misty plain, its baked and withered fields, relieved by groves and ponds and by the flashing links of the slow-flowing Ulhās. To the right, with sharp steep zig zags, the road mounts the bare face of the topmost scarp, reaching at the fifth mile a height of 2,138.49 feet. A little beyond the mile stands the toll, on the crest of the neck between the high headlands of Governor's Hill to the north and Garbat Hill to south.

---

[1]The leafless and half-clothed bushes a e, *papti* pavetta indica, *davti* Grislea tomentosa, *kuda* Tabernoemontana crispa, and *ain* Terminalia glabra.

[2]The leafless trees are the *mori* Casearia loevigata, *pahir* Ficus cordifolia, *suir* Salmalia malabarica, *kaundal* Sterculia urens, and *ranbhendi* Thespesia lampas.

[3]The chief leafless trees, besides those already noticed, are the *kunak* and *pangara* Erythrina indica.

[4]The chief tints are, deep green mangoes and *alus* Vanguiera edulis, rich fresh *palas* Butea frondosa, bright green *karvand* bushes, the *hirdas* Terminalia chebula, yellow-green *kumbas* Careya arborea, brown-tipped *ains* Terminalia glabra, and *leafless pahirs, suirs,* and *varas* Heterophragma roxburghii.

The hill top, which has an estimated area of 5,000 acres or about eight square miles, consists of a main central block and two smaller side ridges or wings. The central block, with an average breadth of about half a mile, stretches nearly north and south from the narrow ridge of Hart Point in the north to the rounded bluff of Cauk in the south. Parallel with the main hill, and joined to it by short necks, are two spurs, the larger, to the east, stretching about two and a half miles from Panorama Point in the north to Garbat in the south and the smaller, to the west, stretching about a mile and a half from the sharp point of Porcupine to the large bluff of Louisa Point.

The toll, at the top of the steep zig zag on the Neral road, stands about the middle of the east wing or outlying belt. From the toll the east wing runs north for about a mile and a quarter, rising into the tree-crowned crest of Governor's Hill, and, beyond a deeply-wooded hollow, stretching into the long back of Panorama Point. South of the toll, beyond the rugged deeply-wooded Garbat Head, the spur narrows to a neck, and, again broadening to about a quarter of a mile, tapers, with a high-wooded crest, nearly a mile south to Garbat Point. West from the Neral toll, through thick woods, the ground falls, for about a quarter of a mile, to the flat neck or isthmus, which between high richly-wooded banks, joins the eastern wing to the north end of the central hill.

From this neck the central hill, wooded throughout except a few glades and rocky plateaus, swells into tree-crowned knolls, and stretches south for nearly three miles to the bluff rounded cliff of Cauk. The central hill-top may be roughly divided into three parts. A north section, that, with one or two knolls, rises from the edge of the cliff to a raised plateau of rock about 2,500 feet above the sea ; a middle section, that, from both sides, slopes nearly 300 feet to the bed of the west-flowing Piśārnāth stream ; and a south section, that, with a rocky central plateau little lower than the north plateau, and one or two outstanding knolls, stretches from the valley of the Piśārnāth to the rounded bluff of Cauk. For about a mile from Hart Point to the Church Plateau, the northern section of the hill is thinly peopled, with only a broken line of houses separated by stretches of woods. On the Church plateau the houses stand closer together, and, along the edge of the eastern cliff, groups of hut-like houses and small shops cluster round the market place. The slopes of the central hollow are the thickest peopled part of the hill, rows of close-grouped houses stretching across nearly the whole breadth of the hill-top. The southern section, includes the buildings of Olympiea Hotel and Ṭāṭā Convalescent Home.

From the central hill, about a quarter of a mile west of the Church plateau, a low thickly wooded neck, about 200 yards long and half a mile broad, leads to the small western wing or hill-belt, which, with bare narrow ends and a wooded central crest, stretches about a mile and a quarter from Porcupine Point on the north to Louisa Point on the south.

CHAPTER 19.

Places.

MATHERAN.

The Hill Top.

Over almost the whole hill-top there is little soil, scarcely any grass, and a thick crop of small black boulders. The topmost layer of rock is a soft porous iron-clay, through which, by the beginning of the hot season, the whole rainfall has drained, leaving in many places a leafless black underwood, glades of withered grass, and pathways deep in rusty dust. In spite of this dryness and want of soil, except some winding glades, one or two stretches of bare sheet rock, and the wind-swept shoulders of the larger spurs, the hill-top is everywhere shaded by a thick growth of brushwood, creepers, and trees. In parts, the rocky leaf-strewn ground has only a scanty undergrowth of leafless bushes, and the trees are so stunted and gnarled as to be little more than coppice. But over most of the hill top the boulders are hid by a sprinkling of seedlings and evergreen brushwood, the thicket is green with the fresh hanging boughs of well-grown trees, and, in sheltered dells and hollows, the underwood is full of leaves, long-armed climbers swathe the lower trees and bushes into masses of green, and lofty tree-tops wave high overhead. Through all these woods and thickets narrow lanes wind up and down the uneven hill-top shaded and often overarched with trees. From outlying points, where the lane winds clear of the thicket, the wooded hill-top swells from edge of the cliff to the central ridge, a cool bank of fresh green broken by only a few of the higher house-tops. Through a screen of waving branches and tree tops, across the bay-like valleys, the hill-sides fall in steep rings of trap, each ring marked by a band of yellow grass or a belt of evergreen timber. The lower slopes are gashed with watercourses, lines of black rock dividing brown bare-topped knolls, whose sides, except some patches of evergreen brushwood, are grey with the stems and branches of teak and other leaf-shedding trees. For a mile or two further, smooth flat-topped mounds, divided by deep ravines, stretch across the brown withered plain.

Neral-Matheran Railway.

Half way between Bombay and Pooṇā rise the Mātherān Hills which fulfil every need of holiday makers and of the convalescents. Situated at a height of 2,500 feet, it is a desirable health resort. Majestically situated on the outline of western ghats, Mātherān commands a panoramic view of the plains which separate the mountain chains from the sea. It looks all the more beautiful on account of the permanent foliage which has earned for it the name it has today.

The travelling public of today owe their gratitude for the discovery of Neraḷ-Mātherān road to Sir Adamjee Peerbhoy. Fascinated by the charm of this hill he established a path-way connecting Neraḷ and Mātherān, so as to enable him and the public to visit this place at will. Visitors climbed the hill either on a horseback or in palanquins. To put this on a commercial basis he appointed one agent to look after the arrangements of traffic. This being the only conveyance available at one's disposal, people visiting Mātherān solely depended on the management to arrange palanquins for them. It was Mr. Abdul Hussein, the second son of Sir Adamjee Peerbhoy, who pioneered the starting of railway on these hills.

CHAPTER 19.

Places.

MATHERAN.

Neral-Matheran Railway.

A survey to lay the permanent way was carried out with the help of German engineers. After covering about 1½ miles of track, however, the project was abandoned due to some engineering difficulties. Later on, one Shri Rāi Bahādur, an engineer from Punjāb thoroughly surveyed the position of the track and met with success in diverting the track to the left side of the hill. This singular success was to scale the ascent of the 2,500 feet of the hill by a rail-track. To start with, four German experts on narrow gauge called for from Darjeeling set German made coaches on the track in 1907 thus realising the long cherished dream of the Peerbhoys.

With help of G. I. P. railway authorities who looked after the commercial department of the new venture Sir Adamjee Peerbhoy managed it so smoothly and efficiently that every season more and more passengers started visiting Mātherān. After the death of Sir Adamjee Peerbhoy and his son Sir Abdul Hussein, however, the Neraḷ-Mātherān railway was not properly looked after as it used to be. This resulted in a serious downfall in the business. The management unable to maintain it, mortgaged it to the Mahārājā of Gwalior for Rs. 4 lakhs, in 1927. Sir Abdul (grandson of Sir Adamjee), however, took the management of the commercial department from G. I. P.

In 1928, the Mahārājā of Gwalior obtained a decree of the court to run this railway as a limited company subject to the management of share-holders. Eventually, three petrol-driven motors were engaged, two of which are still going strong.

The Neraḷ-Mātherān railway continued to attract people from all quarters of the country and even from abroad. The number of visitors to Mātherān, which is growing every year is enough to indicate how much the Neraḷ-Mātherān railway has contributed to the popularity of Mātherān.

Points.

The six leading points or headlands are, Hart at the north and Cauk at the south of the central hill, Pānoramā at the north and Garbat at the south of the east wing, and Porcupine at the north and Louisa at the south of the west wing. Besides these, several smaller bluffs or capes break the winding lips of the bay-like valleys that separate the main arms or spurs of the hill. The seven most important of these smaller bluffs are, Alexander and Little Cauk in the south-east between Garbat and Great Cauk, One Tree Hill, Danger, Echo, and Landscape between Great Cauk and Louisa ; and Monkey in the north-west between Porcupine and Hart. In addition to these smaller headlands, three spots in the central crest of the hill are known as points, Artist Point to the north of the Church Plateau, Sphinx Point above Alexander Point, and Bartle Point to the south of Cauk hotel.

There is considerable sameness in the leading features of these points. In most of the main points a wooded crest narrows into a bare boulder-strewn slope, and the slope dwindles into a smooth

CHAPTER 19. Places. MATHERAN. Points.

flat tongue or table of rock, ending in a cliff clean cut or buttressed by an outlying tower-like crag. From distant parts of the hill the points stand out, with stretches of black rock, white patches of sun-bleached grass, ragged copse, or a few stunted wind-worried trees.

Almost all of these outstanding headlands command views of the green swelling summit of the hill, of its black wall-like cliffs, evergreen plateaus, and steep under-slopes, and of the hazy smoke-dimmed plain, that, broken by isolated blocks of hill and brightened by ponds and wooded villages, stretches north beyond the Ulhās valley, east to the Sahyādris, south through a rugged land of confused spurs and peaks, and west, between the even mass of Prabaḷ and the shivered scarp of the Cathedral Rocks, beyond the salt flats of Panvel, to the shimmering sea from which dimly rise the ships and buildings of Bombay. The distant hills of Sālsette and North Ṭhāṇā, the bluffs and peaks of the Sahyādri range, and the flat ridges and isolated crests of Bor and Kolābā are seldom clearly seen. But to the south-west the sharp pillar of Viśalgaḍ stands out from the centre of a swelling plateau; to the west, from a belt of bright green forest, rise the steep bare sides of the flat tree-crowned crest of Prabaḷ; and to the north, sweeping north-west from Panorama point, their lower slopes half hid by haze, stand, in mid air, the fantastic rocks and pinnacles of Canderī, Tāvlī, and Bāvā Malaṅg, their scarps and crests clear cut as by the hand of man.

Beginning from the north and working east the points come in the following order: Hart, Panorama, Garbat, Alexander, Little Cauk, Great Cauk, One Tree Hill, Danger, Echo, Landscape, Louisa, Porcupine, and Monkey.

Hart.

Hart Point, at the north end of the central block of hill, takes its name from Mr. W. Hart, of the Bombay Civil Service, who was Secretary to Government about 1858. Its native name is Kālerāikā Pāḍā or the Black Forest plateau. Near Hart Point the path runs along a wooded crest with fine views of the wild Bāvā Malaṅg hills. Leaving the main body of the hill it winds down a rather steep wooded slope to the Point, which is a narrow windswept table of black rock with patches of yellow grass, a few stunted bushes to the west, and a row of trees fringing a sheltered crevice to the east. To the right, across the deeply wooded gathering ground of one of the branches of the Māldungā stream, rises a bare high bluff, and on the other side of the main valley runs the long high shoulder of Governor's Hill and Panorama Point richly wooded in the south and stretching north barer and more weather-worn, with straggling crannies yellow with dry grass and a few hollows and narrow ledges green with bushes and trees. North-west of Panorama Point stretch the wild fantastic peaks of the Bāvā Malaṅg range. To the left, beyond the wooded hollow of Malet's spring, the bare scarps of Porcupine Point rise in a narrow flat-topped cliff. Beyond Porcupine Point are the massive isolated crag and long-wooded back of Prabaḷ, and, in the plain, the low hills of Vāñjā and Morpā.

Panorama Point, the north end of the eastern wing or ridge, takes its name from its far-stretching views to the east and north. Its native name is Gaḍāci Soṇḍ or the Fort Head, because it overlooks Peb Fort, the most eastern peak of the Bāvā Malaṅg range. Leaving the thickly wooded neck above the Simpson Reservoir the path winds among deep woods, which every now and then open on the right and show the tree-covered slope of Governor's Hill. From these woods the path crosses open ground with less soil and less shelter, and smaller and more stunted trees. To the right the hill-side rises bare and rocky, broken by clumps and patches of trees[1]. To the south, looking across to the Simpson Reservoir, thick tall trees hide the site of the Elphinstone Lake, whose ruined earthen dam shows red among the trees. Further on, the wind-swept spur gradually narrows to a rocky neck only a few yards wide. Beyond the neck the point rises into a knoll crowned by a small dark grove, and again sinks into a bare table of rock[2]. The point commands one of the widest views on the hill, both of Mātherān itself and of the plain and hills to the east, north, and west. To the south-east at the foot of the bold wooded crest of Governor's Hill stretches the rich green belt of the *Bherli Māḍ* or Wild-Palm forest, and, beyond are the lower slopes brown and grey with teak and other leaf-shedding trees. Across the plain, beyond some isolated flat-topped blocks of hill, looms the massive wall of the Sahyādris, many of whose bluffs and fortified peaks can be recognised when the air is clear. In the foreground, north-west from the end of the point, stretches the great Bāvā Malaṅg range, beginning in Peb or Pebak whose bare flat-topped head is circled with the remains of Moghal and Marāṭhā fortifications. Behind Peb, rising, with a rather gentle slope into a rounded point and then falling in a narrow ridge, is Nākhiṇḍ. Beyond Nākhiṇḍ bare steep spurs rise to the foot of the massive tower-like crest of Canderī. Further off are the jagged peaks of Mhas-Māḷ and Navarā-Navarī, or the husband and wife, said to be so called because the hill side once opened and swallowed a marriage party crossing from Badlāpur to Panvel. In the extreme west the range ends in a pair of great hills, to the right the long rugged outline of Tāvlī and to the left the sharp clear-cut pinnacles of Bāvā Malaṅg or the Cathedral Rocks. To the left, with Prabaḷ as back ground, is a fine view of the wooded ravines and bare cliffs of Hart, Monkey, and Porcupine Points.

In[3] the distance, to the west or south-west, just clear of Prabaḷ, are Great and Little Karañjā (1,000). North of these lies Bombay harbour with Elephanta (568) in the centre and the long level line of Bombay in the distance. Further north, the first high land is Trombay, or the Neat's tongue (1,000). Still further north, beyond the long stretch of the Kurla marshes and rice-lands, rise the Sālsette hills in three waves, each wave marking

[1]The chief trees are the dark close-growing and thorny *kumba* Careya arborea, and the tall bare or russet-leaved *varas* Heterophragma roxburghii.

[2]The trees are wild limes, *makhadis* Atalantia monophylla, *anjanis* Memecylon edule, and *jambuls* Syzigium Jambolanum.

[3]The details of the distant view were contributed by Mr. F. B. Maclaran, C. E. The more distant hills can be seen only in very clear weather.

CHAPTER 19. Places. MATHERAN, Points. *Panorama.*

the site of one of the Bombay reservoirs, Vihār to the left, Tulsī in the centre, and the Yeur to the right. In front of the Yeur hill lies Pārsik Point, pierced by the Central Railway, and, beyond Pārsik, winds the Kalyāṇ creek or estuary of the Ulhās. Over the creek to the north, between Bāvā Malaṅg and Tāvlī, rise the peak of Kamāndurg (2,160) and the table land of Tuṅgār (2,195). Clear of Tāvlī, to the right, stands the high cone of Dugaḍ, and, beyond it, Ṭakmak, (2,616), overlooking the Vaitarṇā valley. North of Ṭakmak, the Surya range, visible only on very clear days, ends in the far north in the jagged-top of the great fort of Aśerī (1,689). Eastward there is little to attract the eye in the Vāḍā hills, but, on the north horizon, over the point of Peb, may be seen the sacred peak of Mahālakṣmī[1]. Still further east, from the middle distance, rises the deeply-cleft ridge of Māhulī (2,815), guarded on the west by a tower-like column of basalt. Close behind the chief hill, and apparently adjoining it, is *Choṭā* or Little Māhulī. The bold distant headland, east of Māhulī, is Vāṭvaḍ, the farthest visible point of the Sahyādri range. Behind Vāṭvaḍ, to the east, is the famous hill of Trimbak (4,254), the sacred source of the Godāvarī. Still further east, and a little to the south, is Añjanerī (4,384) the hot-weather hill of Nāśik, which lies fourteen miles to the east. Southward, as far as the range that separates Nāśik from Ahmadnagar, the line of the Sahyādris has no striking hills. On the range that separates Nāśik from Ahmadnagar are the forts of Alaṅg and Kulaṅg, and, among the broken tops of the neighbouring hills, can be made out the conical peak of Kaḷsubāi (5,427), the highest point of the Sahyādris. Further south Ghāṭghar and other peaks form a rugged and broken range, whose most interesting feature, Hariścandragaḍ (4,562), is hid behind the crest of the Sahyādris which here turn west to Sidgaḍ, whose sugar-loaf peak (3,236) stands out from the main line. The twin detached hills to the north of Sidgaḍ are Gorakhgaḍ and Machindragaḍ. Further south, on the line of the Sahyādri crest, is Bhimāśaṅkar (3,434), and, in front of Bhimāśaṅkar, the detached hill-fort of Tuṇgī (2,019), and still further south on another detached hill the fort of Peṭh.

The Panorama Point view of the Sahyādris ends with Peth. But the top of Panorama hill, or better still Garbat Point, commands a magnificent view of the southern Sahyādris and the Kolābā hills. Following the line south from Peṭh are the detached tableland of Ḍhāk (2,808), then the famous hill fort of Rājmācī (2,710) with its wall and gateways, and still further south the Nāgphaṇī or Cobra's Hood commonly known as the Duke's Nose. East of the Nāgphaṇī are the hill-forts of Lohogaḍ (3,415) and Visāpūr in Pooṇā district, and, to the south, are Tel Belā, Dhoṇḍsā, Bhorap, and Pālī. Of the South the most striking is Māṇikgaḍ (1,878); like a smaller Vāṭvaḍ, a few miles south of Cauk village. West of Māṇikgaḍ is the well-known funnel of Karnāḷā (1,840), a land-mark for ships entering Bombay harbour. Between Māṇikgaḍ and Karnāḷā, beyond the silver

[1] Details of Mahalakshmi are given above.

line of the Dharamtar creek, the Alibāg hills complete the circle with the fortified head of Sāgargaḍ (1,164), and the sacred top of Kaṇakeśvar (1,000).

Garbat Point.

Garbat Point, the south end of the eastern wing takes its name from the quartz crystals or *gārs* found on the spur that runs east towards Karjat. Crossing the shoulder of Garbat hill the path sinks and runs along the eastern face of the point, forty or fifty feet below the crest of Garbat hill. The bank on the right is well-wooded and below lie the varied tints of the evergreen Bekri forest[1]. Beyond the belt of bright-green forest, the hillsides, grey with leafless trees, fall to bare flat-topped spurs with Dhangar huts and patches of tillage. From the east side of Garbat hill. with many ups and downs, the path crosses a bare rocky hillside under a tree-crowned hill-top. A little further the point shrinks into a narrow open neck with clusters of bushes and trees. Beyond the neck it again broadens, and, for about a mile, runs round a rising slope thick strewn with small black boulders, with patches of underwood and well-grown *jāmbuḷs* and russet *varas* trees. From a bank crowned with bushes and large weather-beaten trees, the point slopes to the south bare and boulder-strewn, narrowing to a smooth ledge of bare gravel. To the east the point falls in a steep cliff, below which the hillside, scarred with ravines and treeless except in a few hollows, stretches in long flat-topped spurs far across the plain. To the south, some hundred feet below the level of the point, a narrow flat tongue of rock runs south rising into the peak of Soṇdāi. On the west of Garbat point this ledge or plateau runs for some distance slightly wooded and with patches of tillage. Beyond the plateau the hill-side falls into the Khāṭvan ravine, and again rises in the bare steep slopes and cliffs of Alexander Point and Little Cauk, to the hill-top whose thick woods are broken by a few house roofs and lines of thatched huts. The exposed western crest of Garbat Point is at first rocky and bare. Then the path passes, across wind-swept glades and through sheltered dells, to the narrow neck that leads to the inner point, where it turns sharply down a steep slope, between beautifully wooded banks, that rise, to the right in Garbat hill, and, to the left in the swelling crest of the main hill-top.

Alexander.

Alexander Point, a small cape or headland standing out from the eastern face of the main hill about half way between the top of the Khāṭvan ravine and Little Cauk Point takes its name from Captain Alexander who married a niece of Mr. Malet's, the founder of Mātherān as a hill station. Leaving the main road about the seventh mile from Neraḷ, the path sweeps south through a deep wooded dell to a bare flat bluff which commands

---

1. The deep greens are *anjanis* Memecylon edule, *phansis Cardlli* integerrima, *kumblas* Sapota tomentosa, and mangoes; the blue greens are *pisas* Actinodaphne lanceolata, and *jambuls;* the yellow greens are *chanḍaras* Mecaranga roxburghii and *kumbas* Careya arborea; the greys are *asans* Briedelia retusa, and *umbars,* or bare *pahirs* and *nanas* Lagerstroemia parviflora, and the browns are ruddy-tipped *hirdas and helas* Garcinia cambogea.

CHAPTER 19. Places. MATHERAN. Points.

a fine easterly view of Garbat Point and Sondāi peak, and a westerly view of the cliffs that run south to Little Cauk, and at their feet the deep green of Rām Bāgh or Rām's Garden.

Little Chauk.

Little Cauk, the bluff or bastion at the south-east end of the main hill, takes its name from the country town of Cauk, about five miles to the south. The road south to the Little Cauk, sheltered from south-west gales, is richly wooded with a deep dell on the left and a tree-covered crest on the right. The broad level path winds through smooth open glades fringed by clusters of well-grown trees and by large black boulders. Near the point the hill top flattens, the trees dwindle into bushes, and the ground is bare and covered with black rock. Like Great Cauk it commands a wide view of the rugged south.

Great Chauk.

Great Cauk the central of the three great bluffs that form the southern face of Mātherān, takes its name from overlooking the country town of Cauk. From Little Cauk the path crosses a wooded hollow, and from this the broad rounded point of Great Cauk stretches south, at first wooded though flat, then bare, thick-strewn with small black boulders with one or two stunted mango trees and many dry leafless bushes. The point commands a wide view across the plain. Under the cliff stretches the deep green of the eastern Vārośā forest. Beyond the forest, on a bare flat spur, cluster the thatched roof of Vārośā, and about five miles across the plain, close to the deep green line of the Panvel high road, lies the country town of Cauk. Beyond Cauk the plain is broken by many ranges and spurs. To the right, beside the pinnacle of Viśāḷgaḍ and the more distant funnel rock of Karnāḷā, are many ranges of flat-wooded hills, among them *Miryā Dongar* above Peṇ, and, further to the west, the Sāgargaḍ range in Alibāg.

One-Tree Hill.

One-Tree Hill, the most westerly of the three bluffs that form the south face of Mātherān, takes its name from a large battered *jāmbuḷ* tree that grows on its hollow top. West from Great Cauk the road runs close to the edge of the hill side, and the hill top to the right has much stunted brushwood and trees. The western crest of the hill, open to the south-west gales, is bare except a few weather-beaten bushes. From the crest a footpath leads down a steep slope to two large rounded masses of rock, the upper rock joined to the hill by a narrow neck, the lower separated by a deep-cut cleft. It is this lower rock which, from a large but lop-sided and wind-battered *jāmbuḷ*, takes its English name of the One-Tree Hill and its Marāṭhī name of Jāmbuḷ Point[1]. The top of the rock, rising in a steep slope to its south-west edge, yields during the rains a crop of grass rich enough to tempt grass-cutters to climb its steep sides. From the upper rock are seen, close at hand, two of the western bastions of Cauk Point, and beyond them the flat massive rock of Louisa Point. Some hundred feet below stretches a wooded plateau, part of the Vārośā forest, and, to the left, rises the great flat range of Prabaḷ.

[1] The people also call it the Stream-bed Rock, *Nalichi Tekdi.*

Between Prabaḷ and Louisa Point, close at hand, are the Vāñjā and Morpā hills, and in the distance the rugged crags of Tāvḷī and Bāvā Malang.

Danger.

Danger Point, along the crest of the western Cauk cliff, gradually passing into deeper wood, a footpath strikes off the main road, and, keeping to the left, winds down a steep slope, across a rocky and bare hillside, with a few thickly-wooded dells. The open parts along the crest of the Cauk cliff command a view of the pillar of Viśāḷgaḍ to the south-west, and, to the west, of the steep bare sides of Prabaḷ, with its flat tree-crowned top, ending in the north in a massive crag. In front is the small flat head of Danger Point, and, rising behind it, are the wooded crest and clean-cut cliffs of Louisa Point and the deep-wooded hollow of the hill-top above. From this the path winds through a sheltered wooded hollow and out along the edge of the cliff, with a backward view of the high scarp that runs south to One-Tree Hill overhanging the green belt of the west Vārośā forest. After some sharp descents the path reaches Danger Point, a small bare terrace shaded by a few well-grown trees. To the north, Danger Point commands a fine view of the rocky scarp of Echo Point and of the green hill-top behind. Further to the west, stand the wooded crest, high cliff, and buttress-like rock of Louisa Point, and, between the point and Prabaḷ, the valley of the Panvel river stretches to Bombay harbour. Beyond Danger Point the path sinks into the Piśārnāth valley, passing on the right a deeply wooded bank in whose shade lies the shrine of Piśārnāth, the guardian of Mātherān.

Echo.

Echo Point. Crossing the Piśārnāth valley the path winds through a thickly wooded hollow, to Echo point, a bare flat terrace with one or two stunted trees and dry leafless bushes[1]. On the right a black cliff rises to the richly wooded hill-top.

Landscape.

Beyond Echo Point the path winds through sheltered copse, and again strikes the lip of the scarp at Landscape Point a flat terrace, furnished with a seat. and commanding a fine view of Louisa Point and Prabaḷ.

Louisa.

From Landscape Point the path winds through a richly wooded hollow up to the tree-crowned crest of Louisa point. This, the southern end of the smaller or western wing, takes its English name from the wife of Mr. Fawcett, of the Bombay Civil Service, who was Revenue Commissioner between 1855 and 1859. Its local name is *Tapurici Soṇḍ* or the Pillar Head from the short isolated buttress-like crag at its point. From the crest of Louisa Point the path stretches south-west, at first under a well-wooded knoll, and then along a plateau with fewer and more stunted trees to a bare smooth table of rock. To the left is the scarp of Echo Point, and, in front, Cauk cliff stretches as One-Tree Hill. To the south-west stands the solitary peak of Viśāḷgaḍ, and on the west, lies the straight flat mass of Prabaḷ with its

---

1. The trees are *anjanis pisar* and black-leaved *mākaḍis* or wild limes; the bushes are *pāpṭis*.

CHAPTER 19.

Places.
MATHERAN.
Points.
Louisa.

broken northern crag. Joined to Louisa Point by a short neck is a large rock or crag with a fine northerly view over the part-tilled plateau of Haśā and the lower peaks of Vāñjā and Morpā across the plain to the Bāvā Malaṅg range, the slopes of Nākhiṇḍ to the right, the comb-like crest of Canderī and the rocky pinnacles of Mhas-Māḷ and Navarā-Navarī in the centre, and to the left the wild outlines of Tāvḷī and the Cathedral Rocks.

Porcupine.

Porcupine Point, the north end of the western wing or hill ridge, probably takes its name because it was formely a resort of porcupines; though, according to one account, its long thick snout and ragged bushes, like the quills of the fretful porcupine, suggested the name. The people call it *Pālki* Point, mistaking its English name, or *Mālḍuṅgācī Soṇḍ* that is Mālḍuṅgā Point. After leaving the richly wooded hollow at the top of Louisa Point, the path skirts the western face of the hill, across glades and through belts of evergreen trees and brushwood[1]. To the left a bare hillside, with an undergrowth of leafless bushes, falls some hundred feet to an evergreen terrace, part of the Mālḍuṅgā forest. From a group of large *anjani* and *varas* trees the point slopes north in a long narrow ledge. To the west, over the cliff, is a fine view of the Mālḍuṅgā forest deep-green or opening into withered glades. To the right is the richly wooded ravine of Mālḍuṅgā, in which is hidden Malet's Spring or *Tipāci Pāṇī.* Above the ravine the hill-top is nearly flat and deeply wooded. To the east stretches the Governor's Hill, the long crest of Panorama Point, and the tops of the Bāvā Malaṅg range, the flat rock of Peb, the gentle slopes of Nākhiṇḍ, the sharp crest of Canderi, the small pinnacles of Mhas-Māḷ and 'Navarā-Navarī, and the rugged forms of Tāvḷī and Bāvā Malaṅg. Beyond the point after crossing some bare ground, the path leads along a hollow hillside through deep evergreen groves thick with fresh underwood and climbing trees[2], to the wooded neck that joins the western spur to the main hill, through a damp dell known as the *Randācā Taḷ* or Buffalo's Hollow, adorned by some large straight-stemmed *jāmbuḷs* and mangoes. Further on, to the left, paths lead to Malet's and Ponsonby's Springs, while the main road passes the Gymkhana to Monkey Point, a small ledge of rock above Hart Point, with a fine view of the long cliff of Porcupine, Prabaḷ, the Bāvā Malaṅg range, the Panorama spur, and the wooded slopes about Hart Point.

Geology.

Mātherān is a mass of even trap-flows capped by a layer of laterite or iron clay. Most geologists hold that it was once an island in the sea that cleared the wall of the Sahyādris and washed away the Koṅkaṇ lowlands. The crabs and shells that are still found on the hill-top support this view, and, in the beginning of the rains, when the valleys are full of mist, the white wool-like clouds, passing into the roots of the hill, leave the points standing like wave worn capes, and the valleys rounded in the sickle

---

1. *Chiefly jambuls, karvands, Bombas, kumblas, pisas, and mangoes.*

2. The chief trees are *kumbas, chandaleshvars, hirdas, bombas, phansis, and kumblas;* the underwood chiefly *vaitis;* the climbers *vatolis.*

sweep of a sea beach. But in cloudless weather the stream-worn ravines, the torrent-scarred hill-sides, the points washed into narrow necks and pillar-like crags, the plateaus crowded with masses of fallen rock, and, after heavy rain, the thundering roar of landslips, seem to show that the worn and ragged form of the hill is chiefly due to the fierce buffeting of the blasts and torrents of the south-west monsoon.

The capping of highly porous and absorbent laterite or iron clay lies like a huge sponge on the top of the trap. The laterite rock occurs in many forms. Fresh cut, as in sinking a well, it is soft and yielding, with layers of bright magnetic iron ore still unmixed with clay. When the iron is being oxydized, the structure is tubular[1], and, when chemical action has ceased, the boulders have a hard polished surface and flinty texture[2]. The terraces below the scarp are strewn with red laterite boulders, some with sharp clear-cut corners, others weathered, and rounded. The debris is in places over sixty feet deep, and, among it, are blocks of columnar basalt with corners as sharp and faces as smooth as when they took form. The laterite seems formerly to have been worked for iron, and so strongly is the rock charged with iron that a few chips of *jāmbuḷ* wood turn the water of some of the springs black as ink. Under the capping of iron clay the hill is a mass of flows of trap, laid layer upon layer, some layers only a few feet thick, others forming high cliffs, all of them flat and even, not only in the different parts of Mātherān, but with the sides of Prabaḷ and other more distant hills. The

---

1. Mr. Foote gives the following detailed description of a bed of tubular iron-clay found on the top of Valabgad fort in west Belgaum. Instead of showing the ordinary horizontal or nearly horizontal vesicular cavities the summit bed is permeated by vertical tubuli running nearly through it. The upper ends of these tubuli are empty for a little distance, giving the surface a pitted appearance, but the tubes are generally filled with litho-margic clay, and have their walls lined with a glaze very like that so frequently met with in the vermicular hollows of ordinary laterites. The tubuli vary in diameter from ¼ to ½ of an inch, but are generally less than half an inch across. Their height depends upon the thickness of the bed and the glazed sides show much statactitoid waviness of surface. In the lower parts of the bed the tubuli are less distinct. There can be little doubt that the formation of these tubes is due to the action of percolating water. This structure is not so commonly met with as the rudely-bedded quasi-stratified forms in which the vesicular and vermicular cavities are rather horizontally disposed. Mem. Geol. Survey, XII. pt. 1, 207.

2. The latrine or iron-clay that is found overlying the traps in Ratnagiri, Thana and the Deccan, is of two kinds, a sedimentary rock formed either in lakes or under the sea, and a rock that appears as the summit bed of trap hills, itself a trap, changed and decomposed by the action of the air. To distinguish between these two classes of rock, Mr. Foote has proposed that the sedimentary rock should be called laterite and the upper decomposed trap iron-clay. The laterite, or pluviatile rock is much less common and less widespread. It is found only in some lowlying tracts in Ratnagiri and in places in the Deccan which probably were once the bottoms of lakes. The rock that caps the Ratnagiri hills, and forms the summit bed of Matheran and of the Sahyadri and other Deccan hills, is iron-clay formed from trap by the action of the air. Mr Foote gives the following details of sections in the roads through the Amboli and Phonda passes in Ratnagiri. The basaltic rocks graduate into a moderately hard yellowish brown or brown earthy mass which closes many nuclei of the original rocks in various stages of decomposition. The upper parts of the decomposed mass, from which the nuclei have disappeared, have undergone a process of concretional solidifications from the infiltration of surface waters holding iron in solution and are assuming the ordinary lateritoid appearance and reddish colour. Mem. Geol. Survey, XII. pt. 1, 202.

CHAPTER 19.

Places.
MATHERAN.
Geology.

trap though in places columnar is usually plain. Its structure is more or less amygdaloidal and in the hollows are minerals of the zoolite family. Of these apophyllite, which is perhaps the most common, when exposed by blasting, shows crystals of great beauty. Heulandite, mesotype, stilite, and natrolite as well as the crystals of quartz from which Garbat takes its name, are common. The trap weathers into soil that gathers at the foot of the different layers, sometimes in narrow ledges fit only for the growth of grass, in other places in rich plateaus bearing the largest trees.

The Terrace.

Besides the beauty of the hill-top and of its views, a great charm in Mātherān is the plateau or terrace that almost encircles the hill from two to three hundred feet below its crest. This belt has a rich soil yearly freshened by mould swept from the hill-top. In parts it lies broad and open, dotted with mango and *jāmbuḷ* trees, and with some fields of rice or *nāglī* round a hamlet of Ṭhākur or Dhangar huts. Again it shrinks to a rocky path, or, at open wind-swept corners, yields only thickets of rough brambles or ragged buffeted fig bushes. But in many coves of the baylike valleys, sheltered by cliffs, from the blasts of the north-east and south-west gales, are groves of ancient evergreen trees whose stems rise straight and high, and whose small-leaved distant shade, letting in air and light, fosters the growth of evergreen brushwood and, near springs and in damp dingles, nourishes patches of grass and tufts of fern.

Forests.

The chief forests in the main terrace are, in the north-east below Panorama Point and the Governor's hill, the wild-Palm Grove or *Māḍ Rāi*; further south below Garbat hill the Bekri Forest; to the east of Little Cauk, Rām Bāgh or Rām's Garden, also known as the Primeval Forest; to the south of Great Cauk, the east Vārośā Forest, and to the west of One-Tree Hill the west Vārośā Forest; to the west of Porcupine Point the Mālḍuṅgā Forest; and between Porcupine and Hart point the Black or *Kāḷā* Forest; all these woods are evergreen. The varied tints of dark, bluish, bright, and yellow green are softened, during the dry months, by a grey mist of leafless or russet tree-tops, and brightened, towards the close of the hot-weather, by brown, pink, and golden tips that are ready to burst into leaf at the first fall of rain[1].

The general features of most of these groves resemble those of the *Māḍ Rāi*, or Wild-Palm Grove, which covers the plateau that stretches, from one of the zigzags on the main road about four and a half miles from Neraḷ, northwards under the steep wooded crest of Governor's Hill and Panorama Point. From the road the path enters the forest near its eastern limit, and passing north for some hundred yards, climbs a steep thick-wooded bank to an upper terrace which stretches to the end of Panorama Point. The ground is rocky, bare of grass, and thickly strewn with leaves.

[1]. The dark greens are chiefly mangoes, *kumbals*, *anjanis*, and some *jambul* the bluish greens chiefly *pisas*, *aptas*, and some *jambuls*; the light greens chiefly *sürs*; the green-greys, *asars* and *umbars*; the leafless greys, *nanas*, *pahirs*, and some *varas*; the russet or withered browns chiefly *varas*; the brown, pink and yellow tips chiefly *helas*, *koshims* and *pahirs*.

There is much underwood, some fresh and green but most either leafless or withered into yellow or brown. In the outskirts, the trees though close together, are small and stunted. Deeper in rise some straight unbroken *jāmbuḷ* and mango stems, and one huge fig tree about fifty-two feet in girth. In another dell, where the ground is thick with green underwood, is a grove of large *jāmbuḷ* and fig trees, interlaced by festoons of the great climbing *kāṇḍvel*, whose trunks, twisted like the coils of a huge serpent, are drawn to the tree tops and fall in straight heavy sprays with scattered deep-green leaves. Beyond this dell the wood is again thinner, with open plots and glades fringed by thickets of bright-green brushwood, overtopped by dark-green, blue-green, and grey-green trees, and a sprinkling of bare leafless branches[1]. To the right the deep fringe of the wood hides the hill slopes, and, on the left, a steep wooded bank rises to the overhanging tree-crowned crest of Governor's Hill. The path, climbing the steep wooded bank, leads to an upper plateau, where, in rocky deep-soiled ground with thick green underwood, among large mangoes, *jāmbuḷs*, and *umbars*, rise the slender ringed stems of the wild palm with its long hanging seed tassels, and its leaves standing in long spikes or falling in large black ribbon-like tatters. Beyond this the grove narrows and dwindles till it ends under Panorama Point.

Streams.

The hillsides of Mātherān are scarred by small streams which, though dry during most of the year, bear in their clean-swept rocky channels traces of the strength of their monsoon floods. The west-marked Piśārnāth drains the central section of the hill along a well-marked cup-shaped valley, which slopes about 400 feet from the church plateau on the north and the Cauk plateau on the south. To a less extent the hill-top is hollowed by the gathering ground of the *Dhoḍambyāce pāṇī*, or Waterfall Stream, between Panorama Point and the main hill; by the drainage that centres in the Malet Springs east of Porcupine Point; and by the Vārośā Streams that run between Louisa and Landscape points. With these exceptions none of the streams drain any considerable section of the hill-top. The course of all is much alike. Gathering the drainage of a small section of the hill-top they either fall with one or two clear leaps, or by a long rapid rush force their way through boulders and shingle from the edge of the cliff to the lower slopes, and, winding among the spurs at the hill-foot, find their way into one of the main lines of drainage east to the Ulhās, south to the Pātāḷgaṅgā, or west to the Panvel river.

Starting from the north and working eastwards, the chief of these streams are the Neraḷ Water, *Neraḷace Pāṇī*, which rises below the Governor's Hill and passing east and then north along the ravine between Panorama Point and the Neraḷ spur, falls into the Ulhās a little to the west of Neraḷ. The Bekri Stream, *Bekricā oḍhā*, from below Garbat hill, passes east through the Bekri forest, and, entering the plain to the south of the Neraḷ spur, flows east

[1]. The bright green-bushes are *bokhadas*, *gelas* and *karands*. The dark-green trees are *alus*, mangoes, and *jambuls*; the bluish-green are *pisas*, *aptas*, and climbing *vatolis*; the greyish-green are *umbars* and *asans*; and the leafless branches belong to *varas*, *pahirs*, and *nanas*.

CHAPTER 19.

Places.

MATHERAN.

Streams.

to the Ulhās. The Soṇḍāi or Khāṭvaṇ Stream, *Soṇḍāi Oḍhā* or *Khāṭvaṇ Oḍhā*, between Garbat and Alexander points, fed by a large share of the hill drainage, flows south along the chief of the Māterān valleys, past the town of Cauk into the Pātāḷgaṅgā. The Little Khāṭvaṇ between Alexander point and Little Cauk, after a steep south-easterly course, joins the main Khāṭvaṇ under Garbat point. The Borgāṅv Stream, *Borgāṅv-Oḍhā*, between Little and Big Cauk, meeting the Khāṭvaṇ water, flows by Cauk town south into the Pātaḷgaṅgā. A little to the west, between Great Cauk and the One-Tree Hill, the Vāroṣā Stream, up whose narrow rocky bed the Cauk path struggles, runs south adjoining the Borgāṅv and Khāṭvaṇ waters, passes Cauk and falls into the Pātāḷgaṅgā. Between Danger and Echo Points, draining the thickly wooded central hollow of the hill-top between the Church plateau on the north and Cauk plateau on the south, the Piśārnāth or Bunk Stream flows west over the cliff intó the Vārośā river which runs south to Cauk and the Pātāḷgaṅgā. In 1850 the Piśārnāth flowed throughout the year with a considerable stream; but, for some years past, apparently from the increase of trees and brushwood on its gathering ground, it has almost ceased to flow before the beginning of the hot weather. In the corner between Echo and Louisa points, two nameless streams drain the sloping hill-top and fall over the cliff, passing west to the main stream that, draining the valley between Māterān and Prabaḷ, flows south by Cauk to the Pātāḷgaṅgā. Between Porcupine and Hart Point, a large area of the western hill-top and of the low neck between the central and western hill belts, drains into the stream, known either as *Pipācc Pāṇī* (*Oḍhā*), the Tub Water Stream, or as *Mālḍuṅgācī Nadī*, the Mālḍuṅgā River. This flows to the north-west and then turns west to the Panvel river. Further to the east the stream that drains the hollow between the Governor's Hill and Hart Point, one of the Mālḍuṅgā streams which is known as the *Dhoḍambyācc Pāṇī* or the Waterfall Stream, passes west into the Panvel river, through the deep-wooded valley in which are the Simpson reservoir and the remains of the ruined Elphinstone lake.

Water-supply.

In spite of the rainfall of about 200 inches even the largest streams cease to flow soon after Christmas. This is due partly to the porous iron-clay and partly to the dense growth of timber and brushwood that covers almost the whole hill-top. In 1850, as has been noticed above, before the trees and brushwood were preserved, the Bund or Piśārnāth stream, which now barely trickles during the hot months, flowed freely even in May, discharging from the cliff a stream of water over a foot wide and three or four inches deep[1]. Of eleven springs only two, Harrison's on the east and Malet's on the west of the main hill-top, last throughout the year. Beginning from the north and working east, in the hollow above Simpson's reservoir, near the old Dhangar settlement, is a spring known as the Phaṇsī or Jack-Tree Water. On the outskirts of the Wild-Palm grove under Governor's Hill, a few hundred yards from

[1]. Smith's Matheran, 2, 11. Dr. Smith's quotations seem to prove that the free growth of trees in the gathering ground of springs exhausts their supply of water.

the road, is a spring which, by a grant from a Mr. Bamanji, has been turned into a rock-cut cistern with a flat boarded covering. It is known as the Black Water or *Kāḷe Pāṇī*, and, till the middle of the hot weather, supplied the stand-pipe on the roadside close to the fourth mile from Neraḷ. On the south of the neck that joins the eastern and the central belt of hill, close to the beginning of Garbat point, are two springs. About half a mile further, near the sixth mile to the left of the Market road, is Harrison's Spring which yields water throughout the year or at least till the middle of May. It has a cistern which was built in 1864-65 at a cost of Rs. 2,876. Not far off, another spring, in the market to the left of the police lines, has a cistern which was built in 1865-66 at a cost of Rs. 1,322. The south hill has three springs, one to the south and one to the north of the Sanatorium, and a third on the south slope of the Piśārnāth valley. At the spring to the south of the Sanatorium a cistern was built in 1865-66 at a cost of Rs. 1,225. Further north there are three springs in the ravine between Porcupine and Hart points, Malet spring or *Tipāce pāṇī*, at the head of the main ravine Ponsonby Spring or *Ghāṭerice Pāṇī*, that is the Buffaloes' Drinking Trough, about a quarter of a mile to the north, and Robert's Spring close to Hart Point. Of these the chief are the Malet Spring, in the bed of the Mālḍuṅgā, about 300 feet down a steep winding path. The water of the main spring is held in a rock-cut cistern roofed by iron sheeting and there are two smaller springs close by. The Malet Spring has never been known to fail.

Springs.

Ponds.

For[1] the storage of water seven reservoirs have been made, two of which have proved failures. The chief site is in the Piśārnāth valley, where, in April and May 1857, Mr. West, C. E., built two dams at a cost of Rs. 3,975. The third dam in the same valley was built in 1857-58 by General Fuller, R. E., at a cost of Rs. 5,330; it was subsequently in 1866-67 raised three feet at a further cost of Rs. 1,156. These dams are all of masonry and are provided with sluice gates, which are removed at the beginning of the rains and are re-fixed in the month of November so that every monsoon the reservoirs are thoroughly flushed, and fresh supply of pure water gathered.

In 1858, to provide water for the residents at the north-east or Garbat end of the hill, Lord Elphinstone, the then Governor of Bombay, conceived the idea of constructing an earthen dam in the valley between Hart point and Panorama hill. The work was designed and carried out by the Public Works Department.

In 1873-74, as the Garbat end of the hill still suffered from want of water, it was decided to build a masonry dam on a rock foundation at a point a little below Colonel Fife's dam. The reservoir so formed, which was suggested by and bears the name of Dr. Simpson, the Superintendent, was begun in 1875 and completed in 1876 at a cost of Rs. 16,260. In spite of its distance from the more thickly peopled part of the hill, this reservoir has proved of great service. The bed of the stream below the dam has been set apart

[1] Contributed by Mr. F. B. Maclaran, C. E. for the old edition.

CHAPTER 19.

Places.

MATHERAN.

Water-supply.

Ponds.

for washing clothes, the quantity of water impounded being more than enough for this and other purposes. This is a great convenience to residents and visitors, as formerly during April and May, washermen had to take clothes to the Ulhās river near Neral. The capacity of this reservoir, which was designed and built by Colonel Maunsell, R. E., Executive Engineer, North Koṅkaṇ, is 416,400 cubic feet.

Prior to the installation of the water taps in 1927, water used to be supplied in *Pakhāls* from small tanks constructed at the sites of natural springs. When gradually Māther̄ān attracted increasing number of visitors followed by big and petty tradesmen to cater to their demands, the supply of water fell short to meet the total need. A fresh lake was constructed in the Piśārnāth Valley, to make good the shortage and named after Mrs. Charlotte Fuller, the wife of General Fuller, R. E. The site of the dam was suggested by General Fuller in 1857 and in 1880. The work of enlarging the dam was undertaken in 1950 and completed in 1956 with the total cost of Rs. 3,95,000. The total height of the dam at present is 50′, its breadth being half a furlong. Settling tanks are situated at the highest of the hill near Rugby Park. The water is pumped, settled and supplied to the town through pipes. The dams are all of masonry and are provided with sluice gates, which are removed at the beginning of the rains and re-fixed in the month of September so that every monsoon the reservoirs are thoroughly flushed and supply of fresh and pure water is guaranteed.

Climate.

The porous capping of iron-clay, which has made the water-supply of the hill so scanty and so hard to improve, has, at all times of the year, in spite of the heavy rainfall, ensured for Māther̄ān freedom from malaria. There is no marsh on any part of the hill and every stream bed is a bare rock. All material for malaria is yearly swept away, and, in almost all seasons, the thickest of the hill-top forests can be entered without risk. The grass or wood-cutters do not suffer from fever, and, where fever has occurred, it has been due to dirt, not to damp. A fit of ague may be caught among the clefts of the rocks, but there is no danger in open places where the air moves. It is this freedom from malaria that makes Māther̄ān so healthy a change to visitors. Children, especially, soon lose the pasty flabbiness they have brought with them from the plains. For the weakness caused by the rainy season in Bombay and for all mental or bodily complaints that healthy exercise and a pleasant life can relieve, Māther̄ān has a healing power. In severe and complex ailments its influence fails.

For some time after the rains are over (October-November) the climate is pleasant. But, as the cold weather advances and the dry north-east winds grow stronger, the climate is much like the Deccan climate, and is neither pleasant nor healthy for those who have suffered from fever or from congested liver. In March and April, though the mornings and evenings continue cool and a hot night is unusual, the midday heat is oppressive. This lasts till, early in May, specks of fleecy mist in the Piśārnāth valley show that a moist air has set in from the sea. From this time, as the

CHAPTER 19. Places. MATHERAN. Climate.

sea breeze freshens and the air grows moister and cooler, the climate becomes more and more pleasant, till, in the end of May, thunderstorms gathering from the Deccan, drench the hill, and the season is over. Though the first heavy rain drives away most visitors, those who can stay and are well housed, may, in spite of the wetness of the paths and the want of amusement, enjoy a fortnight or even three weeks of fresh hearty weather even when it rains, and, between the bursts of rain, bright cool days of great beauty. After two or three showers the views gain greatly in softness and colour. The hill tops are clear and purple, the grey leafless woods of the lower slopes become tipped with pink, gold, and light green, and the bushes throw out tufts of pink and purple and sprays of scarlet and gold[1]. The baked white and black hillsides soften into greys and browns, and a sudden greening passes over the warm rich plains. Even after heavy rain, in fair days in July and August, the hill-top is pleasant, the paths are firm and tidy, not sodden with damp or overgrown with rank grass or underwood.

The great event of the year is the breaking of the south-west monsoon. Some years the rains come in by stealth. Gentle showers and light mists grow rawer and fiercer till the damp and discomfort drive visitors away. But, as a rule, the hot-weather ends with great thunderstorms[2] from the east.

---

1. The *pahir*, *ficus cordifolia*, is tipped with pink and gold, and the *suir* and *mogri* with light green, the *ranbhendi* bursts into tufts of bright purple, the *mhaura* patches of pink, and the *koshim* in sprays of scarlet and gold.

2. In the afternoon of Monday, June 6th 1865, sullen thunder began in the north-west, where clouds had all day been gathering in towering piles. As they thundered the clouds moved slowly down across the north Konkan, and, about four o'clock gathered against the jagged crest of Bāvā Malang. To the north, and all along the Bava Malang range, the sky and land were filled with lurid clouds, thunder, lightning, and rain, the Kalyan river flowing black as ink through a scene of the most striking desolation and gloom. South of this abrupt line of storm, the country from Bombay to Khandala was full of pure calm light. Every village, every hut, every road and forest-track, even the bridge over the river at Chauk, came clearly into view. The trees and groves looked magically green; and the light picked out the most hidden streams and burnished them into threads of molten silver. The Panvel and Nagothana rivers shone like mirrors, and the sea was scored with bars of vivid sunshine. Suddenly, at about five, the storm-rack poured over Bava Malang like a tumultuous sea, and swept into the deep valley between Matheran and Prabal, with furious blasts and torrents, awful thunder, and flashes of forked lightning. When the clouds had filled the valley the rain and wind ceased and the storm stood still, and, in dead stillness, the thunder and lightning raged without ceasing for an hour. The thunder mostly rolled from end to end of the valley, but it sometimes burst with a crash fit to loosen the bonds of the hills. At six o'clock the storm again moved and passed slowly south over Prabal towards Nagothana, and stream grew strangely clear, the rain-filled rice-fields and rivers flashed like steel, while fleecy clouds lay on every hillock and slowly crept up every ravine. As the sun set behind Bombay the air was filled with soft golden light. Westward towards Thana the hill-tops were bright with every hue from golden light to deep purple shadow, while among them, the winding Ulhas shone like links of burnished gold. Then, the moon rose, brightened the mists which had gathered out of the ravines and off the hills, and cleared a way across the calm heavens, while far in the south the black embattled storm-rack belched flame and thunder the whole night long.

The next day (Tuesday) passed without a storm. On Wednesday, the 8th, eastward towards Khandala vast electric cloud banks began to gather. At two in the afternoon, with mutterings of thunder, the sky grew suddenly black and lurid. At half-past two the storm passed west moving straight on Matheran. A mist went before the storm, thickening as it came, first into trailing clouds and then into dripping rain, with muttering thunder all the while. At three the valley between Matheran

CHAPTER 19.
Places.
MATHERAN.
Rainfall.

The rainfall returns for the last ten years (1948-57) show a yearly rainfall varying from 182.6 inches in 1951 to 300.8 inches in 1956, averaging 241.7 inches.

The details for these years also show that on an average, the rainfall in January, February, March and April is less than an inch; that it rises to 1.22 inches in May; to about 26 in June; and that it is at its highest, 75, in July; it falls to 59 inches in August, about 30 inches in September and is reduced to 6 inches in October. During November and December the rainfall on an average is less than an inch.

The statement on page 873 gives the details of rainfall during 1948—1957.

The Superintendent of Mātherān is the administrative officer in charge of the Hill Station. The other public offices are the police station, post and telegraph office, telephone exchange, forester's office, public works depot, the municipal office, etc.

Municipality.

The Mātherān Municipality was established in the year 1905. It is entrusted with the water-supply, maintenance and construction of roads, road lighting, sanitation, medical facilities, etc. The municipal income is chiefly derived from water charges, octroi, house tax, visitor's tax, etc. The total road length within the municipal limits was 34 miles in 1961. The average annual income and expenditure of the municipality was about Rs. 1,90,000 and Rs. 1,85,000, respectively.

---

and Prabal was filled with the storm. Thunder rolled in long echoing peals, and flashes lightened the dense fog with extraordinary splendour. The fog lasted with heavy rain till 3-45, when a light wind swept it west towards Bombay, where, about four, the monsoon burst.

These appalling electric outbursts end serenely. The storm clouds retreat like a drove of bellowing bulls and their last echoes die beyond the distant hills. The sun shines again in majesty, in every dell the delicious sound of running water wakens life, and the woods are vocal with the glad song of birds.

[From the Overland Mail, January 16, 1880, p. 17.]

MATHERAN RAINFALL (1948—1957).

Months	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957
January	1·15	..	..	..	..	..	..	..	..	..
February	..	..	..	..	..	..	..	..	..	..
March	..	..	..	..	..	..	..	0·16	..	..
April	0·04	..	0·01	0 75	..	0·45	0·30	0·04	0·25	..
May	..	3·46	0·07	1·45	..	..	..	1·37	4·75	2·37
June..	26·23	20·20	9·94	36·14	..	55·07	48·72	21·98	39·03	29·43
July	61·71	77·96	110·27	64·69	97·03	56·90	99·00	54·61	116·92	78·52
August	69·69	59·21	28·20	60·37	62·56	64·14	62·90	94·36	82·19	85·02
September	22·67	50·71	46·39	3·20	65·24	19·02	34·05	42·19	39·27	7·05
October	3·24	9·98	6·39	11·83	2 27	9·15	1·98	14·57	12·08	0·85
November	15·81	..	0·23	2·80	..	..	0·09	0·44	1·57	1·36
December	..	..	..	..	0·28	..	0·08	..	..	..

CHAPTER 19. Places. MATHERAN. Temperature.

MATHERAN TEMPERATURE (1951—1959).

Months	1951		1952		1953		1954		1955		1956		1957		1958		1959	
	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.
January	80	60	80	58	82	64	81	55	81	58	84	58	87	57	81	56	84	54
February	88	59	88	60	93	58	89	62	90	56	88	54	87	54	83	54	92	*52*
March	88	64	89	59	103	60	92	62	94	58	98	66	89	57	94	62	96	66
April	92	64	98	61	93	66	98	63	98	62	*99*	68	96	62	*100*	66	*100*	68
May	93	65	92	66	88	68	94	68	94	62	90	66	97	66	99	66	94	68
June	80	67	83	65	88	60	86	66	88	66	78	66	86	67	90	66	80	68
July	74	68	76	66	74	66	74	66	74	67	72	66	73	66	73	66	74	66
August	71	68	71	68	71	66	74	67	73	66	72	67	73	66	78	61	72	66
September	83	66	78	66	82	66	76	64	80	66	76	67	78	64	76	66	84	66
October	84	66	80	66	74	66	84	62	84	62	82	64	88	66	84	66	82	66
November	82	63	78	64	82	62	82	62	82	58	80	58	83	60	84	62	88	68
December	78	60	78	68	83	62	80	58	79	56	82	58	81	62	82	60	80	64

CHAPTER 19.

Places.

MATHERAN.

Gardening and Flowers.

Except on the flat tops of some of the lower spurs no grain is grown. The cost of bringing water limits gardening to the growth of geraniums, fuscians, heliotropes, and the commoner roses. English annuals should be sown soon after the rains are over, and almost all kinds including sweet peas do well. Fuscia and geranium cuttings can be grown on the hill, but in most gardens the plants have to be renewed every season. Heliotropes and the common roses thrive, but budded roses die from too much damp. Early in October the house roofs are gay with balsams and other flowering plants.

Vegetables.

Vegetable is grown in a small quantity near Charlotte lake but the bulk of supply continues to come from the surrounding lowlands. With the restricted supply of water, absence of tablelands and a favourable soil, vegetables which have only a seasonal demand from the tourists remain one of the main items in which Mātherān cannot attain self-sufficiency.

During both the seasons, April-June and October-November sack-loads of vegetables keep pouring in Mātherān. The cost of bringing these articles up the hills naturally adds to their price which makes living on this hill station costly for the common man.

Grasses.

Among the plants[1] of the hill the commonest grasses are of the smaller kinds, Anthistiria cilliata, Uniola indica, Panicum mountanum, P. trigonum and brizoides, Chloris barbata, *hariāḷi,* Cynodon cactylon *nācṇī,* Eleusine egyptiaca, and a species of Apluda. Of the larger grasses there are the aromatic *kaskas,* Andropogon muricatus, ginger-grass, Andropogon martini, Arundinella gigantea, and the Chirka, Coix lachrȳma. Bamboos are found on the lower slopes. They grow also on the top but probably only where they have been planted. The order Cyperaceao and the genus Calamus are also said to be represented on the lower slopes. On some marshy land, about a mile to the east of Neraḷ station, is a grass, probably an Andropogon, whose leaves and roots give out a strong smell of turpentine.

Ferns.

During the rains ferns find a most congenial climate on and around the hill. They are at their best when there are no visitors, but they are still fresh in October, and, though shrivelled and dead-like in the dry months, uncoil their leaves with surprising promptness after the first heavy rain. The leading ferns are the common Brake, Pteris aquilina, which has almost disappeared from Garbat point, but is still found in considerable quantities on the south-east slopes of the hills near the top, a few feet below the road going from Alexander to Cauk point. The Climbing Fern, Lygodium flexuosum, is also frequently found in the woods on the hill sides and rarely on the top. Among less sparingly distributed species are the Sagenia coadunata, Pteris quadriaurita, Pteris pellucida, the Silver-fern Cheilanthes farinosa, and perhaps

[1] These lists of plants and animals are condensed from the very interesting chapters in Dr. Smith's Matheran. They have had the advantage of revision by Dr. Lisboa, Mr. E. H. Aitken and Mr. G. W. Vidal, C. S., and of additions by Mr. W. Hart, First Judge, Bombay Small Cause Court, and Mr. H. M. Birdwood, C. S.

CHAPTER 19. Places. MATHERAN. Ferns.

the Copper-fern cheilanthes dalhousiae; of Maiden-hairs, Adiantum lunulatum and caudatum, and A. capillus veneris, Poecilopteris virens, Nephrodium molle, Nephrolepis tuberosa, Athyrium felixfoemina, A. Hohenackerianum, A. falcatum, Asplenium planicaule, pleopeltis membranacea, and Pleopeltis nuda, Acrophorus immersus, Niphobolus adnascens, and Lygodium flexuosum, and the beautiful polybotrium vulgare. The last is very common in parts of the Sahyādris, but only a few specimens have been found at Mātherān, in the Simpson reservoir valley not far from Hart Point.

Annual Herbs.

Of Annual Herbs there are, soon after the rains set in, the Cobra Lily, Arisaema murrayii, with its erect white or purplish cobra-like hood, and, of the Ginger tribe, the Gurcuma pseudomontana, with yellow flowers and rose-coloured coma. Of Ground Orchids, which flower chiefly towards the close of the rains, there are the giant orchid Platauthera susannae, Habenaria longicalcarata with several greenish-white flowers, the small white-flowered Habenaria candida and the large rare Habenaria commelynifolia. Among Tree Orchids are the Eria braccata with its large white flowers that bloom early in the rains, Eria dalzelli a later bloomer, Dendrobia barbatulum and chlorops both of which flower in the cold weather, and the Erides maculosum with fleshy spotted leaves and in the rains a rose corolla freaked with purple. Of other Herbaceous Plants there are the *sunki* Verbesina biflora, *bhāmburḍā* Blumea holocerica, *gaṇerā* Ageratum conysoides, and *bundar* Vernonia divergens. Of Balsams, Impatiens tomentosa, kleinii, and the rare rivalis, which is supposed to be merely a variety of I, acaulis ; two Cynoglossums, coelestinum and glochidiatum, not unlike forget-me-nots, but larger and more straggling; of Cucumbers the *kaḍū*. Cucumis trigonus and pubescens, whose sulphur-yellow flowers wreathe the long *kārvi* stems, and the *kouḍel*, Tricosanthes palmata, with large white-fringed corolla ; of Convolvuluses there are Argyreia sericea, Ipomoea campanulata, Ipomoea sepiaria, Porana racemosa, and Convolvulus arvensis.

Shrubs.

Of Shrubs and Brushwood there are the *dhaura*, Woodfordia floribunda, whose beautiful red flowers are used in the Punjab for dyeing silk, the *aḷū* Vanguiera edulis, *anjani* or ironwood Memecylon edule, *arsul* Canthium umbellatum, *bahman* Colebrookia ternata, *bhoma* Glochidion lanceolatum, *dhinḍā* Leea staphylea, *dingal* Crotalaria leschenaultii, *ghāgrī* Crotolaria retusa, *eshvar* Callicarpa cana, *pāṅglī* Pogostemon purpuricaulis, *geḷā* Randia dumetorum, *karavti* Ficus heterophylla, *karvand* Carissa carandas, *kārvi* Strobilanthes asperrimus, *kiraḷ* or *karipāṭ* Bergera koenigii, *kuḍā* Tabernoemontana crispa, *līmbārā* Heyneana trijuga, *mākadi* Atalantia monophylla, mori Casearia loevigata, *pāpāti* Pavetta indica, *pisā* Actinodaphne lanceolata, *rāmāṭā* Lasiosaiphon eriocephalus, and *vāhiṭī* Aetheilema reniformis.

Trees.

Of Trees, there are, among those found only on the spurs and lower slopes, the *gol* Sponia wightia, the *kaunḍaḷ* Sterculia urens, the *mhaurā* Bassia latifolia, the teak *sāg* Tectona grandis, the silk-cotton tree *suir* Salmalia malabarica, the bastard cinchona Hymenodictyon excelsum, the hill-palm *berli māḍ* Caryota urens, and

CHAPTER 19.

Places.

MATHERAN.

Trees.

the *khair* Acacia catechu. Among trees found only or almost entirely on the hill-top and upper slopes, are the *chandara* Macaranga roxburghii, the *govinda* Diospyros *goindū*, the *gulum* Machilus glaucescens, the *kokam* Garcinia purpurea, the *kumbaḷ* Sapota tomentosa, *laili* Albizzia stipulata, the *mālia* Diospyros nigricans, the *phaṇas* Artocarpus integrifolia, the *phaṇśī* Carallia integerrima, the *varas* Heterophragma roxburghii. Among trees found in all parts of the hill, are the *ain* Terminalia glabra, the *āpṭā* Bauhinia racemosa, the *āsan* Briedelia retusa, the *āvaḷī* Phyllanthus emblica, the *bava* Cassia fistulla, the *burumbi* Amdora lawii, the *goldar* Sterculia guttata, the *surungi* Ochrocarpus longifolius, the *tawir* Garcini ovalifolia, the *heḷā* Garcinia cambogea, the *Hirḍā* Terminalia chebula, the *jāmbuḷ* Eugenia jambolanum, the *pahir* Ficus cordifolia, the *karmal* Dillenia pentagyna, the *kosham* Schleichera trijuga, the *kumbā* Careya arborea, the mango *āmbā* Mangifera indica, the *nāṇā* Lagerstroemia parviflora, the *nāndruk* Ficus retusa, the *pipaḷ* Ficus religiosa, the *paḷas* Butea frondosa, the *pangārāh* Erythrina indica, the *parjambul* Olea dioica, the *umbar* Ficus glomerata, and the *sageri* Bocagea dalzellii[1].

Climbers.

Of Climbers and Creepers there are the *ambulgi*, Eloeagnus kologa with shining scaly tendrils and smooth-faced silvery-backed leaves; the *cāmbārvel*, Premna scandens, with large coarse wide-scattered leaves; the *cāpvel*, Canthium didymum, with polished leaves, white sweet-smelling flowers, and black fruit; the *śhikekai*, Acacia concinna, with back-bent thorns, light feathery leaves, and little balls of yellowish flowers; the *dātir*, Ficus volubilis; the *kānvel*, Ventilago madraspatana, with entire young leaves, serrated old leaves, long branches and leafless flowers in panicles; the *kavli*, Gymnema sylvestre, and some other milky shrubs; the *korḍor*, Ancistrocladus heyneanus, with long tapering deep green leaves, which grows like a bush four or five feet before it begins to climb; the *kulṭī*, Tragia involucrata, an obscure little plant covered with sharp stinging hair; the *kusar*, Jasminum latifolium, one of the commonest climbers with delicate light-green pointed leaves, white fragrant flowers, and black berries; the *lāmtāṇī*, Anodendron paniculatum, with huge shining laurel-like leaves and yellowish green flowers; the *paraḷ*, Cyclea peltata, common on the trunks of trees with three-cornered leaves and culsters of cup-shaped flowers; the *rāgī*, Mesoneurum

[1] The tints of the Matheran woods are a pleasant study. Variety of season of age, of soil, and of light make it difficult to fix one tint for each kind of tree. The following are believed to be the chief hot-weather tints in the coppice of the open hill-top and in the terrace groves. The deep greens are *anjanis*, *kumblas*, *makris* most mangoes, some *par jambuls*, *phanslis*, *polaras gulums*, and *tupas*; the bright greens are *alus*, *bokhadas*, *gelas*, *karāvand* bushes, and *kusar*, climbers; the brown greens are *bombas*, *chandalas*, *eshvars*, some *jambuls*, *karapats*, some *umbars*, and the parasitic *bangol*; the light yellowish greens are *dharmans*, *kumbas*, *padals* or *lalais*, *piprans*, young *harkas*, *hirdas*, *koshims*, and *pahirs*, *bahman* and some *vaiti* bushes, and *shikakai* and *petkuli* climbers; the blue greens are *aptas*, some *jambuls*, *pisas*, *sisus*, and *rāmetā* and *voitī* bushes; the ruddy tints are from young *ahins*, *hirdas*, *koshima*, *mhauras*, *mogiris pahirs*, *ranbendis*, and *helas* withered *bombash* and *kumbas*, fresh *dinḍā* and withered *davti* bushes, and fresh *hujari* and *handeva climbers*; the greys are from the leafless, stems and branches of *kumbas*, *nāṇās*, *mogirs*, *pahirs*, *varas*, and *pāpti* and *rangoli* bushes, and in the lower slopes teak and *bors*.

CHAPTER 19.
Places
MATHERAN.
Climbers

cucullatum, with flowers in long stiff racemes and tufts of compressed seed vessels; the sweet pea. Vigna vexillata, universal after the rains and as fragrant as its namesake; the *turan*, Zyzyphus rugosa, thorny stems with rough leaves and a white mealy drupe; the *vāgāṭi*, Wagatea spicata, a climbing thorny shrub with orange and red flowers; the *vākerī*, Rourea santaloides, a rare plant with small shining leaflets not unlike sandalwood; the *vāṭolī*, Cocculus, macrocarpus one of the most marked plants in a Mātherān thicket, with waving knotted and gnarled cable-like stems, sometimes bristling with thorns and hung with large bunches of grey-green or cream-coloured berries, ending among the tree tops, in patches of small butterfly-like blue leaves; the *vukshi*, Calycopteris floribunda, a coarse downy-leaved shrub with balls of faint green flowers; the *yekyel*, Dalbergia sympathetica, with strong hooks small acacia-like leaves, whitish flowers, and thin pods; and the *yevṭi*, Hippocratea grahamii, with smooth spreading branches and minute pale green flowers. The common Parasites, whose thick bunches of yellowish leaves are found clinging to the tree tops in all parts of the hill, and are called *bānḍgoḷs* and *bindkulis* by the people, belong to the Loranthus family. The commonest variety is L. longiflorus; L. loniceroides, langeniferus, and perhaps elasticus are also found. None of these plants are peculiar to Mātherān. Most are found in the plains and the rest are found in the other higher Ṭhāṇa peaks and ranges as well as on Mātherān. Some plants of the orders Anonaceae and Guttiferae, which are very sensitive to cold, are found on Mātherān, but not, as far as is known, on Mahābaḷeśvar. Among these are Uvaria narum, Garcinia indica or purpurea, G. cambogia, G. ovalifolia, and Ochrocarpus longifolius the last identified from specimens, Briedelia retusa and Coculus macrocarpus, which are common on Mātherān, do not occur on the top of Mahābaḷeśvar.

Animals.

Among insects, of Coleoptera or Beetles, there are the clumsy buzzing Butocera rubra, a kind of capricorn beetle, the equally large but darker Prionus orientalis, a large Scarabaeus, hundreds of humming Chafers, among them Anomala elata and two others; many Golden Beetles or Buprestidae, many Cetonias, handsome Cicindelidae, nimble Elaters or Click Beetles, long-snouted Curculios, rich-hued Cassidæ, spotted Lady Birds, quaintly-armed Bombardiers, the curious little Paussidæ with branching horn-like feelers, and the hair-tufted Hispa. Blister flies are common, and, after the first rainfall, the trees are aglow with fireflies. Of Diptera, the Nemocera, including gnats mosquitoes and tipulæ, are not very common; the Brachycera are more numerous; Anthrax, Bombylius, and other genera abound. Gadflies swarm and Flies Proper or Muscidæ are found in vast numbers, among them are the violet-hued Sarcophaga, the Stomoxys, Musca, Calliphora, and many others. Of Hemiptera the black Cicada ducalis with its membranous leaves, wings and ear-splitting air-drum, the large clear-winged Cephaloxys locusta and Hacchys splendidula, and the opaque brown Ophona dives; of Pachycoridæ the Scutellera nobilis and Callidea purpurea: of Asopidæ the plain lazy-flying Canthecoma furcillata, and the rugged Caziera verrucosa; of

Pentatomas, Placosternum taurus; two Raphigasters; many Mictidæ, among them Physomerus calcar; Mictis lata, bovipes, dentipes, and punctum, and Dalader planiventris; of Coreidæ Gonocerus lanciger; of Lygæidæ the scarlet lygæus militaris; some bright red Pyrrhocoridæ and many Reduvii. Of Orthoptera are several species of Acheta, among them probably the grotesque Acheta monstrosa, several varieties of Gryllus, the Mole Cricket Gryollotalpa vulgaris, the Common Locust, and the beautifully tinted Acdipoda citrina, Mantis religiosa and ocellaria, Blepharsi mendica, a large Phyllium, the huge Phasma maculicollis and perhaps the ruffle-jointed Empusa gongyloides. Of Neuroptera are the White Ants or Termites, the Dragon Flies or Libellulæ, of which the large Ashna and a smaller Agarion are the most common, the Ant Lions including the large lace-winged Myrmeleo zebratus, the long-bodied brown-mottled Myrmeleo contrarius, and a smaller unnamed species, and of the vein-winged long-feelered and hairy-bodied Ascalaphi, A. accusans, segmentator, insimulans, and tessellatus.

Among Hymenoptera are many species of ants, red, black, and russet. One small black and of the mason family builds very notable large helmet-shaped thatched nests generally in *geḷe* or *kumbḷā* trees. Of Pupivoræ, some of which lay their eggs in the dwellings and others in the bodies of insects, are the stout bright green Stilbum splendens, and a small green and yellow Chrysis. Other species with small earthen pipe nests, known to the people as the *kumbhāriṇ* or potter's wife, are the ashy and chocolate Sphex ferruginea, the small black and yellow banded Scolia, the large and black Scolia rubiginosa, the blue black-bodied fawn-winged Coeruleus, the black-bodied and yellow-winged Mygnimia perplexa, the green and black-bodied and yellow-winged Chlorien lobatum, the small yellow-winged Pelopæus bengalensis, the black yellow-winged P. spinolæ, and the large, black, yellow-winged P. coromandelicus. Of Wasps are the huge black-bodied Eumenes petiolata, and the black-yellow-spotted E. flavapicta. Of Honey Bees which yield excellent honey, are three kinds, the Apis indica and dorsalis, and a stingless bee. Of the heavy-flying solitary Xylocapæ or Carpenter Bees, who build separate nests in decayed trees, are the light brown and yellow Xylocapæ olivieri, the dark-bodied ashy-winged X. flavonigrescens, and the dark bluish-green ashy-winged X. tenuiscapa. Of other bees there are a prettily marked Anthidium, the blue-striped Crocisa decora, and Anthophora zonata with light grey wings, yellow shield-shaped thorax and black and green striped body not much larger than the honey-bee.

Among Butterflies the Lycænidoe are represented by two leading species, Rosimon white or greyish-blue shining like silver, and Ælianus milk-white bordered with brown, Roxus, Nila, Plinius, Cnepis, and Theophrastus are also found; of the Aphnoei, Etolus and Lohita; of the Pieridæ, or whites and yellows, Callidryas hilaria, philippina, and alcmæne, and Pieris paulina, glaucippe, alibnia, phryne, and perhaps hecuba and mesentina; of the Papilios, the large slow-flying Papilio polymnestor, the large black

and red-spotted P. romulus and P. Pammon with yellow dots and white patches, said to be the two sexes of the same species, P. polites with white and red crescents on the lower wings, P. agamemnon blotched with brown and green, P. epius blotched brown and yellow with rows of dots at the bases of the upper wings, blue eyes on the lower, and no tail; P. sarpedon, smaller than the others, with long black tapering forewings crossed by an irregular band of bluish-green, also P. hector; of the Danaidæ, a very large and in some cases most beautiful family, the rich-hued Danais plexippus and chrysippus and the plain Euploea careta, the prettily streaked and black and white spotted Danais agloea and others, the richly marked and handsome curve-winged Precis iphita and Junonia asterias, limonias, ænone, and orythia; two Diademas, misippus and bolina, as rich coloured as the Papilios, the common Ergolis ariadne, the black and white Athyma leucothoes, and Neptis acera. Of Nymphalidæ there are a lovely leaf-like Kallima, Amathusia bernardi, Debis nilgiriensis, Charaxes athamus, Melanitis leda, Mycalesis polydecta, and Hypanis ilythia. Of hesperidæ there are many. There are also Malanitis banksia, Eronia valeria, Pyrgus superna and P. purendra, Arygynnis phalanta, Isemene aria, Yphthuna lysandra and baldus, Politia nina and others.

Among Moths are the Clear-wing Sesia hylas, the Death's head Acherontia styx, and the Sphinx convolvuli, the Chærocampas clotho and celerio, and the Bombay Marble Hawk-moth Daphnis nerii; of the Castnii, Ægocera maculata and two day-moths Eusemia dentatrix and the Pale-blue transversa, commonly called the Mātherān butterfly; and of the Zygæridæ the common black and white winged Syntoma bicineta. Many others have lately been identified. Among these, not elsewhere known, are Polytela gloriosa, Polydesma boarmoides, Macuglosca stellatarum, Aloa sipalki, and unnamed species of Micaria, Syntomis, and Lithosia. Among Night-moths the leading tribe are the Bombycites or Silk worms, of which the Lithosias are the most numerous and the Saturnias the largest. Among them are the curious buff and dark green Lithosia entella, Nyctemera alternans, Deiopleia syringa and pulchella, Spilosoma suffusa, Alope ocellifera, Candyba punctata, Ganisa postica, Attacus atlas, Saturnia mylitta, the well-known tusser silk-moth and perhaps Actæus silene. Of Noctuites the Peacock Moth, Patula macrops, the dull brown Argiva hieroglyphica, the dark-brown and blue Potomorpha manlia and the lighter hued Ophideres materna. the fawn-coloured Halodes carunca, the Ophusia properata, Lagoptera dotata, Achoea melicerta, and A. cyllota. Of Geometrites, Comiboena devexata, Eumalia rosalia, and the small Orsabana.

Between insects and reptiles several classes of animals may be roughly grouped. Among them are the active and vicious Leech of which Hirudo zeylanica is the commonest; Land-shells including two species of Helix found in heaps under the laterite ledges, a common trumpet-mouthed Cyclostoma, and a rather rare spiral Achatina; Land-crabs or Gecarcinæ; Millipedes of the genus Iulus; bottle-brushlike Cermatias; Centipedes; Scorpions; and

Spiders, including the large hairy Mygale, two or three Epeiræ whose huge tough webs are hung with egg boxes, the Phrynnus, the small jumping Salticus, the Galeodes with its tunnelled web, the long Water-spider, and the skeleton-legged Phalangium.

Reptiles.

Of Reptiles there are, of Frogs, the Rana tigrina or Bull-frog, perhaps the smaller and darker Rana hexydactyla, the small and light coloured common frog, Rana gracilia, the Toad, Bufo melanostictus, and pale active and graceful Tree-frogs Hylorana malabarica and Polypedatis maculatus.

Of Lizards there are occasionally the large Lizard, Varanus dracoena, about four feet long and harmless in spite of its threatening look, and of smaller lizards, Skinks, Agames, and Geckos. The Skinks are in every veranda, the Agames bask in the sun on tree-trunks and bare rocks, and the Geckos keep mostly under cover. Of Skinks there are the timid Common Skink, Euprepes rufescens, about a foot long with shining scaly flattened back, the bare Eumeces punctatus dark grey with brown and white freckles, the smaller E. hardwickii brown above and white below with symmetrical black dots and yellowish white banks, and the very rare and very small Chiamela lineata. Of Geckos, whose six or eight measured notes are often heard at dusk and in the early morning, are the small common Hemidactylus maculatus, the much larger H. sykesii, and the curious squat reddish-olive Gymnodactylus deccanensis. Of Agames the large light-green Calotes versicolor, and on trees the blackish Galotes rouxii. The hill people mention the Chameleon and a Winged-lizard, or Draco, like that found in Kanara, but neither has yet been recorded.

Between Lizards and Snakes come the Blindworms of which there are three, the foot long bronze and yellow Onychocephalus acutus, the small brown Typhlops braminus, and the minute bluish T. exiguus.

Among Snakes, there are, of harmless snakes, the grass-green Tree Snake *nāneṭī* or Basserita mycterizans, moving with uplifted long-snouted head, a vicious ready biter but with no poison fang. Another Tree Snake the Dipsas trigonata, brownish-olive and whitebellied, has a broad depressed head and rounded snout. There are also the Dipsas forsteni and ceylonensis, the large fangless *Dhāmaṇ* or Ptyas mucosus, some times seen eight feet long and thicker than a man's wrist, and perhaps the huge Python molurus often more than ten feet long. Of smaller harmless ground snakes there are the Tropidonotus plumbicolor, the brown and yellow spotted Oligodon fasciatus, the reddish olive Ablabes humberti, the Greyish olive white-bellied Cyclophis nasalis, the richly variegated Cynophis malabaricus, the stump-tailed Silybura macrolepis, and the very fierce brown white-barred Lycodon aulicus. Of poisonous snakes there are the Cobra, Naja tripudians, not so numerous as in the plains, the *maṇyār* Bungarus coeruleus, and the green Pit-viper, Trimeresurus gramineus, the greyish-brown *ghoṇas*, Daboia russellii, and the small Echis carinata.

Birds

Among Birds, there are, of Birds of Prey, the white-backed Gyps bengalensis or *gidh*, the long-billed Gyps indicus, the

CHAPTER 19.
Places.
MATHERAN.
Birds.

Scavenger Vulture Neophron ginginianus, and the King Vulture Otogyps calvus. Of Falcons and Hawks there are the *Shahin* Falco peregrinator, the *Bhiri* Falco peregrinus a cold-weather visitant, the Laggar Falco jugger, the little Kestrel Tinnunculus alaudarius, the *Shikrā*, several Sparrow Hawks, and occasionally it is said the Goshawk. Of Eagles there are the *wokhab* or Tawny Eagle Aquila vindhiana, the Osprey Pandion haliaetus, and the White-bellied Sea Eagle Haliætus leucogaster. Of Harriers there are the Circus swainsonii, and of Kites the Pariah or *chil* Milvus govinda and the *brahmani* Haliastur indus. Owls are uncommon, but the Indian Screech Owl Strix javanica and the brown Hooting Wood-owl Syrnium indranee have been seen.

Among Insessores, of Swallows Martins and Swifts, there are, the English Swallow, Hirundo rustica, some times the Wire Tail Swallow Hirundo filifera, the Mosque Swallow Hirundo erythropygia, and the Dusky Crag Martin Ptyonoprogne concolor; and of Swifts some times the Cypselus affinis, and perhaps the Edible Nest Swiftlet, Collocalia unicolor. Of Goatsuckers, the peculiar melancholy wail of the Caprimulgus asiaticus is often heard. Bee-eaters, Rollers, and Kingfishers are rarely seen. Barbets and Cuckoos are common, the Common Green Barbet, Megaloema caniceps, the Copper-smith, Xantholema hoemacephala, and the Crow-pheasant, Centrococcyx rufipennis are found in all parts of the hill. Cuckoos, Paroquets, Magpies, and smaller birds, though common in the lower slopes seldom visit the hill-up. Of Sun Birds there are large numbers which flit from flower to flower or hover them like bees. Of Shrikes there are the Grey Shrike, Lanius lahtora, and the Common Wood Shrike, also the Drongos, Dicrurus coerulescens and longicaudatus, and of Minivets Pericrocotus brevirostris and perhaps flammeus. Of Fly-catchers, are the Tchitrea paradisi or long-tailed Tyrant Bird and the black-naped blue Hypothymis azurea, the Fantail Leucocerca alibicollis, the Verditer Stoporala melanops, and the blue-throated Cyornis rubeculoides. Including Bulbuls and Babblers the Thrushes are the largest family of Mātherān birds. Among them the Malabār Whistling Thrush or Lazy Schoolboy Myiophonus horsfieldii, and the smaller-spotted Wren Babbler Pellorneum rufficeps, the dull ashy Quaker Thrush Alcippe poiocephala, the olive-brown Scimitar Babbler Pomatorhinus horsfieldii, the dark Cyanocinelus syanus, and the rare pied Turdulus wardii. Of ground-thrushes are the white-winged Geocichla cyanotis, the rarer orange-headed G. citrina, and the blue-headed Petrophila cinclorhynchas, which, silent at other times, fills the April woods with song. Of the harsh-voiced common Babblers there are two varieties Malacocercus malabaricus and M. somervillei. Among the pleasant voiced and numerous Bulbuls are the common red-whiskered Otocompsa fuscicaudatus, in October the Madras Bulbul Molpastes hoemorrhous, the beautiful black yellow and white Iora zeylonica, and probably the larger and duller-hued Iora tiphia. Akin to the thrushes, the gorgeous Orioles are represented by the bright yellow and black Mango-bird Oriolus kundoo. Among Warblers the *dayāḷ* or Magpie robin is a rare visitant, and the little dusky Thamnobia, the Bush-robin Praticola caprata, and the Tailor-bird

Birds.

Orthotomus sutorius are commoner below than on the top of the hill. Wagtails are abundant, the grey and yellow Calobates melanope, the pied Motacilla maderaspatensis, and perhaps the black-faced M. dukhunensis. A brown Tree Pipit or Anthus and the Indian Grey Tit, Parus nipalensis, are also found. Of Conirostres are the common Crow Corvus macrorhynchus and splendens, the tree magpie Dendrocitta rufa, and many *Mynās* both the common *mynā* and the more local Acridotheris marathensis. Of the Fringillidæ the small pink-browed Rosefinch, Propasser rhodochrous, is perhaps occasionally seen as a straggler. The black-headed Munia is some times found in long grass, and the Indian Sparrow is seen though in no great numbers. Weaver Birds come singly, and the small Crested Lark, Spizalauda deva, is occasionally seen. Of Pigeons there are the Green, Crocopus chlorigaster, the Common, Columba intermedia, and perhaps the Imperial, Carpophaga insignis. Of Doves, the Spotted Dove Turtur suratensis is common and the little brown Cambay and the ashy Ring-dove T. risorius are rare. Game birds are disappearing. The handsome grey Jungle Fowl Gallus sonnerattii, formerly common and tame, is seldom seen; the Spur-fowl, Galloperdix spadiceus is heard all over the hill, and there are Bush and Button Quail.

Mammals.

As they are forced to leave it during the rainy months, few mammals are found on the hill top. Of Bats there are the small Scotophile that skims about the rooms in the evening, the larger open air Taphozous longimanus, the small pretty Kerivoula picta, and the large Fruit-eating Pteropus edwardsi, or Flying Fox. Of Rats and Mice there are the destructive Bandicoot, *ghus*, Mus bandicota, the light-coloured House-rat Mus rufescens, the Brown-rat Mus decumanus, the Black-rat Mus rattus, the Mus urbanus, and other common Muridæ. There is also a Musk-rat either the common Sorex coerulescens of the plains, or a hill species very like it and with the same smell. In the evenings Hares, probably Lepus nigricollis, are some times seen frisking about the glades. Of Squirrels there are three kinds, the red large Sciurus elphinstonei, the small striped Sciurus tristriatus, and a third longer and not striped, perhaps S. somacrourus. Porsupines, once known on the hill, have disappeared. Of Mungooses there are the Common Mungoose. Herpestes griseus, and a much larger one, perhaps H. Vitticollis. Of Cats there is the Wild Cat, Felis chaus, which has probably bred with the tame cat. Of Deer, the small Pisora, Memimna indica and the four-horned antelope, Tetraceros quadricornis, formerly not uncommon, are no longer found, the sharp cry of the Muntjac or *bekri*, Cervulus aureus, is still often heard, and *Sāmbar*, Rusa aristototelis, are said to be some times seen crossing the lower slopes. Of Monkeys there are the grey black-faced *Hanumān* or Entellus monkey Presbytis entellus, and the smaller Macaque or Bonneted Monkey, Mecacus radiatus. Of larger animals Hyænas and Jackals are not uncommon. Panthers, Felis pardus, both large and small frequently visit the hill, and the Tiger is occasionally seen. No Bears have been heard of for years.

CHAPTER 19.

Places.

MATHERAN.

Domestic Animals.

Besides cats and dogs the only domestic animals that remain on the hill throughout the year are cattle, cows and buffaloes, and a few goats in the Kātkarī hamlets near the hill-foot. Some sheep are brought in the fair season, but all are meant for the butcher, as sheep do not stand the chilly damp of the south-west monsoon. Several ponies are brought in the fair season, but all leave the hill soon after the beginning of the rains.

Visitors.

In recent times Māther̄an has become extremely popular as a holiday resort. Proximity to Bombay and Poonā, a regular rail service and improvement in the amenities and above all, the facilities such as accommodation at reasonable cost in Government Camps have induced people from all parts of the State, and at times beyond, to visit the hill station. Though rather costsly for a common man it no longer remains a privilege of the few rich as was the case a few years before.

History.

As it was never either a stronghold or a place of religious resort, Mātherān is almost entirely without a history. Nothing was known of Mātherān till, in 1850, Mr. H. P. Malet, Collector of Ṭhāṇā, while camped at Cauk, strolled one evening half way up the hill by the narrow steep bed of the Vārośā stream between Great Cauk and One Tree Hill. Thinking the hill worth exploring, he came back next day, took some water from the small stream that then, even in May, ran freely through the Piśārnāth valley, filled a basket with earth, struck off some pieces of stone, and went back to Cauk through the Rām Bāgh between Alexander's point and Little Cauk. He came again in November, lived about a month in a small hut, and cleared footpaths to several of the points. He came once more in February 1851, built a stone house now called the Byke[1], and, in 1852, obtained a grant of Rs. 500, and so improved the path from Cauk through the Rām Bāgh forest that Mrs. Malet was able to come up seated in a chair fastened with ropes to bamboo poles. Shortly after this, Government ordered the Quarter Master General of the Army to have the hill surveyed with a view to make it a military sanatorium. The survey was carried out by Captain Ponsonby in 1852, who drew a map of the hill, laid out a road from the north to Neraḷ, and marked sites for a church, a hospital, a barrack for two hundred men, a jail, and other public buildings. But idea of making Mātherān a military sanatorium was given up as the medical authorities preferred Khaṇḍāḷā. Next year (1853) Captain Peacock traced and cleared some fresh paths, and marked sites for private houses. When the survey was completed, a map of the hill was printed, and Government, after reserving certain plots, authorised Mr. Malet to allot sites to the public. By the end of May 1853 seventy sites had been applied for.

Between 1855 and 1858, Lord Elphinstone, then Governor of Bombay, did much for Mātherān. At a cost of Rs. 10,000 the road from Neraḷ, instead of climbing the steep valley, was brought up the gentle slope of the Neraḷ spur. An embankment

[1] Mr. E. G. Fawcett built the second house, the Hermitage; Captain Henry Barr the third; Captain C. Walker the fourth; and Mr. Arthur Malet the fifth, Stonehenge.

CHAPTER 19. Places. MATHERAN. History.

was thrown across the Mālḍuṅgā stream below the modern Simpson reservoir, but was carried away in the first rains, and afterwards a double line of wall was built across the Piśārnāth stream. Most of the rides and paths, leading to the different points, were laid out with admirable taste, under Lord Elphinstone's direction. He chose the site of Elphinstone Lodge, built a hut on it and laid the foundation of the present house. His staff followed his example and Māthеrān became fashionable. Houses rapidly sprang up and building sites were in great demand. The foundation of the Church was laid in 1858, and in three years the building was completed. Several additions, especially a fine window presented by Mr. Michael Scott, were afterwards made, and it was consecrated by Bishop Harding in 1885. A Superintendent's office, including a post and telegraph office and a small library, a new market, a sanatorium, and a rest-house for local residents had also been added, and Gymkhana, with several lawn tennis and badminton courts and a large badminton shed, added greatly to the pleasure of life on the hill.

The Season.

As a place of resort Māthеrān has two seasons, after the rains in October and November, and from the first of April to the middle of June. From the middle of October to near the end of November, the hill is fairly full, most of the rooms at the hotels and almost all of the houses are occupied. By the end of November all but a few families have left. After they leave, the hill remains nearly empty till the end of March. For the hot season (April 1st to June 15th) almost every house is occupied. Many families come early in April, but it is not till after the first week in May, that all the houses are occupied and the hotels crowded. This busy gay time lasts till the damp and mud of the first rains force many to leave the hill. A few well-housed Bombay people, to avoid the trying first fortnight in June, stay as late as the closure of the railway traffic enjoying the fine days that generally follow the first rainfall. There are quite a few instances of people who have returned from Mahābaḷeśvar due to the sudden break of monsoon, and resorting to this station to continue their holiday making in a fine and clear weather, which Māthеrān provides for at least a fortnight hence. From this till the beginning of October the market remains closed, and except a few hotel-keepers, the hospital assistant, the head constable, a Public Works clerk, servants in charge of houses, and few shopkeepers, porters, and labourers, the hill is deserted.

Up to 1860 the hill-top was distributed as forest and grazing land[1] among the villages at its foot.

Roads.

The road to the hill station stretches for about seven miles from Neraḷ station to the post office. The levels show for the first mile a rise to 126.70 feet, for the second a rise to 555.89 feet, for the third to 975.38 feet, for the fourth to 1,525.07 feet.

---

[1] Of a total of 1,648 acres, 160 4/40 in the north-east belonged to Neral, 20 18/40 in the east to Bekri, 527 31/40 in the south-east to Sondaivada, 156 34/40 in the south to Borgaon, 537 31/40 in the west to Varosha, and 185 14/40 in the north to Maldunga.

CHAPTER 19. Places. MATHERAN. Roads.

for the fifth to 2,138.94, for the sixth to 2,283.95 feet, for the seventh to 2,376.92 feet at the market, and from this a fall in the eighth mile to 2,109.30 feet in the Piśārnāth or Bund Valley. This road is kept in good repair, and though unfit for carriages or carts, is in all places wide enough for two or three ponies to pass. The yearly road repairs cost about 18,000 rupees. On the hill-top, the two and a half miles to the Olympiea Hotel are fairly level and the road has a breadth of about twenty feet. This could easily be made fit for carriages and the drive could without difficulty be continued round Cauk Point. Besides the main road, there are about thirty-two miles of bridle paths varying in breadth, but always with room for two riders to meet. These lanes wind over the hill, with many ups and downs, and have the charm of being well-shaped, and, every now and again, of commanding views of the outlying points and of Prabaḷ, Bāvā Malaṅg, and other high neighbouring hills. In some parts of the hill, as at Echo and Danger points, the path is so steep and runs so close to the cliff that it is seldom used by riders. Besides the main Neraḷ road, the old Cauk road through Rām Bāgh and the part-paved rock-cut stair up the ravine between Great Cauk and One Tree Hill, many tracts lead down the hillside. Several of these, though rough, are passable, but many are too steep and slippery to be used by any one but the barefooted hill-people.

Inception of railway in Mātherān left no scope for palanquin bearers to continue with their occupation. All the passengers together with their luggages resorted to railway travel which became an additional attraction for visitors to Mātherān. Consequently, they took to cart driving and working as guides on the hill-station.

The cart, *'Rikshaw'* as it is locally known, is a two-seated carrier and resembles a tonga in the cities as far as its design is concerned. A person in front at the yoke pulls while one or two in the rear push driving the carrier briskly through narrow and shaded roads. The position of the seats is so arranged as to tilt them back to make the ride more comfortable, when the yoke is lifted chest high. Rs. 2 to Rs. 3 are charged per hour for a ride in *rikshaw*.

Horse-riding is one more point of peculiar interest at Mātherān. About 200 horses are heavily engaged during the season and even the non-riders enjoy rides with the help of a guide. Apart from the exercise and pastime this game involves, it is perhaps the thrill in riding that makes people crazy about it. A charge for a good horse is Rs. 3 to Rs. 5 per hour and that of ponies is Rs. 1.50 to Rs. 2 per hour. Some of these horses are employed in carrying the daily requirements of the permanent residents in the rainy season when train service is suspended till September.

Water-Supply.

In the initial stage of the development at Mātherān, "Malet spring" the perennial water spring was the main source of water-supply. The water of the spring had digestive qualities and some visitors preferred drinking this to the tap water.

Water-Supply.

There are two main tanks (i) Charlotte Lake and (ii) Simpson Tank, whose water-supply is adequate to meet the need of the residents and the visitors. The water-supply from the Charlotte Lake reservoir is reserved purely for drinking purpose and household use. The Simpson Tank is utilised by washermen.

There is an Overseer of Water Works Division, Nāśik, in charge of the pumping station at the Charlotte Lake. However, arrangements in regard to the supply of water are entrusted with the Municipality. The revenue collected therefrom is added to municipal funds. The services of the Overseer of the Water Supply Division, Nāśik, are lent to the Municipality.

Objects.
English Church.

The Church stands on one of the highest and most central sites on the hill, a little north of the Superintendent's residence. The foundation was laid in 1858, and, with the help of a Government grant, the Church was completed by private subscription in 1861 at a cost of Rs. 26,260 and consecrated by Bishop Harding in 1865. It has been made over to the Bishop of Bombay in trust for the residents of Mātherān. It is a plain neat building, with seats for 130 persons, a richly painted window, the gift of the late Mr. Michael H. Scott, a stone font, and a harmonium, and is in all respects well and orderly appointed. To the east, in a hollow of the hill a little below the level of the church plateau, is the small European burying-ground.

Catholic Chapel.

The Catholic Chapel of the Holy Cross, situated near the Superintendent's office, was built soon after the hill was made a sanatorium (1852), consecrated in May 1858, and greatly improved in 1872, with seats for ninety people. It has a nave twenty-five feet long, fourteen broad, and eighteen high, aisles fifteen feet long, ten broad and 20¼ high, and a Chapel fifteen feet long, thirteen broad and 25½ high. Of resident parishioners there are not more than eight or ten, but the congregation increases in the October season to seventy or eighty, and, in the May season, to 125 or 150. To the south of the Chapel is the priest's dwelling.

Mosque.

On the left of the path that leads from the market road to the mutton market is a small and neat Mosque of laterite stone. It was built in the year 1872, chiefly from funds contributed by Messrs. Muhammad Ali Roge, Kamu Seth, and Rahim-at-ullah, three rich citizens of Bombay.

Temple.

On the north side of the market road, not many yards further north, is a small stone temple with a large red image of Mārutī. The temple was built in 1874 from money subscribed by the people. The worshippers offer flowers and coconuts and burn camphor. Close to the Olympiea Hotel and Public Works Storehouse is a temple of Śiva which was built in 1870. The only other Hindu shrine on the hill-top is the shrine of the Dhangar's god Piśārnāth, in a thick grove on the south bank of the Piśārnāth valley.

The temple of Piśārnāth is an old stone temple and a prominent place of worship for the Hindus. The god is supposed to fulfil the wishes of the devotees who to commemorate the same decorate

CHAPTER 19. Places. MATHERAN. Objects. Temples.

the temple with bells given as a gift so much so that not an empty space could be seen where the bells could be hung. Then a number of bells are placed outside the temple and it is said that they are never stolen. The God is worshipped by many but more prominently by Ṭhākurs, Kātkaris, Dhangars, Māṅgs, Gāruḍis, etc. Another Hindu temple is that of Rāma, near the station built about 50 years ago. Many visitors to Mātherān lodge in the temple.

Hill Top Walks. *East Wing.*

From *Pinto's Hotel* the leading points on the hill-top can be comfortably seen in three rides or walks. The first morning may be given to the eastern ridge or wing of hills, Panorama point and Governor's hill, Mount Burry hill and Garbat point. The details are: North along the Neraḷ road nearly two miles to the neck that joins the eastern ridge to the body of the hill; north about a mile and a half to the end of Panorama point; back on foot along the crest of Governor's hill, a mile and a half to the Neraḷ toll; from the toll south round the east side of Garbat hill about a mile and a quarter to the end of Garbat point; and back by the west side two miles to the main hill a little to the south of the dry reservoir known as the Fife Filter; from this back a mile and a quarter to Pinto's; total about nine and a half miles.

Round Chauk.

The next morning may be given to Alexander point on the east, Cauk and Danger points on the south, and the Piśārnāth valley and Fuller lake on the west. The details are: Half a mile south-east to Alexander point, back round the hollow at the top of little Khāṭvaṇ valley half a mile, past the road to the Rām Bāgh, south nearly a mile to Little Cauk, west round little Cauk, half a mile to Great Cauk, west round the top of the Vārośā valley, a quarter of a mile to One Tree Hill, north half a mile to the Tata Convalescent Home, north by a footpath three-quarters of a mile to Danger point, north-east through the grove and past Piśārnāth's shrine to the Piśārnāth valley along the Charlotte Lake, and, up the valley, half a mile east to the Girivihār Hotel and half a mile north to Pinto's; total five miles.

West and North.

The afternoon of the same day, or of some future day, for it is an afternoon walk, may be spent in visiting the west and north-west, Echo, Landscape, Louisa, Porcupine, Monkey, and Hart Points, and the northern part of the crest of the hill. Pass west down the Piśārnāth valley to the north of Fuller Lake, at the foot close to the dam turn north half a mile to Echo point and a quarter further to Landscape (this must be done on foot), a mile south-west along the low road through a wooded hollow to Louisa point, a quarter of a mile north along the crest of the point, to the left along the western cliff a mile north of Porcupine, north-east half a mile to Malet's springs, about half a mile down to the springs and back passing Ponsonby spring on the left which is worth a visit, half a mile north-east to the Gymkhana, north half a mile leaving Elphinstone lodge on the left past Craigie Burn to Monkey point, a quarter of a mile north to Hart point, three-quarters north-east to Simpson reservoir, down a steep track about half a mile to the reservoir and back. leaving

the Market road on the left keep the crest of the hill above the Gymkhana one mile south to Artist point, and along the Bare Church Plateau a second mile south to Pinto's; total nine miles.

Half-Day Walks.

Besides to the points on the hill-top there are several walks, some of them easy half-day trips to the terraces on the hill-side, others heavier trips, most of them involving a climb down the Konkaṇ plain, and some of them including a visit to one of the neighbouring hills. Of these walks thirteen may be noticed, seven of the shorter and six of the longer class. The seven short half-day walks are—

1. Down to the Rām Bāgh wood round Cauk and up the One Tree Hill; 2. Down Louisa Point and up Porcupine Point; 3. Round Louisa Point; 4. By Malet's Spring to Porcupine Point; 5. Round Panorama Point; 6. Round Alexander Point; and 7. Round Garbat Point[1].

Ram Bagh.

1. *Rām Bāgh Wood to One Tree Hill.* From the crest of the cliff a little south of Alexander point the path winds down a rough steep slope, between the rounded rocky brow of Alexander point and the sheer scarp that stretches south to Little Cauk. During the hot season, to the left, lightened by young trumpet-shaped plantain leaves and golden tufted *pahirs,* a withered slope, grey with leafless branches, falls to a broad belt of evergreen forest, varying in tint from yellow and grey green, through bright green and blue, to masses of deep green, and tufts of orange and brown[2].

Beyond the forest, across the great Khāṭvaṇ ravine. stands Garbat point and the long low spur that stretches south to Soṇḍāī peak. Behind this spur rise many flat isolated blocks of hill, and, in the distance, stretches the wall of the Sahyādris broken by the cleft of the Kusur pass. In the Rām Bāgh, except the overhanging crag to the west, the view is bounded on all sides by rich leafage. Raspberry-like underwood hides great moss-covered boulders, from which *bonda* and mango stems rise in branchless columns over fifty feet high and with an even girth of six or seven feet. Among the large trees the thick underwood of bushes and large-leaved seedlings, is varied by the long dark sprays of the *polars* or great mountain ash, and the light green of the *kumbā*, and is adorned by festoons of great climbing trees, whose cable-like trunks, some smooth and tight-drawn, others ragged knotted and loose-swinging, stretch from the ground to the tree tops and cross overhead from tree to tree.

Beyond the nook or hollow behind Little Cauk the terrace is opener and the trees are small and stunted, little larger than in the poorer and less sheltered parts of the hill-top. Onwards the path winds through a thin coppice of yellowish grey and bright green bushes, with a sprinkling of larger trees with smooth black

---

[1] These trips have been contributed by Mr. W. Hart, First Judge, Bombay Small Cause Court.

[2] The trees are yellow *piprans*, grey-green *umbars* and *asans*, bright-green *jambuls* and mangoes, bluish *pisas* and *aptas*, deep green *tupas*, *gulums*, and *anjans*, orange branches of the *bangol* parasite, ruddy tufts of young *hirda* and *nana* leaves, and bare grey heads of leafless *varas*, *nanas* and *pipris*.

CHAPTER 19. Places. MATHERAN. Half-Day Walks. *Ram Bagh.*

bark, spikes of small bottle-brush flowers, and fresh dark-purple leaves ageing into deep green[1]. Round Little Cauk, beyond the mouth of the Khāṭvaṇ valley, an easy footpath winds over rocky spurs scantily clothed with trees and shrubs. To the right rise the smooth rounded masses of Little and Great Cauk with huge honey-combs clustering under some of the overhanging ledges. To the left, down a steep slope, stretches a narrow band of leafless trees and bushes. In front is the small ravine of the Borgāṅv stream, whose further bank rises above some black rocks in a bright many-tinted slope of green, which falls gently south, opening into brown and yellow glades as it nears the plateau's edge[2]. Along the edge runs a low rocky scarp, under which stretches a second broader wooded belt, with open glades and clumps of trees, leading to a bare flat spur on which cluster the huts of the Karpa hamlet. To the west, as if from the outer fringe of the upper terrace, rise the gentle slopes that centre in the tower-like rock of Viśāḷgaḍ.

Under Great Cauk the wood again grows thicker, with a fresh undergrowth of bushes and seedlings, hiding great mossy boulders whose shapes fit the hollows and scars in the scarp above. Again the path leaves the deeper wood, and, along winding glades, passes among clumps of brushwood and groups of trees, that, to the right rise in a bank of bright leafage, above which, in form and colour like a huge elephant, towers the black mass of Great Cauk. On the right, past Great Cauk point, the bare south bluff of Matherān, with notable vulture nests in the holes on the face of the cliffs, stretches west to the outlying buttress of One Tree Hill. In front is a well wooded slope, through whose trees looms the flat mass of Prabaḷ, passing south into the long ridge that leads to the plateau and rocky peak of Viśāḷgaḍ, behind which rise several ranges, the chief of them ending to the south-east in the funnel hill of Karnāḷā. Further on, falling to the bed of the Vārośā, the path enters the Vārośā forest among huge boulders, thick underwood, festoons of climbing trees, and mighty mango trunks. From the upper fringe of this forest the path partly paved, partly rock-cut, steep but nowhere so rough as to require scrambling, climbs in sharp zigzags up the narrow bed of the Vārośā between the black bastion-like bluffs of Great Cauk and One Tree Hill. Looking back from the crest, on a flat spur, beyond the deep green of the forest, are the thatched roofs of Vārośā. About five miles across the plain, close to the dark green line of the Panvel Highway, is the large village or country town of Cauk, and, beyond Cauk, rise the rugged peaks and flat ranges of Bhor in Pooṇā and of Peṇ in Kolābā.

Louisa to Porcupine.

2. *Louist Point to Porcupine Point.* To go down Louisa point and up Porcupine point, take the path between Ewart Lodge and Stone House, close to the gate of Stone House, and go down about

[1] The bushes are, yellowish-green *bahmans*, bright *karandas*, purple-sprayed *nandeva* creepers, bluish-green *pisas*, coarse russet *eshvars*, tamarind-like *avails*, *kudas* with white sweet-smelling flower heads, and purpled-tipped *ranbhendis*; the large trees are *ains*.

[2] Yellow *piprans*, grey *umbars* and *asans*, blue *pisas*, *jambuls*, and *sirus*, deep green *tupas*, *anjanis*, *kumblas*, and mangoes.

300 feet to the terrace. On the terrace, before reaching the Thākur's huts, turn to the right, and follow the path, which leads north, through the wood, to a dead tree almost right under the end of Porcupine point. Then follow a little path to the right which runs pretty straight up the hill, and reaches the top close to Porcupine point. This road is about two miles long, the time about three-quarters of an hour, and the path fairly good all the way.

Round Louisa.

3. *Round Louisa Point.* To walk round Louisa point, go down to the terrace as in the last walk. Then, instead of taking the right, turn to the left, and so double Louisa point. Then keep pretty high and go straight to a watercourse running down from the hill on the left. Climb this watercourse, past a perennial spring below Stone House, on to the Louisa point road immediately opposite Stone House gate. This round is not much over a mile; the time nearly three-quarters of an hour; the path easy till it rounds the point, after this it is some times faint and easily lost. At the end of May and the beginning of June, under the end of the point, the terrace is covered with beautiful fragrant white lilies, whose bulbs lying close to the surface can be easily dug up with a pocket knife.

Malet's Spring.

4. *Malet's Spring to Porcupine Point.* To go from Malet's spring to Porcupine point, follow the bed of the watercourse at Malet's Spring for a short distance till a narrow path appears on the left. Follow this through the wood till it meets another path running down on the left from the spur just below the end of Porcupine point. Climb this spur till close under the rocky nose of the point, then turn to the right, and keep under the rock of the point for about 200 yards, till, near the top, you hit on the path by which the ascent is made in walk number two. This is a far rougher and more difficult walk than those already described. The distance is about two miles, the time more than an hour, the path bad and steep all the way, and in places faint and easily lost.

Round Panorama.

5. *Round Panorama Point.* The walk round Panorama point is one of the most beautiful and interesting on the hill. Pass down the valley of the Simpson reservoir, keeping on the right bank of the stream below the dam, until you reach a point about 300 yards short of where the stream falls over the edge of the hill into the valley, a few yards above a spring of water close to the right bank the stones round which are covered with red paint. The foundations on the left bank of the stream and a steep red-soil bank on the right are traces of the Elphinstone Reservoir which was swept away during the first rains after it was built. At the top of the red-soil bank is the Kātkaris' burial-ground, the graves marked with mounds of loose stones on some of which are the remains of offerings. Across this burial-ground north-east towards Panorama point, a path runs into the belt of wood which stretches almost round the hill about the level of the Rām Bāgh. Follow this path till it leads under the end of Panorama point. Here a narrow slightly sloping ridge stretches a considerable distance north. The point of this ridge commands a striking view. Looking back all that can be seen of Mātherān is the map of Panorama point rising

in a huge steep cone like a miniature Matterhorn. Looking north, perched on a neighbouring hill, are the ruins of the Marāṭhā fort of Peb so close that the lines between the stones can be clearly seen. Though so close it cannot be reached, unless with the aid of ropes or ladders. A little below, the ground falls sheer away in a short overhanging bluff, and a step nick with scarped sides cut in the narrow isthmus which joins the ridge with Peb hill adds to the difficulty of the passage. In late May and in June the terrace below Panorama point, like the Louisa point plateau, is covered with sweet white lilies. Returning to the path below the cliff, pass round the point, and keep the path south-east through the wood to a very large old fig tree, where the path branches on several directions. The shortest way is to keep to the highest or right hand path till it leads to one of the two steep little tracks which climb the hill on the right. The first of these tracks leads to the hill-top a few yards north, and the second track, a few yards south of the Governor's Site. Both of these paths are hard to find, both are steep, and if, as is not unlikely, one of the many watercourses is mistaken for the path, a troublesome and rather dangerous climb ends in a steep impassable scarp. The midmost path leads slightly down past the spring which feeds the waterpipe, out on to the Neraḷ road a few yards above the point where the pipe crosses the road, and about a quarter of a mile above the drinking fountain on the upper terrace. The lowest path in the wood, after turning north for a short distance, leads to the upper terrace close to the drinking fountain. The whole distance of this round is about four miles; the time nearly two hours; the path fairly good all the way, but there is a little difficulty in finding it at the beginning near the Kātkari's burial-ground and also in choosing the proper point and passing a little hamlet, narrow track up the west side of track up Panorama hill at the end.

Round Alexander.

6. *Round Alexander Point.* The walk round Alexander point is interesting, but rough. At the meeting of the three roads to Alexander point, the Olympica Hotel and Cauk point, just below the back of Paradise Lodge, in the corner between Alexander point and the body of the hill, a path in the steep bed of a watercourse runs down the eastern face of the hill. For the greater part of the first five minutes the path seems to have once been paved like an ancient Roman road. Further down, in the bed of the stream, are a number of holes like shallow wells. The deepening of these pools and the paving of the path probably date from the time when the market place was close by. A few yards further down a path runs into the wood on the left. Follow this path east, round the south-western slope of Alexander point. At times the path is faint and easily lost, and in one place it runs for a few yards most unpleasantly near the edge of a sheer drop of seventy or eighty feet. At times it leads into another better-marked and more-used path, running from the left down the spur under the end of Alexander point. This path which is long and steep, and very rough in one or two places, leads to the top right over the tip of the nose of Alexander point. The length of this round is about one and a half miles, the time about an hour; the path very steep all the way and in places difficult.

CHAPTER 19.

Places.

MATHERAN.

Half-day Walks.

Round Garbat.

7. ***Round Garbat Point.*** Round Garbat point is a short and easy walk, but somewhat exposed to the morning sun. To avoid the sun keep the eastern side of the point, and follow a narrow track which runs down to the left about 300 yards from where the two roads to the point divide. After rounding the end of the point and passing a little hamlet, narrow track up the west side of the point leads to the top, rather nearer the end than where the eastern path left the crest of the hill. This round is about one and a half miles, the time a little over half an hour; and the path good and easy throughout.

Whole-day Walks.

Of the six whole-day, or at least heavy half-day walks, four keep to Mātherān hill and two stretch to the neighbouring hills. The four long Mātherān trips are (1) from Cauk spur to Alexander point; (2) from Louisa point to One Tree hill; (3) from Louisa spur to Porcupine point; and (4) from Elphinstone Spring to Porcupine point. The two neighbouring hills which can be easily visited are Prabal on the west and Peb on the north. These walks are from five to eight miles with a long steep climb right into the plain. None of them can be easily done in less than three or four hours, and they are beyond the powers of most ladies. Nailed boots and a long strong staff are almost necessary, especially on the steep slippery lower slopes.

Chauk to Alexander.

1. *Cauk Spur to Alexander Point.* Cauk spur to Alexander point is a beautiful walk, especially in October, when the streams are full and the lower slopes of the hill-side are covered with flowering plants. Start, as in half-day walk number 1, by the old Cauk road into the Rām Bāgh and follow the path towards One Tree Hill for about half a mile, till a broad well-marked path runs into it on the left. Follow this path for nearly another half mile till almost straight above the village at its foot. Then, turning sharply to the left, pass down the north face of the spur into the valley. Thence, keeping north-east, cross the large watercourse which runs from the corner between Alexander point and the body of the hill, work round the long spur which runs down from the end of the point past some Ṭhākur's huts to the north of it at the east foot of the hill, and then strike up to the west by a path which runs down on the left over the slopes on the eastern face of the point. This leads to the top some 200 yards north of Alexander point. This is the longest way up, but it is the easiest and steadiest climb. The bed of the watercourse (the path followed in the beginning of half-day walk number 6) is much shorter and is in the shade almost the whole way. But it is extremely steep and rough, and the lower part is almost impassable if there is any water in the stream. The track up the spur just below the end of Alexander point (the path which ends short walk number 6) is also much shorter, but it is very steep, bare of trees, and open to the sun almost all day long. The longer route passes a beautiful deep pool about eight feet broad under a waterfall some twelve feet high, a perfect bathing place in October. Then also the path through the wood is gay with the beautiful purple yellow flowers of a tall mallow, and a thick bush covered with large bright magenta blossoms.

CHAPTER 19. Places. MATHERAN. Whole-day Walks. *Louisa to One Tree Hill.*

2. *Louisa Point to One Tree Hill.* To go from Louisa point to One Tree Hill, take the path near Stone House, and on reaching the terrace keep to the left as in short walk number three. Before reaching right under the end of the point strike down to the right by a steep path which runs almost straight into the valley. Follow a track which runs south, along the left bank of the stream, to some Ṭhākurs' huts on the western slopes of Mātherān, a little to the north of One Tree Hill. From this a very steep path up the slope, on the left, leads to the Rām Bāgh terrace, a little to the north of One Tree Hill. Turning to the right, a little path to the south leads in a few minutes into the large path that runs from One Tree Hill to the village of Cauk. Here turn east to the left and climb by the One Tree Hill path as the end of half-day walk number 1.

Louisa to Porcupine.

3. *Louisa Spur to Porcupine Point.* Looking down on the terrace from the top of the path near Stone House, beyond the Ṭhākurs' huts, a long narrow ridge stretches north-west, apparently joining the terrace with the low hill to the north-east of Prabaḷ. But between them a deep narrow gorge cuts the north-west of the ridge into an almost sheer cliff. Go down to the terrace as in the last walk, but keep straight on, past the Ṭhākurs' huts, by the path which runs to the north-west along the crest of the ridge. Shortly before the end of the ridge a steep but quite practicable path runs down on each side. The path on the left leads down the western slope into the Prabaḷ valley. The path on the right, down the northern slope little further along the ridge leads into the Mālḍuṅgā valley. Taking the north path, just before the last descent into the valley, is a difficult and rather risky bit of climbing. On reaching the bottom, keep to the nearest or south bank of the stream which runs through the gorge at the north-west end of the ridge. Follow this north-east till you meet a steep narrow path running from the western slopes of the hill on your right. Working always to the north-east, for in places the path is not well marked, this leads to the terrace between Louisa point and Porcupine point, described in half-day walk number 2, at a point about five minutes from the beginning of the last ascent in that walk. Here turn to the left and follow the path to the north-east to the dead tree, under the extreme end of Porcupine point, and then finish as in half-day walk number 2. The forest and brushwood in the lower parts of this walk are much thicker than they are either between Louisa point and One Tree Hill or between Cauk spur and Alexander point; they are less frequented by human beings, and consequently richer in animal life. The wild cat, the large black mungoose, and a very dark squirrel, all of which are rare on the top of the hill, may be constantly seen. A large dark woodpecker, with a dull red head, rarely if ever seen on the hill-top, makes the woods resound with the noise of his strong quick blows.

An easier but very much longer walk is, on reaching the valley below the Louisa spur, instead of turning up by the steep little path on the right, to keep north-east till you strike the broad well-beaten path between Mālḍuṅgā and Mātherān. Following this

to the right it runs east and then south, to the dead tree at the foot of the last ascent.

CHAPTER XIX. Places. MATHERAN. Whole-day Walks. *Elphinstone Spring to Porcupine.*

4. *Elphinstone Spring to Porcupine Point.* To walk from Elphinstone spring to Porcupine point, take the steep narrow path that runs down by the watercourse below the spring between Elphinstone Lodge and Craigie Burn, and keep north till you reach the plain below the west of Hart point, a short distance from its end. Thence go west to the main bed of the stream which flows down below Malet's spring from the corner between Hart and Porcupine points. Follow this stream till, after passing a clump of very large trees and a cluster of Ṭhākurs' huts, about a mile west from Hart point, there stands on the left a single hut beside a single tree on a spur of the hill above. Climb this hut, and take a path running round the northern slopes of Porcupine point. Following this round to the north-west of the point it leads to the dead tree already mentioned from which the round can be finished as in the last long walk. A shorter but steeper way is, before rounding the point, to strike to the left by a narrow and little used path, running straight up the spur immediately below the end of Porcupine point and finish as in half-day walk number 4.

Excursions.

The two trips to Prabaḷ and Peb involve twelve or fourteen miles hard walking, with two long steep descents, and two difficult ascents. The walking takes nearly eight hours, four going and four coming back, and a halt of not less than three or four hours should be made in the heat of the day. A whole-day of twelve hours should therefore be given to each of these trips and they should not be tried by any but good walkers.

Matheran to Prabal.

1. *Mātherān to Prabaḷ.* Prabaḷ may be reached from Mātherān either from Louisa point or from One Tree Hill. The Louisa point route is shorter but the One Tree Hill route is easier, especially in the Mātherān part. Starting from Louisa point and coming back by One Tree Hill, begin as an whole-day walk number 2, until you reach the bed of the stream in the Prabaḷ valley. Then, instead of keeping down the stream, strike across it to the west and climb by the spur which runs down the east face of Prabaḷ, to the south of the square plateau about half way up on the north-east. The path, which is not always easy to keep, trends slightly to the north, until it reaches a wooded ravine about two-thirds of the way up. Here the path turns sharp back to the south and leads to the top a little north of the middle of the east face of the hill. Prabaḷ, though not nearly so large, is much like Mātherān. The same flat wooded terrace runs along the hill-side, about a third of the way down, and is particularly notable under the north-east end. The same steep sea-cliff-like scarps rise from this terrace to the crest of the hill. There is the same flat top, more thinly wooded, but with here and there in the hollows some fine timber. The same points or capes stand out from the body of the hill and end in the same weather-worn conical crags. There is even a central hollow like the Piśārnāth

CHAPTER 19. Places. MATHERAN. Excursions. Matheran to Prabal.

valley, only sloping east not west, down which, for some time after the rains, a stream flows and falls over a high rock in the east edge of the hill, almost opposite the outfall of the Piśārnāth stream on Mātherān. There are no regular dwellings on Prabaḷ, but a colony of Kātkaris, from the neighbouring villages, who occasionally set up a few temporary huts in the north of the hill. Of former occupation the chief traces are the ruined Marāṭhā fort and a rock-cut cistern at the south end. The chief part of the fort now standing is on a ledge below the south end of the hill. But there are signs that the hill-top was once fortified, for here and there are clear traces of a wall or line of ramparts running round the top of the hill. Looking east is the long flat top of Mātherān with sheer cliffs rising from a belt of wood much like what Prabaḷ looks from Mātherān. Seaward and over the Konkaṇ is a fine view, much wider than the view from Mātherān. To return, take a path at the south end of the hill which runs from the fort down the south-east slopes into the valley. Then keep slightly north of east to the Ṭhākurs' huts which formed the turning point of whole-day walk number 2. Thence finish as in whole-day walk number 2. In the wood below the fort of Prabaḷ hill grow two sorts of climbing fern, Lygodium scandens and Lygodium flexuosum, which have become rare on Mātherān.

Matheran to Peb.

2. *Māṭherān to Peb.* Peb is the fort on the nearest or southmost point of the Bāvā Malaṅg range, which, in half-day walk number 5, has been noticed as 'so near and yet so far' from the plateau below Panorama point. Descend by Elphinstone spring as in long walk number 4, but, instead of turning west to the left, keep straight north, leaving Hart point, the Simpson reservoir cliffs, and Panorama point successively on the right, till you reach the foot of a wooded ravine sloping down from the north-west, in the corner between Peb hill and Nākhiṇḍā, the next peak of the Bāvā Malaṅg range. A stiff scramble up this ravine leads to the rear or north-west side of the fort, to a narrow grass-cutter's path, that runs sharp back towards the south-east at the foot of the fort wall. Follow this south-east for a short distance till you meet another narrow path on your left, rising steeply for a short distance over a breach in the fort wall. The fort, like the Prabaḷ fort, seems to have been planned to enclose the whole top of the hill, but, unlike Prabaḷ fort, it has no spring or reservoir within the walls. To the north the ground rises gradually in a long narrow ridge to a point apparently considerably higher than Mātherān.

MATHVAN.

Māthvaṇ[1] (Polādpur Peṭā; 17° 50′ N, 73° 15′ E; RS. Mumbrā, 105 m), a small village five miles east of Mahāḍ and one mile east of the Mahāḍ-Polādpur road, across the Sāvitrī, has round a small modern temple of Mahādev on an old plinth, twelve square battle-stones or monumental pillars, none of them more than five feet high. All the pillars have their four faces covered with sculpture in panels or compartments, much like the sculpture on the pillars at Atgāṅv in Ṭhāṇā.

[1] Mr. W F. Sinclair, C. S.

Places.
MURUD.
History.

Murud (Murud Peta; 18° 15′ N, 72° 51′ E; p. 9,744; RS. Khopolī, 45 m. NE) surrounded on three sides by the sea and a shallow creek, stands on the coast about a mile north of Jañjirā. Its length is about a mile and a half from north to south, and its breadth about half a mile.

It was formerly the capital town of the Sidis of Jañjirā whose grand old palace, even today is absolutely in a very good condition. Since the dissolution of the Princely States, Murud lost its pride of place as the capital town and has now become the headquarters of the taluka of the same name. Two copper plate inscriptions of the time of Anantdev, of the Śilāhāra dynasty found here, at once push back the history of Murud by several thousand years. It is said that Āvjī Citņis, the father of Bālājī Āvjī, one of the courtiers of Śivājī, was the Divān of the Sidis.

Murud abounds in rich gardens of cocoa and betel palms which for the most part line the sides of the roads. The extensive palm groves have heightened the scenic beauty of the place and has made it one of the ideal places of Kolābā district for holiday goers. Recently the Government have set up a holiday camp. Except the chief market place or the Sadarbazār and the Koḷi quarters the town consists of detached houses surrounded by cocoa and betel palms. As per 1961 census the population of the town is 10,072 of which males number 4,942 and females 5,130. Kāyastha Prabhus form the dominant section of the population. Boats plying regularly in-between Bombay and Murud take the passengers to and fro. Murud is connected with the rest of the district by a 'Kutcha' road which during the monsoons is rendered useless for S. T. traffic and hence is cut off from the rest of the district during the rainy season. However, work on the conversion of it into an all weather road has begun and is expected to be complete shortly. There is a brisk trade in Murud, the chief articles of trade being rice, coconuts and betel-nuts, firewood and dried fish.

The Ballāḷeśvar Gaṇapati, one of the Aṣṭa Vināyakas to be seen at present at Pāli, was originally at Murud. To the north of the town on a hillock there is a shrine of Lord Dattātraya said to have been established by Brahmendra Svāmī, who commanded respect of Sidis of Jañjirā and who was accepted by the latter as his Guru. The hillock on which the temple stands is called Dattācā Doṅgar after the name of the temple. An yearly fair in honour of Koteśvar Mahādev is held on Caitra Śuddha 14th (April). On the occasion many booths are erected and a brisk trade in eatables and various types of toys takes place.

Of the educational centres of Kolābā District, Murud occupies a prominent place.

Murud-Janjira Municipality.

Murud-Jañjirā is a town with an area of 2.25 sq. miles where the municipality was established in the year 1888. It is now governed by the Bombay District Municipal Act, III of 1901. The municipal council comprises 15 members. Two seats are reserved for women. The following committees are appointed to look after the municipal affairs, *viz.*, (i) the managing committee, (ii) the school committee and (iii) the octroi committee.

CHAPTER 19.

Places.
Murud.
Murud-Janjira Municipality.

The total income of the municipality for the year 1958-59 excluding the extraordinary and debt heads amounted to Rs. 60,482 comprising rates and taxes Rs. 54,292 ; income derived from municipal property and powers apart from taxes Rs. 4,059 ; grants and contributions Rs. 1,896 and miscellaneous Rs. 235. The expenditure for the same year amounted to Rs. 65,494 ; general administration and collection charges being Rs. 15,349; public safety Rs. 8,093 ; public health and convenience Rs. 30,821 ; public instruction Rs. 9,252, contributions Rs. 86 and miscellaneous Rs. 1,893.

Pipe water is supplied to the town, but water is also drawn from private and public wells. The Government Water-works were constructed in 1892 at a cost of about rupees four lakhs. It takes water from the springs from the hill-side.

There are open gutters through which rain-water and waste water is carried away.

Primary education is compulsory in the town and is managed by the Zilla Parishad, the municipality paying its statutory contribution at the rate of 5 per cent of the annual letting value. There are two Government dispensaries within the municipal limits, *viz.*, (i) the Fatimā Begum Hospital and (ii) the Lady Kulsum Begum Maternity Hospital. There is also a veterinary dispensary run by Government.

At the foot of the hill in the north-west corner of the town, is a decent building of the Public Works Department guest-house which provides accommodation for Government servants and travellers. Two suites in the main building are better furnished than the two in the out-house and are called first class and second class suites respectively.

There are two municipal markets, one for vegetables and the other for fish and mutton.

The municipality maintains a public park, *viz.*, Viśrāmbāug where special arrangement is made for children. The municipality pays an annual contribution of Rs. 360 to the public library.

The total length of roads within the municipal limits is 12 miles of which eight miles are metalled and four miles unmetalled.

The municipality maintains one cremation ground for Hindus while the burial-ground for the Muslims is managed privately.

NAGAON.

Nāgānv (T. Alibāg; 18° 35′ N, 72° 50′ E; p. 4,585; RS. Khopolī; 40 m.) is a large and rich coastal village three miles south-east of Alibāg. It occupies the middle of the thickly inhabited strip of palm plantations and orchards, which stretches eight miles between Alibāg and Revdaṇḍā creeks, the former of which runs on the north-east side of the village. The houses of the village are generally some distance apart in palm plantations. Here and there by the roadside is a temple with a masonry pond, some large trees surrounded by masonry plinths, grain and miscelloneous shops. At these places the villagers meet on market

days and holidays. The land near Nāgāṅv seems to have considerably changed during the last 400 years. In 1538 De Castro described the island of Nāgāṅv as lying a league from Ceul and a gunshot from the mainland, between which and the island row boats could pass[1]. Nāgāṅv has a large temple of Vaṅkhanāth repaired by Ahalyābāi Hoḷkar (1790). Facing the temple is an old lake having considerable extent. Another temple is dedicated to Bhīmeśvar. Near it stood an inscribed stone, which, when the temple was repaired in the time of the Peśvā, was built into the steps. The stone is 2′ 4″ long by 1′ 6″ broad and bears a Sanskṛt inscription in twenty-eight lines dated Hijri 767 and Śak 1288. About a mile east of Bhimeśvar's temple is the garden of Yesū Bāḷ Mhātre and an inscribed stone 4′ 3″ long by 1′ broad. Near the top of the stone are carved the sun and the moon and below is a much worn Devnagari inscription. The stone is worshipped by the people.

CHAPTER 19. Places. NAGAON.

NAGOTHANA.

Nāgoṭhaṇā (T. Rohā ; 18° 30′ N, 73° 05′ E ; p. 3,064 ; RS. Karjat, 72 m). This village is prettily situated in a hollow surrounded by wooded hills, on the right bank of the Ambā river or Nāgoṭhaṇā creek about twenty-four miles from its mouth. Between Nāgoṭhaṇā and the mouth of the Ambā, the creek varies from an eighth to three quarters of a mile in breadth. Above Dharamtar the bed is blocked with sand banks, and, within four miles of Nāgoṭhaṇā, it is crossed by reefs of rock which can be passed only at full tide. The creek is so filled up with sand that it is not navigable even for country craft. Steamers cross daily from Bombay to Dharamtar. From Dharamtar a steam launch plied to Nāgoṭhaṇā till 1914-15 but it was discontinued with the growth in automobiles. The vessels chiefly employed on the creek are *phatemāris* and *macvas*, with an occasional *bandar*-boat used by travellers between Bombay and Mahābaḷeśvar. *Phatemāris* are mostly used for carrying rice and salt; and *macvas* for rice and firewood. In the fair season there is a considerable traffic at Nāgoṭhaṇā, chiefly the export of rice and the import of salt and fish.

History.

In the beginning of the sixteenth century Nāgoṭhaṇā belonged to Gujarāt[2]. In 1529 Hector de Sylveira of Bassein went up the river Nāgoṭhaṇā, and burnt six towns belonging to the king of Cambay. The Commander of Nāgoṭhaṇā took the field against him with five hundred horse and a large force of infantry, and endeavoured to cut off his retreat[3]. In 1540 Dom Joao De Castro mentions the Nāgoṭhaṇā river as running into the south of Bombay harbour[4]. On the defeat of the prince of Gujarāt by the Portuguese, the neighbourhood of Nāgoṭhaṇā seems to have passed from Gujarāt to Ahmadnagar, the allies of the Portuguese, with whom it remained till in 1636. The Moghals handed the Ahmadnagar Koṅkaṇ to Bijāpūr. About ten years later is passed to Śivājī. In 1670 Nāgoṭhaṇā is mentioned by Ogilby as a town and

[1] Primeirc Roteiro da Costa da India, 55-56. The tidal channel which formed the island of Nagaon can still be traced on the latest maps.

[2] De Barros, VII. 217, in Nairne's Konkan, 41.

[3] Faria in Kerr, VI. 210.

[4] Dom Joao De Castro, Prim. Rot. 63.

CHAPTER 19. Places. NAGOTHANA. History.

landing-place at the extreme south of Gujarāt[1], and in 1675 it appears in Fryer as Magatan[2]. It is called Negotan[3] in a treaty between the English and the Peśvā in 1739, and is probably the Nagina of Tiffenthaler with 249 villages and a revenue of Rs. 17,726 a year[4]. In 1818 it is described as less prosperous than Peṇ, because the river was longer and shallower and there were no salt-works[5].

The chief object of interest is the old Musalmān bridge about half a mile south-west of Nāgoṭhaṇā. It is 480 feet long, nineteen feet high, and nine feet nine inches broad between the parapets, this narrowness being the chief peculiarity. The span of the main arch is twenty-two feet nine inches[6]. It is said to have been built about 1580 by Kājī Alā-ud-din of Ceul at a cost of Rs. 3,00,000. As this date falls between the siege of Ceul, during the alliance of the Musalmān kings against the Portuguese, and the activity of the Nizāmśāhī troops twenty years later, it is probable that the bridge was built to facilitate the march of troops from Ahmadnagar, probably by the Koārī pass. In 1826 repairs costing Rs. 2,590 were sanctioned[7]. The bridge is at present in good condition and is much used by foot travellers, bullock carts and occasionally automobiles, the approaches not admitting of the passage of two carts. The masonry work is repaired from time to time. The town comes under the electrification scheme under which the electricity generated at the Tata Power House at Bhirā will be used to electrify the southern part of the district. Nāgoṭhaṇā has a Zilla Parishad dispensary, three primary schools, two *dharmaśāḷās*, a State Transport Stand, a post and telegraph office and a pañcāyat office.

NANDGAON.

Nāndgāṅv (Muruḍ Peṭā; 18° 20′ N, 72° 55′ E; P. 1,515; RS. Khopoli, 45 m. NE) which lies about four miles north of Jañjirā, is chiefly made up of detached houses in coconut and areca-nut gardens. It is about two miles long and a mile broad. The trade is small, mainly of the export of timber and firewood to Bombay. Recently, areca-nut, a main product of the place, has found a gainful market and large quantity of nuts are transported to Bombay. Invariably, every house is hidden in high grown coconut and areca-nut trees.

Though unimposing in its structure and architecture, the local Gaṇapati temple is very famous. An annual fair in honour of the Siddhi-Vināyak is held in the month of February (Māgh Śuddha 4). The fair is attended by the devotees from all over the State in very large numbers. Traders erect temporary sheds in which sweets, toys and cloth are sold. Recreation booths also remain one of the attractions of the fair. Transactions to the tune of

---

[1] Atlas, V. 243-244, Ogilby compiled from earlier writers.

[2] New Account, 50, 61, 77.

[3] Aitchison's Treaties, V. 15.

[4] Des. Hist. Et. Gog. I. 505.

[5] Revenue Diary 142, p. 2370.

[6] East India Papers, III. 786.

[7] East India Papers, III 786; Nairne's Konkan, 38.

Rs. 5,000 take place. Of late, the Śri Siddhi Vināyak Committee, a registered trust, renovated the temple at a cost of Rs. 30,000. A yearly fair in honour of Gadbā Devī is held on the Caitra (April) full-moon day. It is attended by about 2,000 persons and has a sale of sweetmeats, bangles and toys.

NATE.

Nāte (Mahāḍ T.; 18° 05′ N, 73° 20′ E; RS. Mumbrā 103 m; p. 1514) has a large population and is a fairly big market place. It is the birth place of Dr. C. D. Deshmukh and the saint-poet Anant Mahārāj in whose memory a samādhī has been erected. It is said that on all the occasions when attacks were launched upon Rāyagaḍ, Nāte was made the camping ground.

NANDAVI.

Nandavi (Māṇgāṅv T., RS. Mumbrā, 92; p. 1,456) is said to have been once the capital of a Koḷi King by name Nanda. Near the Muslim Kabarasthān remains of the old palatial buildings and other antiquities are found. It is well-known as the village of the Sāvants and later was partly in the possession of the Peśvas and the Sidis of Jañjirā. Remnants of the 'Vāḍā' of the Koṅkaṇes are seen even today. Among the places of worship the shrine of Bāpujī Buvā is prominent; there is also an old temple dedicated to Nagāreśvar. The village has twelve lakes for water-supply and it is said that it formerly consisted of twelve 'puras' or small parts, each in turn possessing one tank for water-supply. Near the tanks very big 'Virgals' are noticed. Close by is the village called Purār or Purassar.

NENAVALI.

Neṇavalī (Sudhāgaḍ Petā, RS. Khopolī, 30 m; p. 433) is a petty village about eleven miles to the north-east of Pālī and is connected with Pālī by a cart road which is passable during fair season only. The village has in its vicinity 21 caves which are called Pāṇḍav caves. Of these caves one cave has a carved *sabhāmaṇḍap* big enough to accommodate 500 persons at a time. The roof of the cave is covered with creepers laden with flowers.

NERAL.

Neral (Karjat T., 19° 00′ N, 73° 15′ E; RS. p. 4621) situated on the Central Railway, Neral has assumed importance as the heavy traffic for Māthcrān detrains here. Nearby is an old tank overlooking the lofty hill of Mātherān. Brisk business takes place in coal, wood and paddy and a daily market is held. For the upliftment of scheduled caste and scheduled tribe people a centre known as Kotwalwadi has been opened.

NIZAMPUR.

Nizāmpur (T. Māṇgāṅv; 18° 15′ N, 73° 15′ E; p. 1956; RS. Mumbrā, 85 m.) is a small town in the Māṇgāṅv taluka, on the left bank of the Nizāmpur Kāl, about eight miles north-east of Māṇgāṅv with which it is connected by a branch road. It is a good camping place, and a local trade centre of some importance. In the village is a fine pond, probably originally Marāṭhā, repaired and faced with stone from local funds. Somewhere on its bank there seems to have been a Hemāḍpanṭi temple, which has been pulled down and many of the stones used in a small mosque in Pāñjape village about a mile west of Nizāmpur. Several of the temple stones still lie near the pond; two slabs, especially, which

CHAPTER 19.

Places.

NIZAMPUR.

are set before the temple of Ganapati near the pond, very probably belong to the old temple. There are some broken memorial *paliya* and *sati* stones which were probably grouped near the old temple. There are two temples of Viṣṇu in the village with a curious carved facade, and in one of the temples two bull's-eye windows in well carved wooden tracery[1]. In 1675 Fryer mentions it as Nishampore[2], and in 1684 it was the scene of the defeat of Sambhājī by Shahābuddin Khān, the father of Nizām-ul-mulk[3]. Till 1867 when the offices were moved to Māṇgāṅv, Nizāmpur was the headquarters of a sub-division.

PACCHAPUR.

Pācchāpur (Sudhāgaḍ Petā; RS. Khopolī, 28 m; p. 566) is a small village about ten miles from Pālī, the taluka-headquarters. It is said that the real name of the village is "Badśahā village", *i.e.*, "King's village" as during the reign of Nizāmshahī Kingdom, the kings used to camp here. Akbar, the rebel son of Auraṅgzeb, along with one Vir Ṭhakurdās, a Rajput, had come to this village to seek refuge with Saṃbhājī, the Marāṭhā Rājā. In this village a spot is indicated as being the place where the throne of the Prince was set. The village can be approached by a cart road but communication becomes difficult during the monsoon.

PADMADURG.

Padmadurg (Muruḍ Petā), the Lotus Fort, also called the Kānsā fort, commanding the entrance to the Rājpurī creek, was built about 1693 on a rock in the centre of the bay about two miles north-west of Jañjirā[4]. The fort stands in 3½ fathoms water more than one mile from the main land. Its walls, which are pierced by a small gateway, are high and strong, and covered by six bastions about sixty feet apart. Above the bastions rise towers built in the shape of an irregular octagon of different sizes and are roofed in. Guns of various calibre lie about the fort and some are mounted on wooden gun-carriages in the towers. An attempt was made to build out-works on the sea side quite independent of the original fort, but they were never completed and are now in ruins. The water-supply is obtained from a large cistern which fills in rains and lasts through the dry season[5]. The fort is irregularly shaped, following the outline of the rock on which it is built, and was some times used by the chiefs as a State prison for political offenders.

PALASPE.

Paḷaspe (Panvel T., 18° 55′ N, 73° 05′ E; RS. Karjat, 15 m; p. 1024. a well developed and progressive village, is at a distance of one and a half miles to the east of Panvel. Vasudev Balvant had raided this village and deprived the Oze family of property worth one and a quarter lakhs of rupees. A lovely temple and equally beautiful ghat on the river built by Śri Oze are still to be seen.

---

[1] Mr. W. F. Sinclair, C. S.

[2] New Account, 50, 77, 78.

[3] Elphinstone's History of India, 575; Grant Duff, Vol. I, 252. Shahabuddin was given the title of Gajiuddin for his achievements.

[4] About 1693 Kasa or Kansa is mentioned as one of the newly built forts of the Marathas. Elliot, VII. 355.

[5] Mr. F. B. O'Shea, Superintendent of Post Offices, Konkan Division.

Pāle village (T. Mahāḍ; p. 854; RS. Mumbrā, 90 m), almost a suburb of Mahāḍ about two miles north-west, has a group of twenty-nine Buddhist caves of about the first or second century after Christ.

Pāle is probably the *Baillipatna*[1] of Ptolemy (A. D. 150) and the Palaipatmai of the Periplus (A. D. 247)[2]. Pāle next appears as Valipavana or Palipattana, in a copper-plate of Anantdev, the fourteenth prince of the northern Śilāhāra family (A. D. 1094) where it is mentioned as the native place of the Chief Minister. No further mention of Pāle has been traced till 1774, when Forbes wrote "The excavated mountain is about a mile from the town of Marre (Mahāḍ), of great height and difficult ascent. Like the excavations at Sālsette and Elephaṇṭā, there are temples and habitations hewn out of the solid rock. The principal temple is sixty feet long, thirty broad, and ten in height; the roof and sides are not ornamented, but at the termination is a large image, seated on a throne with a smaller figure on each side, and two mutilated animals under his feet; the light is admitted through a range of pillars forming a grand entrance[3]".

Caves.

The caves are cut in the almost perpendicular scarp of the hill and face east. The first twenty are in the upper scarp and the remaining eight about thirty feet lower.

Beginning from the south end of the series, Cave I is the largest and perhaps one of the latest of the group. Its veranda, fifty-three feet by eight, is supported by six pillars and two end pilasters. Of these only the south pilaster and the next pillar have been finished; the others are merely blocked out square masses. The finished pilaster has a narrow band of leaf ornament at the top, and another similar band about three feet from the bottom, with a line of beads or flowers over the lower band. The finished pillar is square at the base to a height of three feet; above this is an eight-sided band six inches broad, then three feet two inches of the shaft is sixteen-sided, returning through another eight-sided band to the square form. Three doors and two windows in the back wall of the veranda open into a large hall fifty-seven feet wide along the front wall and sixty-two feet at the back, by about thirty-four feet deep, with an average height of ten feet four inches. Round all four sides of the hall runs a low bench. In the south wall four cells have been begun but none of them are finished. In the back wall, at each end, are the beginnings of four more cells, while in the centre is the entrance to the shrine, with a window at each side. The shrine measures twenty feet by seventeen and has a square mass of rock in the centre rising to the roof. On the front of this mass of rock is sculptured

[1] This account of the Pale and Kol caves is prepared from Dr. Burgess' notes in Bombay-Archaeological Survey, separate pamphlet, X. 1-3 and Report, IV. 18-19.

[2] Bertius' Ptolemy, 198; Mc Crindle's Periplus, 128. The Patna of Ptolemy and Patmai of the Periplus are the Sanskrit Pattan city.

[3] Oriental Memoirs, I. 201. Niebuhr's (1764) reference (Voyage en Arabie II. 33-34) to a great temple or twenty-five houses with rooms cut in the rock not far from Fort Victoria or Bankot probably refers to the Pale caves.

an image of Buddha seated with wheel and deer beneath, fly-whisk bearers at his side, and demigods or *vidyādharas* above. On the south and north faces are other fly-whisk bearers and on the back face is the roughly blocked out form of a sitting Buddha. Everything about this cave shows that it was left unfinished. In front of cave I, at a lower level are three reservoirs, each about fourteen or fifteen feet square. Two have small square entrances, the third is perhaps partly broken. Cave II is close to the north above cave I. It has two pillars in front of a small veranda, 15′ 7″ broad by 4′ 3″ deep, which gives access to a small unfinished cell, 7′ square and 5′ 6″ high.

Cave III is close to cave II. It has been very carefully finished, and is the most perfect of the series. In front is a raised veranda, beyond the front of which the rock projects a good deal giving ample shade. In the veranda are two pillars with square bases and eight-sided shafts. At the right end of the veranda is an irregular recess containing a seat beaded and with pilasters. There are beaded seats also inside the veranda curtain. The wall of the veranda has been plastered and panelled in the Muhammedan window pattern. A door, with sockets for a wooden frame, in the back wall of the veranda leads to a chamber, 17′ long by 8′ 6″ deep and 7′ high. The chamber has a stone bench in the right end, the edge of which is beaded and at ends are moulded pilasters. From the right side of the Court of this cave, in front, stairs lead to cave IV and to reservoirs in front of cave I. These stairs are now broken away. Caves IV and V are at a considerably lower level. Cave IV has two broken pillars in front of the veranda. A door in the back wall, with sockets for posts in the floor and ceiling, leads into a small room (12′ x 7′ x 6′ 6″) and cell behind (6′ x 6′ 9″). On the north or right wall was a large inscription about 3′ 10″ x 2′ but only a few letters here and there can be traced. Cave V consists of a veranda and a hall. The veranda, 15′ 1″ broad and 4′ 9″ deep, has two eight-sided columns with bases 20″ square and two square pilasters with the usual double-horn ornament. The veranda wall has been hewn very smooth and there is a curtain between the pillars and pilasters with a bench inside. A door in the back wall of the veranda with sockets leads to a rough clay-plastered hall, 15′ 6″ square and 7′ 3″ high. An 18″ high bench with plain beading runs round three sides. Cave VI is a recess in the rock, perhaps an unfinished cave, on about the same level as the cisterns in front of cave I. Cave VII is a larger, roughly finished cell with a veranda with a cistern to the left of the front. half filled with mud. Cave VIII is a larger irregular excavation with a veranda.

Cave IX is a *caitya* or temple-cave and is one of the largest of the group. It consists of a veranda, a middle-hall with cells in the side walls and a shrine with a *dāghobā* behind. The two pillars in front of the veranda are destroyed, but part of the capital of one still attached to the ceiling and portions of the bases, show that they were of the old pot or *loṭā* shape like the pillars in Nāśik Cave X and in some of the Junnar caves. There is also a pilaster

on either side with the usual double-horn ornament. The hall, 27′ wide, 23′ 9″ deep and 9′ 2″ high, has a bench running along the back and side walls. The right and left walls of the hall have in each a row of three cells with grooved doors and benches along their back wall. In the back wall are the shrine in the middle and on either side a cell with bench along the back wall. The shrine is a large recess about 15′ square, with in front of it large holes as if for a screen. The shrine once contained a relic-shrine, or *dāghobā* of which the only traces are the umbrella left in the roof and the rough surface of the floor. On the back wall is an inscription of four lines and two letters which from the form of the letters appears to be of about A. D. 130. It has been translated:

> "To the perfect one: Prince Kanabhoa Vhenupalita's dwelling-cave, chapel and eight (8) cells; this much work is endowed, and two (2) cisterns on each side of the dwelling-cave, is presented. This is the meritorious gift of that Kumara (prince).[1]"

Cave X is south from and above the level of cave IX. In front of the veranda, which is 15′ 7″ long and 3′ 11″ broad, are two eight-sided pillars with end pilasters. A door, with a small square window on either side, leads into a hall 15′ 3″ × 6′ 9″, which has a cell behind it. Cave XI is like cave IX but, between the pillars and pilasters, is a low curtain carved on the outside with the rail pattern, but much destroyed. Caves XII and XIII have each two eight-sided pillars and two pilasters in front of the veranda and inside an oblong hall with a stone bench. Cave XIV is under cave XIII and is similar in plan to cave X. Cave XV consists of a veranda and a cell 10′ × 6′ 9″. Cave XVI is a recess 4′ deep containing a relic-shrine or *dāghobā* in half relief 6′ 2″ high and 4′ in diameter. The plinth of the relic-shrine is surrounded at the upper edge by a plain rail pattern, and the tee is crowned by five thin slabs or plates, the top plate touching the roof. Cave XVII consists of a veranda 21′ 3″ long and 5′ 2″ broad with two broken eight-sided pillars. A door in the back wall of the veranda, with a large square window on each side, leads into a hall 18′ 8″ deep by 15′ broad and 8′ high. The hall has a bench along the back and side walls and a cell off the east end of the south wall. Cave XVIII is unfinished: the veranda has two square pillars, blocked out, but the hall is only begun. Cave XIX is similar to caves IV and XIV; Cave XX is in the same style, but the cell is unfinished; Cave XXI is only the beginning of a cave.

In the lower scarp, about thirty feet below caves I—XXI is a group of eight caves. Cave XXII, at the south end of the group, is a small room or shrine 9′ 4″ deep by 8′ 5″ broad and 7′ high, with a plain relic-shrine in the middle, 4′ 8″ in diameter, the top of its capital reaching to the roof. Round the upper edge of the plinth of the relic-shrine is a band of rail pattern. On the north wall is carved a figure of Buddha, seated with dangling legs with

[1] Kanabhoa Vhenupalita is Sk. Kanabhoja Vishnupalita. The titles Kumara and Kanabhoja show that Vishnupalita was of royal family. Kanabhoja, corresponding to the Mahabhoja of the Kuda inscriptions, was probably the title of a family which ruled in and about Mahad or Palepattan.

CHAPTER 19. Places. PALI VILLAGE. Caves.

attendant fly-whisk bearers, and demigods, the latter holding a crown or mitre over his head. Over the demigods, a flower wreath or *torana* comes out of the mouths of alligators on either side. These images are a later addition, the work of Mahāyāna Buddhists of about the fifth or sixth century. In the south wall is a cell with a stone bench. Cave XXIII is a plain veranda with a cell containing a stone bench. Cave XXIV is a copy of cave XI with the rail pattern on the outer side of the veranda curtain. The veranda is 15′ 2″ long and 4′ 9″ broad, and the hall, which has a square window on each side of the door, is 14′ 10″ × 6′ 7″ with a stone bench in the north end. Cave XXV was a chamber of which the front has fallen. There are two cells in the back wall of the chamber. Cave XXVI is a cell 9′ 3″ by 7′ 10″ with a square window. Cave XXVII is a room with a window on each side of the door and a cell at the back with stone benches in both. Cave XXVIII consists of a veranda 16′ 9″ broad by 4′ 9″ deep with in front two eight-sided pillars and pilasters, and hall 17′ 3″ by 8′ 3″ with a cell at the north end of the back wall. Outside the veranda, on the north, is an inscription in six lines. As the latter part of each line has peeled off and others being worn out the full meaning of the inscription cannot be made out. It seems to record the dedication of a cave and of a Cetiya Kodhi (?) together with an endowment of land for the worship of Buddha. The giver's name may be Vādāsirī. In the first line are the names of the house-holder and Seth Sangharakṣita and the first syllable of his son's name VI .... Vādāsirī was probably his wife. On a raised bench ornamented with the rail pattern is a small relic-shrine, in half relief 4′ 2″ high. Cave XXIX is a room 11′ 2″ by 6′ 7″ with a window to the south of the door and a cell in the back wall. Near the bottom of the hill are two small and plain relic-shrines or *dāghobās* hewn out of single blocks, severed from their bases. On top of these caves was a fortified hill known as Songiri, the remains of which could still be seen. In times of Śivājī, the fort was used as a prison for Europeans. Revington Gifford Taylor, a factor from Rājāpur was confined in this fort for about an year.

PALI.

Pāli (Sudhāgad Peṭa, 18° 55′ N, 73° 20′ E; RS. Khopolī, 24 m) is the headquarters of the peṭā with a population of 5,000 souls. It is connected with Bombay and Poonā by a regular State Transport bus service. The town is known for an old Gaṇapati temple. This image of Gaṇapati was brought to Pālī from Murud (lying in the former Jañjirā State). The Gaṇapati is one of the eight important and most sacred Gaṇapatis in Mahārāṣṭra. A fair is held in honour of the Gaṇapati in January when over 2,000 people attend. The town has a village Pañcāyat office, a post and telegraph office, a library, a high school, a dispensary, a maternity home and a veterinary hospital. Immediately behind Pālī is Sarasgaḍ fort. One of the Portuguese church bells that Cimāji Āppā brought from Bassein after its capture in 1739, was presented to this temple and it still hangs there.

Pañcāitan-Borlāī (Śrīvardhan Peṭā; 18°10′ N, 73°00′ E; p. 3,297; RS. Khopoli, 57 m NE) about six miles south of Jañjirā, is venerated by the Muhammedans as containing a shrine to the five saints, *Pāñc Pīr*. According to the local belief, the Navābs of Jañjirā were invested with the charge of this shrine by the Delhi Emperors. But it seems more likely that like the Pañcāitan shrine in the island fort of Jañjirā, this is a relic of Shāh Tāhīr's Shiā influence at the Ahmadnagar court in the beginning of the sixteenth century.

Panvel (T. Panvel; 18°58′ N, 73°12′ E; p. 14,861; RS. Mumbrā, 16 m), the chief town in the Panvel taluka, lies on a creek about sixteen miles east of Bombay, and by road twenty miles south-east of Ṭhāṇā. Though Panvel is no longer a port of any name, small boats can reach Panvel during high-tide. Four large roads run from Panvel. One north, twenty miles to Ṭhāṇā; another south-east, about the same distance to Khopolī at the foot of the Bor pass[1]; the third west, fourteen miles to Uraṇ; and the fourth six miles north-west to Ulvā. Panvel lies on the Bombay-Bangalore National Highway and also on the Bombay-Koṇkaṅ-Goā State Highway. There are two bridges on the Panvel creek, one on the Pooṇā road is newly built and improved; and the other to the south-west on the Ulvā road built in 1850.

The bulk of the people are husbandmen, shop-keepers, rice-cleaners, carpenters, labourers, and fishermen. Before the railway was opened, Panvel was a centre of trade between Pooṇā and Bombay. Rice and other produce still comes down the Bor pass by road, and the town contains a number of merchants, brokers, and porters. The local production of salt has of late been much reduced. The chief local industry is the making of cart wheels, of which every cart that comes from the Deccan carries away a pair. The nave is of Acacia catechu or *khair* wood and the rest of teak.

In 1570, Panvel is mentioned as an European trading port paying revenue to Gujarāt[2]. In 1779 English party under Colonel Eagerton supporting the cause of Rāghobā embarked at Bombay and disembarked at Panvel on 25th of November. Later the party ascended the ghats and met the Marāṭhās at Kārle where it was severely defeated, Captain Stewart being among the killed. Again about two years later in April 1781 General Goddard had sent under Lieutenant-Colonel Brown, an escort of three battalions at Panvel for bringing on a convoy of grains and stores but the Marāṭhā army under Paraśurāmbhāu attacked it with great force and dispersed it thus frustrating the plans of General Goddard to march across the Ghats, which he had to climb down and to retreat towards Panvel. It probably rose to importance along with Bombay, as the direct route from Bombay to the Deccan lies through Panvel. In 1804 Lord Valentia described it as a populous village, prettily situated on the banks of the river, in a plain

[1] The old Bombay and Poona road was begun in 1820, completed in 1835 at a cost of Rs. 1,35,567. Mr. W. B. Mulock, C. S.

[2] Bird's Mirat-i-Ahmadi, 129.

CHAPTER 19. Places. PANVEL.

surrounded by high hill. In 1810 Sir James Mackintosh found Panvel as a wooded village, well situated on a small bay, distinguished by the handsome dome of a mosque. For some time after its cession, in 1818, a small English force was kept in Panvel, and part of the town is still known as the camp[1]. In 1820, it is described as an extensive place, well situated for business and carrying on a considerable commerce, although standing in the midst of a salt morass. Besides being the grand ferry to Bombay it had the convenience of an inn, although not of the first quality[2]. According to Bishop Heber, Panvel in 1825 was a small country town with a temple, a handsome Musalmān tomb, and a pretty, quiet view of hills and woods. There was a comfortable bungalow built and kept by Government for the use of the travellers, and two taverns, one kept by a Portuguese, the other by a Parsi[3]. In 1862, it is mentioned as a populous town, for whose improvement provision had been made[4].

To the north of the town is a handsome reservoir known as the *Vaḍāḷā taḷāv*, but its water is bad and scanty. This, as well as the Pārvatī and Kṛṣṇāḷī reservoirs, were built by one Bālājipant Bāpat. The town lies low and is shut in by hills. Panvel has a Rice-Research Station, Mamlatdar's office, a stone building at the centre of the town and a huge State Transport depot. The Dhūtpāpeśvar Industries Ltd., is to the west of the S. T. stand. On the bank of a small pond to the north-west of the town stands the tomb of a Musalman missionary called Karimshāh. It is about 200 years old and has no pretensions to architectural merit[5]. Here a yearly fair is held on *Māgh Śuddh* 11th (December), and is attended by a large number of Musalmans and Hindus from Ṭhāṇā, Kalyāṇ, and Bombay. The chief articles sold are sweetmeats, cloth, fruits, and children's toys. Besides Karimshāh's tomb, the only antiquities are some fragments of fortification in the creek. These are probably the ruins of a small fort, which was built in 1682 by Śivājī's son Sambhājī, to protect the neighbourhood from the raids of Auraṅgzeb's Sidis, who used to land and burn or carry off rice[6].

The population of the town according to the 1951 Census was 14,861 of which the agricultural classes numbered 1,169 and the non-agricultural 13,692. Of the latter, persons deriving their livelihood from production other than cultivation numbered 3,845; 3,036 from commerce; 1,022 from transport and 5,789 from other services and miscellaneous sources.

---

[1] Mr. Cumine, C. S.

[2] Hamilton's Gazetteer, II. 370. Lieutenant-Colonel Fitze Clarence (1819) writes (Journal, 321), that Panvel is the village at which officers generally land from Bombay on their route to the Deccan. The so-called inn, he adds, is a little hovel.

[3] Heber's Narrative, II. 199.

[4] Thornton's Gazetteer, 752.

[5] In 1804 Lord Valentia described the tomb as a neat building with a dome and two small pinnacles peeping from a mango grove. Attached to the tomb were twenty-five Kuran readers. According to the priests, Karim was a native of Lucknow, who had lived in Panvel for six years. Travels, II. 169.

[6] Hamilton's Description of Hindustan, II. 151.

CHAPTER 19.

Places.
PANVEL.
Municipality.

Panvel, with an area of 4.7 square miles, is a municipal town. The municipality was etablished in 1855. It is now governed under the Bombay District Municipal Act, 1901. The municipal council is composed of 21 members. Two seats are reserved for women and one seat for Harijans. The municipal affairs are looked after by various committees, *viz*., (1) Managing Committee, (2) Dispensary Committee, (3) Sanitation Committee, (4) Assessment Committee, (5) School Committee, (6) Water Supply Improvement Sub-committee and (7) Town Development Sub-committee. The administrative organisation of the municipality comprises the following departments:—

(i) General Administration,
(ii) Revenue,
(iii) Octroi and Toll,
(iv) Public Works,
(v) Water works, and
(vi) Sanitation.

Income and Expenditure.

The income of the municipality for the year 1959-60 excluding extraordinary and debt heads was Rs. 4,18,994.93 comprising municipal rates and taxes Rs. 3,55,261.61 ; realization under special acts Rs. 902.36 ; revenue derived from municipal property and powers apart from taxation Rs. 15,154.67 ; grants and contributions Rs. 36,808.79 and miscellaneous Rs. 10,867.50. The expenditure for the same year amounted to Rs. 4,58,743.03 ; general administration being Rs. 1,63,317.16 ; public safety Rs. 16,124.72 ; public health and convenience Rs. 1,96,106.91 ; public instruction Rs. 46,795 ; contributions Rs. 911 and miscellaneous Rs. 35,488.24.

Water-Supply.

Panvel depends for its water-supply on the river Gaḍhī. There are also about 97 public and private wells which supplement the river water. The Panvel Water-Supply Improvement Scheme was undertaken in two stages. The first stage consisted in building a six feet high dam on the Gaḍhī and bringing the water thus collected through hume-pipes to Panvel. At Panvel a large storage tank 30 feet in height and with a capacity of 1,50,000 gallons has been built to store the water and from here the water is taken through small pipes for distribution in the residential areas. The first stage was completed in 1946 at a cost of Rs. 6,29,758 and supplied per head about 15 gallons of water. The second stage envisaged in the scheme is being implemented and is expected to supply per head 30 gallons of water on its completion. The second stage consists in building another dam on the same river but on its upper side and taking the water to the Panvel town.

The waste water in the town is carried away through kutcha gutters. An underground drainage scheme for the town is now under way. Compost is made from the night-soil.

For the maintenance of public health and sanitation the municipality undertakes from time to time the destruction of rats and stray dogs, spraying of D. D. T. and measures against different epidemics like plague, cholera, small-pox polio and diphtheria.

CHAPTER 19. Places. PANVEL. Dispensary.

The municipal dispensary is housed in its own building. The municipality pays an annual grant of Rs. 7,200 and Rs. 200 to the Dhutapāpeśvar Ayurvedic Rugṇālaya, Panvel and Mātā Bāl Saṅgopan Maṇḍal, Panvel, respectively. There is also a Mission Hospital at Panvel. The municipality grants licences for carrying on certain trades within its areas.

The *Kuṣṭarog* (leprosy) Nivāraṇ Samiti, Panvel, was formed in 1952. It carries on preventive propaganda against leprosy and also gives medical treatment for the cure of the patients. The patients are first sent to the Acworth Leprosy Home, Vaḍāḷā for examination and are then treated in Panvel with Sulphone. The municipality pays an annual grant of Rs. 1,000 to the Samiti.

The municipality maintains a fish and a mutton market. There is also a cattlepound. It undertakes the care of various reservoirs in the town and carries on fish culture in Devāḷe, Krisṇāḷe and Lenḍāḷe tanks. It also maintains vital statistics.

The total road length within the municipal area is eight miles of which 6.10 miles are pukka roads, 1.20 miles kutcha and 0.70 miles concrete.

For public amenities, the municipality has built an open air theatre and laid out a public park named Aśok Udyāna.

In the sphere of education and literacy, the municipality undertook free primary education since 1919. In 1927, primary education was entrusted to the Kolābā District School Board. At present, besides a Zilla Parishad's primary school, a Marāṭhī Girls School, an Urdu School, the Nutan Gujarātī Śāḷā, Government Basic Training College, Koṅkaṇ Education Society's Viṭhōbā Khanḍāppā Vidyālaya and Keśavji Veerji Kanyā Vidyālaya are the various educational institutions in the town. The Poor Boy's Fund, Panvel, gives to the needy students books for use, free of charge. The municipality pays an annual grant of Rs. 500 to the Sārvajanik Vācanālaya and Granthālaya, and Rs. 50 to the Bahiśal Śikṣan Kendra, Panvel.

The municipality maintains a cremation ground for Hindus. Other communities manage their own burial places.

PARALI.

Parali (Sudhāgaḍ P., 19° 40′, 73° 15′ E; RS. Khopoli 13 m: p. 588) was held by Cavak family in inam. It is said that in the vicinity of the village, eminent persons like Aṇṇāji Datto, Hiroji Farjand, Bālājī Avjī and Somājī were trampled to death under elephant's feet by Sambhājī. The weekly bazar is held on Saturdays and a large business in fish is transacted.

PATNOLI.

Patṇoli. (Peṇ T., 18° 55′ N, 73° 00′ E; RS. Khopoli 29; p. 503). It is situated just near the Antore Creek, its original name being Paṭṭaṇ Valli, which came to be called Patṇoli in course of time. Hence Patṇoli is the corrupted form of Paṭṭaṇ Valli. In the vicinity of the village is the famous shrine of Pāṭāṇeśvar Mahādev and is said to be Svayambhu. It is a very beautiful temple built in carved stones of crumbled temples lying around. Mahāśivratra fair is celebrated amidst great rejoicings and is attended

by a large congregation of people. On the days of the fair the daily number of visitors from Peṇ is fairly big. On every Monday of the month of Śravaṇ also there is a regular stream of visitors to offer their prayers. In the nearby mountain on a rock is carved a Śiv Liṅga.

CHAPTER 19. Places. PATNOLI.

PEB FORT.

Peb Fort (T. Panvel) otherwise known as Vikaṭgad, in the village Mālduṅgā, stands about nine miles north-east of Panvel on a hill about 1,000 feet high. When surveyed by Captain Dickinson in 1818, it had two pathways meeting a little from the gateway which was nearly twenty feet below the top of the hill. The gateway was built across and nearly at the top of an exceedingly steep ravine, the water turned from its natural course by a channel on each side of a retaining wall of solid masonry thirty feet high and about as many feet wide at the top. The perpendicular height of the threshold of the gateway was about eighteen feet. Beyond this gateway the ascent continued exceedingly steep to a platform on a projecting part of the hill at the head of the ravine, about eighty feet above the gateway. From this platform was a further very steep climb of 100 feet to the top of the hill where there had formerly been a fort. Like Malaṅg Gaḍ, Peb is for the most part surrounded by a precipice, the principal works, in addition to those already mentioned, being at the north and south extremities, commanding such parts of the hill as were deemed accessible. The ground on the top of the hill was very irregular, and no vestige of the former fort remained except a wretched wall of loose stones. Besides two buildings and a few huts, there was an excellant reservoir and a Gaṇapati temple outside the gateway. Under the precipice, about 100 yards from the temple, was a large room enclosed with solid masonry and a strong door which was said to have been used as an ammunition and store-room. In 1862 the fort was in ruins; the water was unfit for drinking, and food supplies were not procurable.

The fort can be climbed from Neraḷ station, a distance of six miles. At the foot of the hill is a goddess called Pebī, who appears from her name to be the deity of the fort. Half way up the hill is a god called Mhasobā and about a quarter of a mile beyond are two caves, and a rock-cut cistern. There are the foundations of large buildings and a cistern, twenty cubits square and four deep, containing water all the year round. Besides the large buildings, there are the remains of from forty to fifty small houses.

PEN.

Peṇ (T. Peṇ; 18°40′ N, 73°05′ E; p. 8,607; RS. Khopolī, 12 m.) the headquarters of Peṇ taluka lies on the right bank of Bhogāvatī creek about ten miles from its mouth. At high water spring tides, the creek is navigable for boats of forty tons to Antorā, a mile and a half below Peṇ. The Bhāng Bandar or neap tide port is four miles below Peṇ. A built road joins Peṇ with Antorā.

Peṇ is the centre of considerable traffic between the Deccan and the sea-coast. Trucks come down the Sahyādrīs along the Khopolī road bringing tobacco, molasses, pepper, and onions, and taking

CHAPTER 19. Places. Pen.

salt and rice. The public buildings of Pen are: Government grain-godown, police sub-inspector's bungalow, two police lines (residential quarters), P. W. D. inspection bungalow, Central Excise inspector's bungalow, a post-mortem building, mamlatdar's office, city survey office, Forest Department office, Salt Department's checking office, post-office, etc.

Water Works.

Pen[1] was formerly badly supplied with water; almost all the wells and ponds ran dry during the hot season. About three-quarters of a mile to the east of the town a small stream runs through a valley which is sufficiently high to deliver water in the town under pressure. The area of this valley is about 100 acres, and it is calculated that, with an average yearly rainfall of 110 inches, 120,000,000 gallons could be stored for the use of the town in one season. The works consist of an earthen dam built across the mouth of the valley about 500 feet long, and forty feet at its greatest height. On the hill side, to the west of the dam, a waste-weir has been cut, twenty feet long and three feet deep, which is enough to carry off the surplus water of the lake; and a small tunnel six inches by four has been built under the dam through which the outlet and waste-pipes run. The waste-pipe, which is twelve inches in diameter, is fitted with a valve in the tunnel, and opens whenever the lake is full and the water begins to escape by the weir. The current caused by means of this outlet keeps the bottom of the lake clear. The outlet pipe, which is six inches in diameter, is also fitted with a valve in the tunnel, and ends in a small reservoir on the town side of the dam where a self-acting valve is fitted to it, thus regulating the supply of water to the town. From the reservoir to the filter, a distance of 2,500 feet, a nine-inches earthenware pipe has been laid with a fall of one in 1,000, and is calculated to deliver 1,60,000 gallons in twelve hours. The filter, which is thirty feet long six feet broad and ten feet deep, is placed near the town, in order that it may be easily accessible, and from it to the town a six-inch cast-iron main has been laid; from this main cast-iron pipe four-inch and three-inch mains with wrought iron branches distribute the water to the various parts of the town. Fifteen small cisterns have been made in various parts of the town for the use of those who do not wish to make connections with their houses, which may be done at private expense. The dam is built of earth excavated from the rice fields, which form the bed of the reservoir. The earth is laid in concave layers, each layer not more than one foot in thickness. On a line with the inner edge of the dam, a puddle wall has been built eleven feet thick at the bottom tapering to four feet thick at the top. This wall is made of the clayey soil found in rice fields, and is entirely free from vegetable matter. The bottom of the wall penetrates at least two feet into the firm earth, which forms the original surface of the valley. The dam is thirty-five feet at its greatest height and ten feet wide at the top, with slopes of two and a half to one on the inner, and one and a half to one on the outer side. These slopes have been carefully pitched with dry

[1] Professional Papers on Indian Engineering, X. 121-123; Sanitary Commissioner's Report for 1876, 259-260

CHAPTER XV.
Places.
Pen.
Water Works.

rubble pitching, well rammed into the bank, and so laid as to have no cracks or crannies. The tunnel or outlet for the pipes through the dam has side walls and a paving of rubble masonry set in cement, pointed on all exposed faces, and an arching of roughly dressed rubble also set in cement. The cement is composed of one part raw Portland cement of the best quality, and two parts of clean sharp river-sand well washed. The stone is of blue trap laid in its natural bed. No boulders or friable stone was used, and no face work was allowed. The reservoir in which the outlet pipe ends is also of rubble in cement, the same sort of work as the tunnel. At the beginning of the works it was found necessary to dig eleven feet into the bed of the valley, to intercept the springs which flowed below the dam site, and from this depth the puddle wall is carried up. The extreme width of dam at bottom is 170 feet, the height forty feet, and slope of 510 feet, the breadth at top twelve feet, the slope of the stream side two and a half to one, and of the down stream side one and a half to one. In addition to this slope, the lower side has about 100,000 cubic feet of stone laid upon it. The dam contains 850,000 cubic feet of earth. The tunnel under it, which is 162 feet long and six broad by four deep, contains the waste-pipe twelve inches in diameter with its valve, and the supply pipe six inches in diameter with its valve. The end of the tunnel is closed with six feet of solid masonry on the lake side, and through this the pipes communicate with the lake, the supply pipes being connected with the inlet pipe in the lake. The inlet pipe has four arms fitted with plugs, which can be removed as the water in the lake falls. The reservoir on the lower side is fitted with a self-acting regulator, and from the dam to the filter nine-inch stoneware pipes run with a fall of one in 1,000. From the filter to the town there is a six-inch cast-iron main, having a pressure of forty-two feet at the entrance to the town. Two fountains or reservoirs, the gift of the late Sir Cawasji Jahangir, are built at the entrance to the town on the main road. The mains in the town are of cast and wrought iron, the ends of all being connected one with the other, so as to equalize the pressure and produce continual circulation. Five plugs are fixed at certain points in the town, and stand-pipes are erected for the poorer classes who are unable to take connections into their houses. Except the town mains which are laid at the expense of the municipality, the whole of the works have been completed by subscription. The cost of the dam was Rs. 18,000, and of filtering and carrying the main to the town Rs. 10,000, or a total Rs. 28,000, of which Rs. 12,000, were bequeathed by Keśvarām Motirām, a rich grain merchant of Peṇ. The gathering ground is 100 acres, and the capacity of the lake 60,000,000 gallons; the stream runs every year till January. Over the outlet is placed a tablet with the inscription.

'The Keśav Motirām Reservoir is named after a Mārvāri merchant of Peṇ who bequeathed Rs. 12,000 for the Peṇ water-supply. This dam was cammenced 2nd January 1876, and finished 1st June 1876 by Arthur Crawford, Collector; W. Gray, C. E., Engineer; and Nāgu Purbhājī Contractor.'

CHAPTER 19. Places. PEN.

The reservoir is also known as the Crawford Tank. No major repairs were carried out to the Pen Water Works in recent years. Wells supplement the tap water and during summer the supply falls short.

About a quarter of a mile to the north of Pen there is a deep pool[1] in the Bhogāvatī formed by a trap dyke (with a masonry dam on the top of it). The pool is much used for bathing and washing purposes and is a good fishing place.

History.

In historical times Pen was under rule of the Śilāhāras of Shri Sthānak (Ṭhāṇā) from 9th to the 12th Century and subsequently it passed under the control of the Yādavas. As Śilāhāras rarely acted as sovereign rulers and acknowledged the successive suzerainty of Gujarāt in the north, Karnāṭak in the south, Pen is often referred to as belonging to their respective dominions. When Shayastakhan was sent against Śivājī, a detachment of the Moghal army had been kept at Pen but it was subsequently routed by him. In 1668 Pen is mentioned as a port which acknowledged the Moghal as its superior, though it lay in Śivājī's territories[2]. In 1676 it is mentioned by Fryer[3]. Pārvatibāi, the wife of Sadāśivrāv Bhāu, the hero of Pānipat, came from the Kolhaṭkar family of Pen which incidentally had taken active part in inciting the impostor of Bhāu to rise against Savāi Mādhavrāv. In 1819 the easy communication with Bombay and with the Deccan by the Bor pass made Pen an important centre. Its chief prosperity lay in its salt beds. There was a considerable export of rice to Bombay[4]. A number of carved stones about the town appear to belong to an unusually large temple of about the thirteenth or fourteenth century.

Population.

The population of the town according to 1951 census was 8,607. Of this the agricultural classes numbered 1,247 and the non-agricultural classes 7,360. Of the latter, 1,901 persons derived their principal means of livelihood from production other than cultivation; 1,598 persons from commerce; 356 persons from transport; and 3,505 persons from other services and miscellaneous sources.

Municipality.

Pen is a town with an area of 6.75 square miles where the municipality was established in the year 1865. It is now governed under the Bombay District Municipal Act, III of 1901. The municipal council consists of 15 members where two seats are reserved for women. The municipal affairs are looked after by three committees, viz., (1) Managing Committee, (2) Dispensary Committee and (3) School Committee. The administrative organization of the municipality comprises the following departments: (1) Establishment, (2) Octroi, (3) Conservancy, (4) Market and (5) Water Works.

1. It is popularly known as Kasar Tale and is said to have been constructed by Malik Amber.

2. Bruce's Annals, II. 242.

3. New Account, 51, 61, 77.

4. Revenue Diary, 142 of 1819, p. 2570.

The total income of the municipality for the year 1958-59 excluding extraordinary and debt heads amounted to Rs. 1,41,963 comprising municipal rates and taxes Rs. 1,11,846; realisation under special Acts Rs. 776; revenue derived from municipal property apart from taxes Rs. 14,453; grants and contributions Rs. 9,880 and miscellaneous Rs. 5,008. The expenditure for the same year amounted to Rs. 1,43,063; general administration and collection charges being Rs. 22,591; public safety Rs. 15,489; public health and convenience Rs. 90,780; public instruction Rs. 13,236, contributions Rs. 211 and miscellaneous Rs. 756.

A tank constructed about two miles away from the town serves as the chief source of water-supply for the town details of which have been given before.

There are *kutcha* drains in the town through which waste water is carried outside the town.

Primary education which is not compulsory in the town is managed by the Zilla Parishad the municipality paying an annual contribution at the rate of five per cent of the annual letting value every year. The municipality also pays an annual grant to the local high school. The municipality pays an annual grant of Rs. 250 to the Mahātmā Gāndhī Granthālaya and Vācanālaya. The library has about 6,050 books and a number of dailies, weeklies and monthlies both Marāṭhi and English are subscribed to.

The municipality maintains a grant-in-aid dispensary and pays a monthly grant to the maternity hospital and infant welfare centre. Besides, there is one veterinary dispensary managed by Government.

The total road length in the town is four miles and five furlongs. All are *kutcha* roads.

The municipality maintains a park near the Municipal Office.

There are four cremation and burial places managed by the municipality.

Peṇ is known for its idol making industry and wooden toys. Idols and wall-plates of Gods and Goddesses in Hindu and other religions are made in plaster of paris. These are known for the delicacy of their expressions and colour effect. Images of famous historical and legendary personalities in different countries are also made. The industry has about six workshops engaging over 150 persons. It is semi-mechanised process where the minor details of expression and colour effects are worked out with hand. The images have a great demand in the country and are being introduced in the markets all over the world and specially so in the middle east. The wooden toys with varied colours have a local demand. Peṇ is also known for its small-sized factory manufacturing knives and penknives. The industry acquired great

CHAPTER 19. Places. Municipality.

stimulus during the Svadeśi movement. The *'Kolābā Samācār'* published from Peṇ an ably conducted weekly paper of the district used to be edited by Rāmbhāu Maṇḍlik who had been a fearless and persistent constitutional fighter under the British rule in the 30's and 40's of this century.

POYNAD.

Poynāḍ (T. Alibāg, p. 1,188; RS. Khopolī, 30 m.); a village on the Alibāg-Dharamtar road, lies ten and half miles east of Alibāg and about two and a half miles south-west of Dharamtar. It is a busy well-to-do village. In 1850 Poynāḍ was a mamlatdar's station. A market held every Monday is attended by 12,000 people, from the country round, some with merchandise and grain, and others to make purchases. Water is scarce and on market days, the few wells about the village are thronged night and day. This scarcity is reduced by the " Tin veera water scheme ". There is a temple of Budhavira at Poynad, known as Budh or Budhya, who belonged to Chavarkar family. Another jain temple built seventy five years ago is also worth a visit. Near the Śivadevi temple was the old port of Poynāḍ which with the passage of time has been rendered useless.

PRABAL FORT.

Prabaḷ Fort (Khālāpur Peṭā; 18°55′ N, 73°10′ E) on the flat-topped hill of the same name, about eight miles east of Panvel and four west of Mātherān, stands about 2,325 feet above sea level. It is believed that Śivājī found substantial treasure on the fort when he captured the fort from the Moghals. The ruined fortifications once included eleven towers and two gateways. In 1818 the gates had long been destroyed, and the works were everywhere falling, the walls of three or four buildings being all that remained. During the rainy months much of the hill was under tillage, the people and their cattle living in the ruins. On the top of the hill was a large pond.

In 1828, a band of Rāmośis, who at that time infested the country round Purandhar hill in Pooṇā, came into the Koṅkaṇ, 300 strong with tents and horses. They met at Prabaḷ, and distributed the following proclamations along with bundles of straw and pieces of charcoal and fuel—

> 'Know all men that we Rājeśri Umājī Nāik and Bhurjājī Naik from our camp at the fort of Purandhar, do hereby give notice, in the year *Sursann Suma Ashrin Mayavatain Va alaf* 1827, to all Pāṭils, Mahārs and others of the villages within the jurisdiction of Ratnāgirī in the Southern Koṅkaṇ and Salsette in the Northern Koṅkaṇ, that they are not to pay any portion of the revenues arising from their villages to the British Government, and that any instance of disobedience to this mandate shall be punished by fire and sword. All revenues are to be paid to us. This proclamation is sent to you that you may make and keep by you a copy of the same, according to which you are desired to act without any demurring, on pain of having your village razed to the ground. Given under our hand this 25th December 1827.'

Places.

PRABAL FORT.

In 1862, the fort was reported to be well designed but in ruins. The water-supply was good, but the pond was out of repair and nearly useless. Food supplies were not procurable within eleven miles. In 1881, the hill top which was surrounded by a ruined wall had three ten-feet square cisterns, two on the east and one on the west. Of the fortifications six stone and mortar towers remained with room for five men in each.

From Mātherān a footpath leads from Fleetwood bungalow on Cauk Point, across the valley that separates the two hills about four miles to the village of Vārośā, and from Vārośā about five miles more to the top of Prabaḷ. From Panvel the path leads to the village of Loṇāvaḷe four miles from the top of the hill[1]. The hill-top is about four miles from north to south and three from east to west.

POLADPUR.

Polādpur (Polādpur Peṭā; 17°55′ N, 73°25′ E; P. 1,989; RS. mumbrā, 110 m.) a small town in the Polādpur peṭā lies on the Dāsgāṇv-Mahābaleśvar Road, about ten miles south of Mahāḍ. The Bombay-Koṅkaṇ-Goā State Highway passes through Polādpur and stretches south throughout the length of Ratnāgirī to enter Goā. Śivājī very often used to visit Polādpur. The objects of historical importance are the Maṭh of Rāmdās Svāmī, the Samādhī of Kavindra Parmānand, the author of Śivabhārat and the tomb of Poladjung (Faulād-Khān). In May 1818 Polādpur was the scene of a fight between Lieutenant Crossby with seventy-five sepoys and 140 horses and a body of Marāṭhās, Paṭhāṇs and Arabs 470 strong. When Lieutenant Crossby attacked the sepoys, they fled in about a quarter of an hour leaving about twenty killed and wounded, and sixteen prisoners. At Polādpur is the tomb of the Reverend Donald Mitchell, the first missionary of the Scottish Missionary Society in India. The tomb which is maintained by the Public Works Department is in good condition and bears an inscription. Polādpur among other things contains the Maṭh of Sant Rāmdās which was frequently visited by Rājā Śivājī. A mention of this village frequently appears in the 'Granth' named Dās Viśrāmdhan. There is also the Samādhi of poet Parmānand, now in a decayed condition, and his Maṭh with a well attached to it. On the bank of the river Sāvitri there is the tomb of a European and many more Samādhis of unidentified persons. A Muslim sardar by name Polād Jung has also his dargah here. The 'Wadas' or palaces of the Citres, a branch of the Citṇis family who was in the employ of Śivājī, though lying in a decayed condition, still speak of the past glories and prosperity of Polādpur. A dispensary is run by a Mission. The travellers' bungalow at Polādpur is occupied by the Office of Mahalkari since 1948. A Public Works Department store was constructed in 1959. Till 1948 Polādpur formed part of Mahāḍ taluka. Now it is the headquarters of a taluka named after it. There is a village pañcāyat, a high school and a leprosy home at Polādpur.

1. Dr. Day, Superintendent of Matheran, 31st March 1881.

CHAPTER 19. Places. RAJPURI.

Rājpurī[1] (Murud Peṭā ; 18°15′ N, 72°55′ E ; p. 1,288; RS. Khopolī, 42 m. NE.) previously called Dāṇḍā—Rājpurī on the south shore of the Rājpurī creek near its mouth and about a mile to the east from the island fort of Jañjirā is the birth of the famous Bālājī Āvajī Citnis whose father Āvajī was the Diwān of the Sidis of Jañjirā. Though it has now only 1,288 people, has, at different times in the history of the Koṅkaṇ, been a place of consequence. Vincent and Lassen have identified Rājpurī with Ptolemy's (A. D. 155) Balepatna, and the Palaipatnai of the Periplus (A. D. 247). But the important trade centre of Mahāḍ on the Sāvitrī in Kolābā, with the large group of early Buddhist caves in the Pāle hill closeby, seems a more likely identification[2]. Purī, which was the capital of the Koṅkaṇ Śilāhāras from A. D. 810 to A. D. 1260, has by some been supposed to be Rājpurī. But Rājpurī has no ancient remains and seems to be too far south for the capital of the northern Śilāhāras. The position of Purī is doubtful. The Morā landing or *bandar* on the north-east corner of Ghārāpurī or Elephaṇṭā is perhaps the most likely indentification according to Jervis. But this is doubtful, as Rājpurī was the head of a district at the beginning of the fourteenth century[3]. The first certain reference is towards the close of the fifteenth century, when, in 1490, after a long siege, the town was reduced by Malik Ahmad, the founder of the Nizām Shāhī dynasty[4]. So long as Ahmadnagar power lasted Rājpurī remained a place of considerable trade. In 1514 Barbosa notices it under the name of Baṇḍā or Dāṇḍā[5], and about the same time the Gujarāt histories mention it as a place of trade and the head of one of the twenty divisions of the Gujarāt dominions[6]. In 1538 Dom Joao de Castro calls Dāṇḍā a great and noble river with a town of the same name hid among palms and brushwood. The entrance had four fathoms at low tide. Inside were two islands one of them strengthened by a fort[7]. In 1608 it was spoken of as a rich trading town[8], and in 1659, it, or rather the island of Jañjirā, was recommended by the Presidency of Surat along with Bombay and Versovā as places naturally strong which could be fortified and made a safe retreat for the Company's servants and property[9]. In 1670 it was noticed by Ogilby. During the next twenty years it was

Invariably, all ports of Koṅkaṇ which had fairly good trade in the past are silted today to such an extent that the waters at the shore are too shallow to admit vessels of any size within a distance of 100 yards. This necessitates ferry service from the shore, to the point where the steamers are anchored. These boats, worked with oars, and carrying passengers and cargo to the steamers, involve much inconvenience besides extra charges in transporting goods in various stages. Much of the goods are for this reason sent by roads though their development in and around Murud and Shrivardhan is yet to take place.

2. Vincent's Commerce of the Ancients, II. 431 ; Lassen's Ind. Alt. III. 183.

3. Jervis' Konkan, 81.

4. Ahmadnagarchi Nizamshahi, Kunte PP. 10-11.

5. Stanley's Barbosa, 71.

6. Bird's Gujarat, 111 and 129.

7. Primeiro Roteiro da Costa da India, 48, 163, 167.

8. Kerr's Voyages, VIII. 308.

9. Bruce's Annals, I. 548.

CHAPTER 19.

Places.
RAJPURI.

the scene of the unceasing struggles between the Marāṭhās and the Sidis. About 1700 the traveller Hamilton described it as a town of the Sidis who had generally a fleet of Moghal vessels and an army of 30,000 to 40,000 men. It was a good harbour, supported a large number of black cattle, and supplied Bombay with meat when on good terms and with fish when otherwise[1]. About 1780, under the name of Khānḍe Rājpurī is entered in Marāthī records as yielding a revenue of £947 (Rs. 9,470)[2]. Since the rise of Bambay the trade of the town has died away. In 1881-82 was valued at £2,190 (Rs. 21,900), of which £99 (Rs. 990) were imports and £2,091 (Rs. 20,910) were exports.

In the vicinity of Rājāpurī is the old historical fortified place of Khokari, now deserted. In it could still be seen a few old Muslim Dargahs of prepossessing architecture.

RAMDHARAN CAVES.

Rāmdharan hill (T. Alibāg), on the north side of the Kārli pass about five miles north-east of Alibāg, has, near the top of its south face, a group of old rock-cut cisterns and cells. The easiest way of getting to the caves is to strike west from the western mouth of the Kārlī pass. Near the hill top the track is steep and in the dry season the grass is slippery. The caves are perhaps about 800 feet above the sea. There are altogether twelve small openings, cisterns and cells in a line facing about south-east. Beginning from the west the first is a water-cave or cistern nine feet broad by nine long and seven high. It is plain and open above. The next (II), about two feet further, has a front doorway and measures 5′ 5″ x 7′ x 7′ high. The third (III) is six yards further east, a broken opening 7′ 6″ x 4′ 8″ x 5′ high. The fourth (IV) is a large water cave or cistern, 25′ x 12′ x 8′, the roof supported by two roughly square pillars. The rock is bad laterite full of cracks and the front has fallen in. The cave is about half full of water which is famed for its excellence and is said to have saved the life of one of the Aṅgres. About twenty paces further east are a pair of openings. The first (V) to the west has no door and is entered through a round hole in the east wall. It is 7′ x 4′ 6″ x 5′ 6″ high. The next (VI) into which the last opens has an unfinished doorway. It measures 8′ 9″ x 6′ 10″ x 8′ 6″ high. V and VI seem to be the beginnings of cells. About nine feet further, across a rock in which rough footholds have been cut, are four openings. The first (VII) measures 4′ 10″ x 5′ x 9′ 6″ high and seems to have been meant for a water cistern. The next (VIII), which is separated from the last by a wall of rock, is 9′ 3″ x 6′ 7″ x 8′ high at the back and 3′ at the front. The third (IX) is 8′ x 6′ x 6′ high, and the last (X) is 6′ 6″ x 5′ x 6′ 10″ high. The whole are plain without ornament, inscription, or statue. The site of the caves is well chosen. It is on one of the passes through which in old times traffic must have set to and from the great seaport of Ceul. It also had the advantage of excellent water, and of, a third requisite of a settlement of monks, a beautiful view. In front, to the south-east, are the steep slopes of the Kārlī pass covered with teak. Beyond the pass the broad broken tops of the Kārlī hills,

1. Hamilton's New Account, I. 244.
2. Waring's Marathas, 239.

CHAPTER 19. Places. RAMDHARAN CAVES.

with thickly wooded hollows and open glades, rise to the flat thinly wooded plateau of Sāgargaḍ. To the north-east, beyond the Kārlī pass, stretches low rice land brightened by the Nāgoṭhaṇā creek, then the flat uplands of Peṇ, and in the distance the Sahyādrī hills. To the south, across the wooded valley of the Dhoṇḍāṇe or Alibāg river, are the broken crest of Rāsaṇī, and, in the distance, the level lines of the Rohā and Jañjirā hills. To the west, beyond a long stretch of rice land broken by trees and ponds, are the broad winding mouth of the Alibāg river, the deep green fringe of palms and casuarinas, the island rocks of Kolābā fort, and a wide sea brightened by sails. What seems to have prevented the Rāmdharaṇ settlement from rising to importance is the badness of the rock, a brittle laterite crossed by seams of trap. The caves can be seen from the west entrance, to the Kārlī pass. They are in the black hollow, forty or fifty feet from the hill top, in front of which layers of boulders are laid like a rough staircase.

RAMRAJ.

Rāmrāj (Alibāg T; 18°30′ N, 73°00′ E; p. 763) village lies in a valley of the same name which is further beyond Revdaṇḍā village, and is a commercial centre. It was the target of attacks from both Kānhojī and Tukojī Āṅgre. It is known to have been into existence since the days of Nizāmshāhi kingdom of Ahmadnagar. The village has also an old temple.

RATANGAD.

Ratangaḍ or the Jewel Fort (T. Peṇ) six miles south-east of Peṇ is built on the ridge of a hill 1,880 feet high adjoining Miryādoṅgar on the east side. Like Sūrgaḍ, this fort probably occupied the whole ridge which is about a mile long and only about twenty feet broad but, as the wall has disappeared, the exact dimensions cannot be ascertained. The hill is open only on the south, the north-east and west sides being covered with thick forest. The fort is approached by a footpath from the north. Within the fort are two rock-cut cisterns still in good repair but now out-of-use, and a gun, said to belong to the fort is shown in a neighbouring field. The fort is locally believed to have been built by one Bāburāv Pāśilkar[1]. When Śāyastā Khān, the maternal uncle of Emperor Auraṅgzeb, invaded the Deccan, his force besieged the fort. The fort, however, was stoutly defended by the Killedar Kāvji Koḍhaḷkar Pavār who successfully repulsed the enemy.

It is a favourite holiday resort of people from Peṇ who usually camp there for some days in the hot season. It was the idea of some British officers to develop it as a hill station, and probably a rival of Mātherān which was ultimately chosen because the railway track of the Central Railway passes Neraḷ at the foot of the Mātherān Hill.

RAYAGAD.

Rāyagaḍ[2] or the Royal Fort (T. Mahāḍ, 18°14′ N, 73°30′ E) originally called Rāirī, was known to the early Europeans as the Gibraltar of the East[3]. It stands 2,851 feet above the sea, sixteen

---

[1]. Mr. E. H. Moscardi, C. S.

[2]. From materials contributed by Mr. H. Kennedy.

[3]. Grant Duff's Marathas, 679.

miles north of Mahāḍ, and about forty east of Jañjirā. Its sheer scarped sides and long top form a great wedge-shaped block, cut from the Sahyādrīs by a deep valley about a mile broad at the base and two miles across from crest to crest. As it is backed by the lofty line of the Sahyādrīs and surrounded by spurs and blocks of hills, Rāyagaḍ seldom forms a striking feature in the Kolābā landscape. From the west, about six miles on each side of Māṇgāṅv, though the lower slopes are hid, the Ṭakmak and Hirkaṇī points are noticeable, forming an irregular horse-shoe. From the south, two long spurs, Kālkāī from which Rāyagaḍ was shelled in 1818, and the prominent top of Guirī, mask its height and hide its scarps. And from Mahābaḷeśvar, so encircled is it by higher and bolder hills, that Rāyagaḍ is difficult to make out even when its position is known. According to Mr. Douglas, the finest view of Rāyagaḍ is from the peak of Ṭōrṇā, 1,000 feet higher and about twenty miles to the east[1]. Much the same view can be had from the cone topped peak of Liṇgāṇā on the western edge of the Sahyādrīs, about two miles east of Rāyagaḍ, and the Liṅgāṇā view has the advantage of including a sight of the ruins which give a special interest to the top of Rāyagaḍ[2].

Approaches.

To those who live in the district the most beautiful approach to Rāyagaḍ is, among, the finest hills in the district, from Nizāmpur about twelve miles to the north-west, across the rugged spur that runs south-west from the Sahyādrīs. This route is passable for footmen and horsemen only. Another rough feet track leads from Māṇgāṅv which is fifteen miles to the west. An easier approach is from the south-east, from Birvāḍī, about six miles east of Mahāḍ. From Birvāḍī a country track, rough in places but practicable for carts, runs up the valley of the Kāḷ, about sixteen miles, to Chatrī Nīzāmpur. About four miles north of Birvāḍī, the road crosses the Kāḷ, and keeps along its left bank, about twelve miles, to within a quarter of a mile of Chatrī Nīzāmpur where it again crosses to the right bank. The track runs through rugged and lonely country, with the Sahyādrīs on the right and the Rāyagaḍ and Guirī ranges on the left. Between nine and ten miles north of Birvāḍī, in a deep stony gorge below the village of Dāpolī is a pool about 100 yards long by thirty feet broad, known as the Valan Kund, full of sacred fish, some of them of great size[3]. At Pāne, about three miles from this pool, a fine clump of trees by the roadside shelters an old temple called Pānekar. Four miles from Pāne is Chatrī Nizāmpur, so called, according to a local story, because one of Śivājī's servants, carrying an umbrella over his master's head, was swept off the top of Rāyagaḍ by a gust of wind, and, clinging to his umbrella, alighted in safety in the small village of Nizāmpur. From Chatrī Nīzāmpur the path, which is passable only for footmen, rises about a mile and a half to Vāḍī on the east slope of a spur at the west foot of Rāyagaḍ. It was at Vāḍī that on the

1. Book of Bombay, 411.
2. Gell in Chesson's Miscellany, I. 11.
3. Details of this pond are given under Walan Kund.

CHAPTER 19. Places. RAYAGAD. Way to Rayagad.

9th of May 1818, after a siege of fourteen days, terms of capitulation were arranged between Colonel Prother and the Peśvā's. Arab commandant Sheikh Abu of Rāyagaḍ[1].

The nearest way to Rāyagaḍ is from Mahāḍ in Mahāḍ taluka, Kolābā district. At about eleven miles from Mahāḍ is situated the tiny village of Koñzar and is connected with Mahāḍ by a good road. From Koñzar the visitor to Rāyagaḍ has to begin his long track to the fort of which the first stage ends at Pācāḍ. The village is situated on the top of a hill from which the limits of Rāyagaḍ fort could be said to begin. The Road from Koñzar to Pācāḍ is a well made road and offers a very comfortable journey on foot. Private taxis and cars often ply on this road. The road actually traverses quite a few hills and is not straight running even in a short span of about 100 yards or so. A walk of about half a mile gives one the impression that Pācāḍ is now in close proximity but barely one covers the distance than another half a mile brings in view hill feature over which the road winds and winds. This goes on till the foot of the fort of Rāyagaḍ, *viz.*, Pācāḍ is reached. Both sides of the road are covered with green mango groves and other varieties of wild trees so that a continuous walk fails to dislodge the visitor from his intention to climb up the fort in one stretch. A glance in any direction parallel to the eye, as one walks the distance does not reveal any plains but the vision catches the beautiful and magnanimous sights of towering hill tops where the warriors of that great monarch must have leisured at will. Quite in contrast to the too-often barren hill landscapes found in Sātārā district, the hill features round about Rāyagaḍ possess parts of evergreen forests, thick and dense at some places and providing natural colour of brownish green to the entire outlook, which so pleases the eye. On the surrounding hill feature and on the level ground visible from above as one winds his way to Pācāḍ could be seen a few isolated huts from which emerge the snowy specks of smoke which seems to be in a hurry to meet the hanging clouds above. However, the beauty of the path-way up the Rāyagaḍ is more tantalizing and slick to the eye in the months after monsoon than before when it appears as if a green carpet has been spread over the entire foreground with the fragrance of honey dew and still unborn wild flowers pervading and lulling the entire surroundings. In such an atmosphere, there is very little to hurry about and the visitor slowly lingers his way to Pācāḍ at the foot of the fort all the while experiencing the magic warmth of the atmosphere.

To Pācāḍ and a look above gives one a glimpse of the gigantic citadel which is awe inspiring in its entire set up and must have dispirited many a valient foes in the days of its glorious history. The eye fails to reach the magnanimous top of the hill and imagination cannot measure the wide and wild expanse of the fort. There are dense green forests at places and wild descending scarps at others which when visited freeze the heart and set it at a faster palpitation. But Pācāḍ and its surroundings bring to the

[1]. Pendhari and Maratha Wars, 288.

mind the ghosts of the past, of those glorious days when the Marāṭhā warriors in their thousands must have walked the paths of the hill with swords drawn and ever eager to take revenge. One often feels elated to tread on the same ground and the mind is overwhelmed with mixed feelings which are hard to put down or describe. Only the scattered and dilapidated remains of that once scintillating past are now visible. At a distance of about a mile from Pācāḍ stands in an isolated place the mausoleum erected to commemorate the mortal remains of Jijābaī, the mother of Chatrapati Śivājī. It is an edifice of stone pillars raised on a platform about three feet high. The structure is plain. The monument has a surrounding stone wall about three feet in height. Till 1943 the entire place was almost in ruins when Major Mālojīrāv Nāik Nimbāḷkar, the ex-chief of Phalṭaṇ, decided to rebuild the monument with the remnant of the material in such a fashion so as to be an exact replica of its past. Accordingly the construction was carried out. In 1948, the compound wall was similarly built. Now the monument is preserved and protected by the Archaeological Department of the Government of India.

Halfway back from the monument to Pācāḍ are the remains of the palace of Jijābāī. A look from a mound nearby reveals to the eye the extent of devastation and damage which time could wrought upon the elegance, however mighty it might be, of the past. The once gigantic surrounding walls built in stone, mud and mortar and enclosing the palace compound by a width of about 6′ are in utter ruins and from their present state it could well be said that a few more years of terrific onslaught by nature, which is a normal feature in those regions, would suffice to ground the visible standing walls of the palace. The compound wall seems to have been built to serve the purpose of protective enclosure as could be seen from the existing apertures from which gun muzzles could be inserted to fire at the approaching enemy. Inside the compound are the remains of the once exquisite residence of Jijābāī. Only at a few places the walls are standing but they utterly fail to give any idea of the magnitude and dimensions of the palace. But it was a lofty structure, with a big sitting hall, side rooms, God room, can well be deduced from the basic plinth of the foundation which is so compartmentalized as to give a general impression of what the palace might have been when it was built. There are two wells within the compound, one behind what could now be dimly regarded as the then used kitchen room. The other well is a few yards away from the palace, close to the compound wall. From the accounts given by Khāfi Khān, a Persian historian of Auraṅgzeb's times, it appears as if this well was a public well and the residents of the village nearby were allowed to carry water from this well[1]. The well is rectangular in shape of the size of about 6′ × 10′. There are stone steps leading to the well water but on the other side could be seen two apertures probably meant to lift up the water from the well. The part of the well above the steps is covered with a well-built stone structure of the size of

1. Marathyanche Swatantrya Yuddha (Khafi Khan)—Setu Madhavarao Pagdi, p. 21.

CHAPTER 19. Places. RAYAGAD. Way to Rayagad.

about 4′×10′. A stone seat is carved on the top of this structure and as Khāfi Khān describes in his account, Śivājī used to sit on this seat and distribute to the children of the village-folk the fruits typical to the season of that region. From the details given by Khāfi Khān it appears that he actually lived in this palace in the year 1691 or nearabout after the death of Sambhājī. A glance over the place and the remains of the palace spreads a sort of gloom and one experiences a rueful feeling that the palace in its ruins is telling its own tale of centuries of neglect.

The Way Up.

From Pācāḍ about a mile and a half east leads to Vāḍī, which is perhaps 600 feet above the sea. From Vāḍī to the top of Rāyagaḍ is a rise of about 2,250 feet in a distance of about four miles. In the lower slopes the path is rough, and higher up, though there are traces of the old pavement, most of the steps are broken, only the highest tiers being nearly perfect. The part is easy for footmen and passable for a light palanquin or a chair. The real ascent begins about a quarter of a mile from Vāḍī, in the middle of a patch of forest said to have been Śivājī's garden. Close to the patch almost hid by brushwood, are some plinths or platforms protected by a wall about four feet high, said to be the sites of Marāṭhā granaries. Above the pathway, on the right or west, at the extreme north-west corner of the spur that runs to Rāyagaḍ and separated from Rāyagaḍ by a deep gorge, is a bastion called Khubladhā, that is *khūb laḍhā* or the hard fight. A narrow difficult pathway runs to this bastion, by the *Nānā Darvāzā*, along the north face of the spur about a quarter of a mile to the west. Above the granaries the path is rough and rises about 600 feet in about a mile to the *Nānā Dārvāzā*, apparently the Little Gate to distinguish it from the *Moṭhā or Mahā Darvāzā*, the Greate Gate, about 1,000 feet higher[1]. The Nānā Gate is flanked on the lower or outer side by a bastion twenty feet high. The gateway consists of two arches, twelve and fourteen feet high and of ten feet span, with a flight of seventeen stone steps which begin below the lower archway and lead through the gateway. Inside of the gate, cut in the stone walls, are two sentry-boxes each seven feet square, and, on the inner side of the gateway are two large holes for fixing a bar across the gate. The gate has been removed.

Inside of the Nānā Gate the path stretches about three-quarters of a mile to the left or east, almost on the level, passing an open space or point on which are the ruins of two buildings, one 39′×25½′, said to have been a guard-room, the other 75′×20′, said to have been a granary. At this point, which is about 300 feet above the Nānā Gate, there seems to have been a battery, probably the Masjid battery mentioned in 1818 by Lieutenant Remon of the Engineers, and there is still the tomb of a Musalmān saint called Madar Shāh. About 400 yards further, still on the level, are three rock-cut caves which were used for storing grain.

[1]. The local belief is that this gate took its name from Nana Phadnis, who, according to Grant Duff (Vol II, 261—Marathas) overhauled the fort in 1796. The mention of two gates by Oxenden in 1674 makes it probable that this gate was formerly called *Nahan*, the local form for *Lahan* or little, and that the word has been changed to suit the belief that the gate was built by Nana Phadnis.

The way up,

One is 20′×8′, another 18′×8′, and the third, which has two square stone pillars, is 33′×8′. The height varies from eight to ten feet. Beyond the caves or rock-cut granaries, the path takes a sudden and very steep turn to the right, and after a climb of about 300 feet in half a mile, the Great Gate comes in sight. It is about 400 feet higher, and half a mile distant, at the top of a very steep ascent, in a bend to the north-west of the end of Hirkaṇī point. The gateway is approached by a flight of thirty-two steps which take a slight turn to the right after passing the right bastion[1]. It is flanked by two massive well-preserved bastions, seventy-five and sixty-five feet high, which face the north-west. The distance between the bastions increases from eight and a half to sixteen and a half feet immediately in front of the gate, and again narrows to eight and a half feet. The Great Gate is about 400 feet below the crest of the west or Hirkaṇī Point of the hill top, and 600 feet below the citadel or highest point of the hill. At the same level as the gate, a high curtain wall, strengthened by a broad deep fosse, runs along the whole north-west side of the fort. About 200 feet higher, pieces of a second curtain wall protect the accessible parts of the hill, and 200 feet higher, 200 feet below the top of the citadel, is another broken line of fortifications. On the inside of the gateway is a sentry-box six feet square, cut in the rock, and on the right a ruined guard-room of which the doors are modern.

This approach from the west is the only path up the hill. The gateway on the south, which is known as the *Cor Darvāzā* or Secret Gate, was probably placed there to guard against a surprise. The name suggests this and the suggestion is supported by the absence of any trace of a path.

The view inside of the Great Gate includes the Ṭakmak and Hirkaṇī Points with all the intervening part of the hill. The citadel or *Bālekillā* (Rāj Mahāl) shows behind the Hirkaṇī Point and about 200 feet higher.

Hill Top.

The hill top stretches about a mile and a half from east to west by a mile from north to south. It forms an irregular wedgeshaped block tapering to the east; with three main points, Hirkaṇī in the west, Ṭakmak in the north, and the blunt point of Bhavāni in the east. There is a fourth smaller point Śrigondā at the south-east. The hill top is roughened by mounds and hollows and is bare of vegetation, except some trees on the east slope of the

1. The following account of the ascent is by Lieutenant Remon, who commanded the Engineers in the siege of 1818: "The road from Vadi to the Lower Gate and to the Masjid or one-gun battery higher up, is bad, rocky, and uneven. At the Masjid battery the ground is level for a short distance, and afterwards the road runs with very little unevenness along the foot of the precipice to a cavern below the gateway, probably 350 or 400 yards from the Masjid. The preciice on the left makes it necessary to go along this part with caution, the space beinpin places not more than five or six feet broad. Some part of it is much exposed as the upper cliff is so steep that stones thrown over fall immediately on the road, as was the case not many yards in rear of us when returning. Beyond the cave for twenty or thirty yards the road continues level. It then turns sharply to the right, and br ings the Upper Gate and other works in view at a height of about five or six hundred feet. It is then carried circuitously up the ascent, and is said to be tolerably broad over rugged steps. From the appearance of this part the ascent must unavoidably be rather steep. Pendhari and Maratha Wars, 288.

CHAPTER 19. Places. RAYGAD. Hill top.

citadel or *Bālekillā*. Much of it is covered with ruins and there are a number of cisterns and rock-cut reservoirs though few of them hold water after the end of December. On the west, south, and east the hill sides are so sheer that except the gateways in the west and south faces there are no artificial defences. As already noticed the north-west face is protected by a main line of masonry and two upper walls or portions of wall where the natural scarp is imperfect.

Objects.

A steep climb of about three-quarters of a mile east from the Great Gate, leads to a point on the north-west crest of the hill top, where there is the tomb of the Musalmān saint Mādār, with, in front of it, an upright iron bar called the *Malkhāmb* or Gymnast's pillar. Near Mādār Shāh's tomb is an irregular oval-shaped reservoir, about 129 feet by 75. About 100 yards further south is the Gaṅgā Sāgar reservoir, about 120 yards by 100, rock-hewn on the south and east which requires repairs. The water is excellent, and formed the chief water-supply for the garrison, though Śivājī and his people used another reservoir near the citadel. About 100 yards south of the Gaṅgā Sāgar, facing north, are two ruined towers, which, when in repair are said to have been five storeyed high. They are ornamented with carved masonry which stands out about two feet from the wall. They are twelve-sided and in each side have a pointed window in Musalmān style. The inside forms a room, fourteen feet in diameter, with a domed ceiling. West from the towers a flight of thirty-one steps, flanked by high walls of well preserved masonry, leads through the *Pālkhī Darvāzā*, a gate six feet wide, into the *Bālekillā* or citadel, which measures about 300 yards east and west by 150 north and south. Along the west side of the citadel from the *Pālkī* Gate, across to the Main Gate in the south wall, a distance of about 150 yards, a path leads between a double row of ruined buildings. Those on the right are the remains of seven large mansions which formed the women's quarters of Śivājī's palace, and those on the left are a row of rooms for the guards and servants. Through the Main Gate in the south wall of the citadel, a path leads to a point where the ladies of the palace used to take their evening walk. To the left, inside of the *Pālkī* Gate, a path leads east to the back of the King's Court or *Kaceri*. There is no gate to the King's Court, but in the east or front wall a gap about thirty feet broad probably marks the place where the door formerly was. The walls are still standing and enclose a space about 120 feet by 50. The mound in the centre is the site of Śivājī's throne. The platform round the throne is still held in honour. The buildings on each side of the throne were granaries, and the two walled-off rooms at the end of the court, about fifteen feet wide, were used as treasure-rooms. In front of the throne a passage five feet wide runs along the whole length of the building. In the front or east wall there are still twelve arched windows about $3\frac{1}{2}' \times 1\frac{1}{2}'$. In front of the court-house is an open space with the remains of a fountain, and in front of this space is the *Nagār Khānā* or Drum Gate, the main entrance to the citadel. The upper part of the main entrance has come down. The large walled space on the south wall to the left of the

Main Gate on a lower level than the rest of the citadel, is said to be the site of the *Rang Mahāl* or Pleasure Palace. The ruins behind the Court near the north wall, opposite the Pleasure Palace, are said to have been Śivājī's private quarters. The *Nagār Khāṇā* or main entrance gate is in the east wall of the citadel opposite the King's Court. It is a solid square structure with a pointed archway about thirty feet high and with a span of eight feet. The whole building is about fifty feet high, thirty wide, and twenty feet deep. On the top, reached by a flight of twenty-nine steps, is the drum-room, and ten steps more lead to an upper parapet, the highest point on the hill, commanding a wide view.

Outside of the *Nagār Khānā* a little to the east, is a dry reservoir called Kuśavarta. Close to the pond is the point of Śrīgondā, where are several ruins said to be the sites of the Potnis' and other ministers' houses. To the east of the Śrīgondā Point, on a lower level, are the ruins of the powder magazines ninety feet long by twenty feet broad and with walls 3½ feet thick. These were destroyed during the English siege by shells fired from the ridge of Kālkāī. Near the powder magazines are twelve rock-cut cisterns, some with water. About 200 paces to the north of the citadel are the ruins of the market place with the sites of two rows of twenty-two shops in each row separated by a space forty feet wide. Further to the north-west are the ruins of the elephant stables. Below the market place, on the east slopes of the upper hill top, are the remains of the tower and of the Brāhmaṇ quarters and Brāhmaṇ pond. About half a mile to the north-east of the citadel is a temple of Mahādev Jagadiśvar in a walled enclosure. Outside the west entrance is a well-carved image of Māruti about three feet high and one and a half feet broad. The temple at present is locally known as the Jagadīśvar temple and bears a Sanskṛt inscription with the same date as the coronation. The inscription says that the temple was built by one Hirojī Eṭalkar as ordered by Śivājī. Round Mahādev's temple are the dancing girls' quarters, and below is the dancing girls' pond which still holds water. Below, and in front of the east entrance to the temple, is a large eight-sided stone plinth on which Śivājī's body was cremated. At present, there is a bust of Śivājī on the spot. A tomb is raised to commemorate Śivājī's faithful pet dog Vāghyā that died on the same pyre. It consists of an image of a dog fixed on a pillar 12 feet high erected in front of Śivājī's bust. Half a mile further are some more ruins in a long line evidently quarters for the garrison. The distance of these ruins, one mile from the citadel, suggests that one of them was the house set apart for the English ambassadors who visited Rāyagaḍ in 1674. To the east of these ruins, on the extreme edge of the plateau, is the *Kālā Kuṇḍ* or black pool. The extreme eastern edge of the fortress, facing Liṅgāṇā, is called Bhavānī Point. Passing to the north-west the most prominent point is Ṭakmak, a sheer precipice, down which prisoners are said to have been hurled. Hirkaṇī, the extreme west point, which is some 200 feet below the citadel, is guarded by a walled bastion. They say that a Gavḷī woman named Hirkaṇī went up from Vāḍī to sell milk. She was delayed on the top and evening fell and

CHAPTER 19. Places. RAYAGAD, Objects.

the gates were closed. She had to get home to feed her infant, so she scrambled down the point. Next morning Śivājī sent for her and asked how she had left the fort. She told him, and a bastion was built and the point called after her. The temple of Śirkāi has been recently rebuilt.

The best way to see the hill is to send a small tent to Pācāḍ or Chatrī Nizāmpur, dine there, and move to Vāḍī to sleep. Next morning an early start should be made as the ascent takes three hours if done leisurely. Now a road has been built up to Pācāḍ and S. T. buses ply on it. The citadel, the Hirkaṇī Point, and the ruins near the points can be seen before breakfast, and the rest of the hill top in the afternoon. The descent to Vāḍī does not take more than an hour or an hour and a half, and either Pācāḍ or Chatrī Nizāmpur can be easily reached before dark. On the hill top was a Dharmaśāḷā. The Dharmaśāḷā is completely damaged and is not in use.

History.

Its size, its strength, and its easy communication with the Deccan and with the sea, must from early times have made Rāyagaḍ or Rāirī an important fortress. But its time of magnificence as the capital of a great sovereign lasted for only sixteen years, from 1664 to 1680, the last sixteen years of Śivājī's reign[1].

In the twelfth century Rāirī (Sk. Rāygirī or the royal hill) was the seat of a family of petty Marāṭhā chiefs (Raje Śirke) or *Palegārs*, who in the fourteenth century are said, though this is doubtful, to have acknowledged as their overlords the Anāgundi or Vijaynagar princes (1350-1565[2]). About the middle of the fifteenth century (1436) Alā-ud-din Shāh Bahamanī II (1434-1457) made Rāirī his chief tributary[3]. In 1479 Rāirī passed to the Nizāmshāhī rulers of Ahmadnagar and was held by them till, in 1636, on the final conquest of Ahmadnagar, the Moghals made it over to the Ādilshāhī kings of Bijāpūr. Under Bijāpūr, with the name of Islāmgaḍ[4], it was entrusted to the Sidī of Jañjirā and garrisoned by a body of Marāṭhās[5]. For some time Mores of Jāvḷi who were under the suzerainty of Bijāpūr laid claim to it. But in the course of struggle between the Mores and Śivājī, the latter captured it from then in 1656, and thus not only challenged the supremacy of Bijāpūr but opened up Koṅkaṇ routes for the extension of his power. In 1662, finding himself cramped on the craggy loft of Rājgaḍ, which for fifteen years had been his home, Śivājī, after a diligent search, chose for his capital the hill of

1. From the Saracenic style of their architecture Mr. Kennedy thinks that the towers and the great *Nagar Khana* gateway are older than the time of Shivaji. It seems more probable that they were built by a Musalman employed by Shivaji.

2. Jervis' Konkan, 89, and Elphinstone's History of India, 756. Anagundi or Vijaynagar, one of the finest ruined cities in India, is about thirty-six miles north-west of Belari.

3. Briggs' Ferishta, II. 424, and Nairne's Konkan, 25. The Bahamani conquest of the Konkan was not completed till 1469, after about forty years of fighting Elphinstone's History of India, 756.

4. Jervis' Konkan, 92.

5. Elliot and Dowson, VII. 287; Grant Duff's Marathas, Vol. I, 111.

Rairi[1]. The natural strength of the hill, in a most difficult country and almost surrounded by sheer walls of rock, and its position close to a highway of trade[2], with easy access to the Deccan, and with a safe retreat to the island forts of the Ratnāgiri coast, influenced Śivājī in his choice of Rāirī[3]. But perhaps the chief reason which made him prefer Rāirī to his thirty other hill forts, equally strong and nearly as well placed, was the size of its flat top, a mile by a mile and a half, not too large to guard against surprise, and with room for suitable buildings and retinue of a king. In 1662 he changed the name of the hill from Rāirī to Rāyagaḍ, or the Royal Fort and ordered Ābājī Sondev, the governor of Kalyāṇ, to furnish the fort with a complete set of royal and public buildings. These, which, are said to have numbered 300 stone houses, included palaces, mansions, offices, a mint, granaries, magazines, quarters for a garrison of 2,000 men, a market nearly a mile in length, and a number of rock-cut and masonry cisterns. While the hill-top was being covered with these buildings, care was taken to complete its defences, to prepare an approach which should be easy for friends and impossible for foes, and to close every entrance except this one approach. According to Khāfi Khān (1680-1735), when Śivājī thought that all ways up the hill, except one, were closed, he called an assembly, and, placing a bag of gold and a gold bracelet worth 100 *pāgoḍās* before the people, ordered proclamation to be made, that the bag of gold and the gold bracelet should be given to any one who, without ladder or rope, would climb, by any other than the regular road, and plant a flag on the top of the hill. A Mahār came forward, and, being allowed to try, climbed the hill, fixed the flag, and bowed before Śivājī. Śivājī ordered that the purse of money and the gold bracelet should be given to him, and gave directions for closing the path up which the Mahār had climbed[4].

In 1664 Śivājī enriched Rāyagaḍ with the plunder of Surat, and made it the seat of his government[5]. In the same year, after the death of his father Śahājī, Śivājī came to Rāyagaḍ, assumed the

1.Khafi Khan in Elliot and Dowson, VII. 288. According to one account Shivaji acted on his father's advice. Rajgad his former capital, is a few miles from Torna hill about twenty miles east of Rayagad.

According to another authority the choice of Rayagad for his capital was made by Shivaji in 1672 and not in 1662; (S. V. Avalaskar: *Rayagadaci Jeevan Katha* p. 26).

2.The road to Surat passed near the place. Khafi Khan in Elliot and Dowson, VII. 288.

3.So thoroughly did Shivaji understand that at any time he might be overwhelmed by the Moghals, that he prepared a retreat in the island fort of Malvan in South Ratnagiri. Bombay Gazetteer, X. 380 and note 5.

4.Khafi Khan's Muntakhab-ul-Lubab in Elliot and Dowson, VII. 288. As Khafi Khan visited Rayagad during Sivaji's life, or soon after his death, this story of the Mahar is probably true. The Mahar's path was blocked by the Chor Darvaza or Secret Gate.

5.According to Khafi Khan (Elliot and Dowson, VII. 287) Shivaji took from Surat an immense booty in gold and silver coined and uncoined, and in the stuffs of Kashmir, Ahmedabad, and other places. He made prisoners some thousand Hindus—men and women of name and station, and Musalmans of honourable position. Millions in money and in goods came into the hands of that evil infidel. The sacking of Surat, Shivaji's treasure-house, was repeated seven years later. Details are given in the Surat Statistical Account, Bombay Gazetteer, II 89. The store-houses of Rayagad were filled from the spoils of many other cities and countries. However different Shivaji's raids, they had one termination when he sat on Rayagad top and counted his gains. Mr. Douglas, Book of Bombay, 405.

CHAPTER 19. Places. RAYAGAD. History.

title of Rājā, struck coins in his name, and spent some months arranging the affairs of his government[1].

In 1665, awed by the skill of Auraṅgzeb's general Jaysiṅg Rājā of Jaypur, and apparently unwilling from political and religious motives to fight a Hindu, Śivājī sued for peace, and agreed to hold his territory as a feudatory of the Moghal empire. Under the Convention of Purandhar, Śivājī's territory included twelve forts of which Rāyagaḍ was the chief and the most central. In 1666, before paying his famous visit to Āgrā, Śivājī called his leading officers to Rāyagaḍ, and invested Moro Trimal Piṅgle, Ābājī Sondev, and Aṇṇājī Datto with full authority during his absence. He left Rāyagaḍ in March 1666, and after about six months returned in September[2] a fugitive and in disguise. On reaching Rājgaḍ with his beard shaved and in the dress of an ascetic, he fell at his mother's feet. She did not know him, but when he pulled off his turban she recognised her lost son and sank into his arms. Soon after in November, the Brāhmaṇ in whose charge he had left his son Sambhājī at Mathurā, came with the boy. Śivājī celebrated this escape with great rejoicing, distributed large sums in charity and presented the faithful Brāhmaṇ with Rs. 4,00,000[3]. In 1667, the Portuguese sent an envoy Martin to Rāyagaḍ, to conclude a treaty with Śivājī[4]. Śivājī passed the greater part of 1668 and 1669 at Rāyagaḍ, completing his wise arrangements for the foreign policy of the Marāṭhās and the internal management of his kingdom. In 1672 several of the prisoners of rank, who had been captured in the course of his conquest of Cākaṇ near Pooṇā, were sent to Rāyagaḍ, where they were treated with distinction till their wounds were healed, and then allowed to leave, or to remain in Śivājī's service.

In June 1674, Śivājī was crowned with much splendour at Rāyagaḍ. For ten years Śivājī had struck coins and styled himself Rājā or Mahārāja, but he was anxious to declare his independence, to assume the state of a king, and to found an era. Brāhmaṇs were consulted, and a learned priest from Benares (Varāṇaśī) named Gāgābhaṭṭ, fixed the sixth of June for the installation. Some account of the installation ceremony has been preserved by an English embassy from Bombay who seem to have spent the

---

1. Shivaji's military regulations were simple. His infantry which consisted chiefly of hill people called Mavlas, seldom accompanied him; they served as garrisons to his forts and guarded his conquests in the Deccan. His artillery was poor and it seems to have been seldom used except against the island of Janjira. His main support lay in his cavalry which was of two sorts; men who kept their own horses called *Shiledars*, and others called *Bargirs* who were mounted by Shivaji. He constantly kept 40,000 horses in his stables. Over every ten horses was a *havildar* who had the care of feeding them, a water carrier, and a torch-bearer; each hundred horses had an officer, and every thousand horses an officer who commanded the other ten. A division of five or six thousand had a superior, chieftain, and, on the most important expedition, Shivaji commanded in person. The *Bargirs* were armed and clothed at the state expenses and were paid out of the plunder. Numerous spies watched their conduct and his troops were seldom caught in secreting plunder or contributions. Operations in the Deccan in Waring's Marathas, 102. Details are given in Grant Duff, Vol. I, 175-178.

2. Dr. Kale, Shivaji Maharaj, p. 145.

3. Waring's Marathas, 79-80.

4. S. V. Avalaskar, Rayagadachi Jeevan Katha, 25.

three months of May, June, and July on the top of Rāyagaḍ. The embassy was sent by the great Gerald Aungier, the founder of the prosperity of Bombay. The English had lately suffered severely at the hands of Śivājī. In 1664 their courage had saved themselves and their neighbours during the sack of Surat. But their factory at Kārwār was plundered in 1665, and their factory at Rājāpūr in Ratnāgirī in 1670. Marāṭhā exactions also threw grievous difficulties in the way of developing trade between Bombay and the Deccan. Śivājī, though in the course of his raids might rob their factories, was not unfriendly to the English. Early in 1672 the English had sent Mr. Ustick to Rāyagaḍ to negotiate terms of compensation for their losses caused on account of the raids of Śivājī. Ustick went to Rāyagaḍ *via* Ceul but his embassy did not lead to much fruitful result as Śivājī on his part made a counter-proposal to the English that they should assist him in his war with the Sidīs which the English were unwilling to accept. Subsequently, in July the Dutch also sent their envoy to Rāyagaḍ. In the following year the English sent Nichols on a commercial mission. He reached Rāyagaḍ *via* Nāgoṭhaṇā-Kolāḍ route and first met Prince Sambhājī on May 24, 1673 as Śivājī had not been on the fort at that time. Subsequently, he could meet Śivājī on June 3, 1673 who agreed to allow fuel to be taken to Bombay without payment of customs duties. Nichols urged upon the Bombay Government the need of sending an embassy of the English to Rāyagaḍ to be present on the occasion of Śivājī's coronation[1]; for it was thought that the compliment of an embassy to be present at the coronation might bring him to grant compensation for their losses at Kārwār and Rājāpur, and lead him to lower transit dues or otherwise help the trade between Bombay and the Deccan. The embassy consisted of Henry Oxenden, who was afterwards (1676) Deputy Governor of Bombay, and two factors[2]. But the embassy did not start immediately; for the Bombay Council had resolved in March 1674 to send Nārāyaṇ Śeṇvī to Rāyagaḍ to negotiate and complete the details of a commercial treaty. Nārāyaṇ's meeting with Śivājī was delayed for some time on account of Śivājī being in mourning due to the death of one of his queens. Nārāyaṇ stayed at Pācāḍ near the foot of the fort and took the opportunity of meeting Nirājī Paṇḍit, an influential man at the court of Śivājī. The mission of Nārāyaṇ was eminently successful for when he had the opportunity of meeting Śivājī on the 3rd of April, Nirājī pleaded the case of Nārāyaṇ with such vigour that the Rājā was persuaded to agree not only to the principle of giving compensation but also laid down the manner in which it was to be granted for the loss that the English had suffered at Rājāpūr. Successful Nārāyaṇ returned to Bombay and urged on Bombay Council to send the embassy with rich

---

1. S. V. Avalaskar, Rayagadachi Jeevan Katha, 29.

2. Henry Oxenden was the brother of Sir George and of Christopher Oxenden among the ablest and most respected of the early servants of the Company, perhaps best known by their great tombs in the Surat graveyard. Henry Oxenden had been chief of Karwar. He became Deputy Governor of Bombay in 1676 and a baronet in 1679. He was 56 years old when he climbed Rayagad. Mr. Douglas' Book of Bombay, 416.

CHAPTER 19.

Places.
RAYAGAD.
History.

presents to wait on Śivājī at the time of his coronation. Accordingly the embassy started from Bombay in May[1] in a small sailing boat, stayed the night in a Portuguese church outside the walls of the then Portuguese Ceul, and, in the afternoon, went on to old upper or Marāṭhā Ceul. The day following they took boat to Esthemy, that is Rohā Asṭamī, where they stayed the night. Leaving Asṭamī in palanquins at day break, they pitched their tent about sunset in a plain six miles short of Nizāmpūr. Here they stayed about an hour to refresh their bearers and then set forward, passing Nizāmpūr at nine, and next morning reaching Gangouli (Gaṅgavlī) 'a little village on a pleasant rivulet from which on a fair day can be seen the castle of Rāirī'. Next day they resumed their journey to Rāirī, and about nine in the evening came to Puncharra (Pācāḍ), a town at the foot of the hill. Here they learned that Śivājī had left for Pratāpgaḍ to offer forty-two pounds of gold to the goddess Bhavānī. As the embassy could not go up the hill till Śivājī returned, they pitched their tent in the plain. There they made their business known to Nirāji Paṇḍit to whom they gave their letters and the draft of their treaty. The ambassador also asked Nirājī what hopes there were of mediating a peace between Śivājī and the Sidī of Jañjirā, because their quarrels did much damage to trade. He also asked if there was any chance of making arrangements to help the inland trade with the Deccan. Nirājī advised him not to urge Śivājī to make peace with the Sidī. Śivājī was resolved to take Jañjirā at any cost; it was hopeless to move him. The improvement of the Deccan trade was more feasible. The Bijāpūr king would soon come to terms with Auraṅgzeb and, after his coronation, Śivājī would act more like prince; he would take care of his subjects and endeavour to advance commerce in his dominions. Nirājī was a man of prudence and power who suggested that it was well to be content to win Rājā's goodwill at that time. Thereupon the ambassador took his leave. and later, when on 20th of May Oxenden again met him on the fort, he presented him with a ring and his son Pralhād Nirājī with a pair of *pamerins.*

After some very hot and incommodious days in their tent, the embassy were pleased to hear that Śivājī had returned and that they might pass up the hill to Rāirī castle. They left Pacād about three in the afternoon, and about sunset, 'forsaking the humble clouds, after a difficult and hazardous passage', reached the top of the hill. The mountain was fortified by nature more than by art, of very difficult access, with but one avenue guarded by two narrow gates[2], strengthened by a massive wall exceedingly high and with bastions thereto. The rest of the mountain was direct precipice, impregnable unless betrayed by treachery. The hill-top was in length about two miles and a half, without pleasant trees or any sort of grain, but with many strong buildings, the Rājā's Court and houses of Ministers to the number of about 300. One of the 300 houses, about a mile from the

[1] S. V. Avalaskar, Rayagadachi Jeevan Katha, p. 35.

[2] This makes it probable that the lower or Nana Gate is the small or Nahan (Marathi-lahan) gate, not Nana's Gate.

Rājā's palace, had been set apart for the embassy, and to this they retired with no little content. Four days after arrival, by the help of Nirājī Paṇḍit, Śivājī, though busy with his coronation and marriage, gave them an audience on 26th of May when Oxenden respectfully placed the rich presents he had brought before the Rājā, which he accepted in a courteous manner. Śivājī was pleased with the proposals of the treaty; assured the ambassador that the English might trade freely through the whole of his country; referred him for details to his Peśvā Moro Paṇḍit; and with his son Sambhājī, withdrew to their private apartments to consult Brāhmaṇs and purify themselves, fast, and attend to no business till the installation was over. After a day or two the ambassador went to Nirājī Paṇḍit to consult him as to how the conclusion of the treaty could be expedited and asked him how he should deliver the presents he had brought. Narājī advised him to take his present to Moro Paṇḍit, the Peśvā, and to send the rest through Nārāyaṇ Śeṇvi. At the same time he advised that more officers should receive presents, for every officer expected something according to his degree and charge, and if he was disappointed would raise objections. The ambassador, anxious that the Honourable Company should not be at the expense of keeping him a whole monsoon on Rāyagaḍ, agreed to give Moro Paṇḍit, the Peśvā four cloths or *pamerins* instead of two; to give Dattājī Paṇḍit Vāknis (that is the Vākanavis or keeper of private journal) a diamond ring worth Rs. 125; to give the Ḍabīr four *pamerins* or cloths; to give Śāmji Nāik, the keeper of the seal four; and to give four more to Aṇṇājī Paṇḍit. About this time, according to Hindu custom, the Rājā was weighed in gold and poised about 16,000 *Hons*. All of this with 1,600 *Hons* more were distributed among Brāhmaṇs who had flocked in numbers from all parts of Mahārāṣṭra. The ambassador, anxious to press his errand, asked Nirājī how the treaty was getting on. He was told that Śivājī embraced the friendship of the English with satisfaction and looked for profit to himself and his people from English settlements and English trade. Two points he would not enter in the treaty, the currency of English coins in his realm and the surrender of English wrecks. No special mention need be made about the currency. If the Bombay coins were good, they would circulate of themselves and he would do nothing to prevent them. As to the wrecks he could do nothing. It was against the laws of the Koṅkaṇ to restore ships or goods driven ashore by storm, and if he granted the privilege to the English he would have to grant it to the French and the Dutch[1].

Shivaji's Coronation.

One day, when the ambassadors had been nearly a month on Rāyagaḍ, Nirājī sent them word that about seven in the morning of the next day Śivājī intended to ascend the throne; that he would take it kindly if they came to congratulate him; and that

[1].Fryer does not mention that part of the negotiation was asking payment for losses caused to the Rajapur factory. He is right, because the question of compensation for Rajapur loss had already been decided, and was not connected with Oxenden's mission. Grant Duff (Marathas, Vol. I. P. 206) notices that Shivaji agreed to pay a compensation of 10,000 *Hons.*, Rs. 35,000. This sum was not to be paid in cash. Rs. 8,750 of it were to be granted on remissions of custom and the rest taken in cloth. Grant Duff doubts whether this Rajapur compensation was ever recovered by the English.

CHAPTER 19. Places. RAYAGAD. History. *Shivaji's Coronation.*

they should bring some small present, as it was not the custom of the eastern parts to appear before a prince empty-handed. Accordingly the next morning (June 6th) the ambassador and his retinue went to Court. They found the Rājā seated on a magnificent throne and all his nobles waiting on him in rich attire. On an ascent under the throne were prince Sambhājī, Moro Paṇḍit, the Peśvā, and a Brāhmaṇ of great eminence. At a distance were the officers of the army and others standing with great respect. On each side of the throne, after the fashion of the Moors, many emblems of dominion and government were hung on the heads of gilded lances. On the right were two great golden fish heads with very large teeth and on the left were several horses' tails and a pair of gold scales equally poised on a high lance's head, an emblem of justice. On entering the Court, the English made their obeisance at a distance, and Nārāyaṇ held up the diamond ring that was to be presented to the Rājā. The attention of the Rājā was attracted on account of its refracted light and he ordered the English to come nearer, even to the foot of the throne, where they were vested and desired to retire. Śivājī was forty-seven years[1] of age, of a handsome and intelligent countenance, and for a Marāṭhā fair in skin. His eye was keen, his nose-long, aquiline and somewhat drooping, his beard trim and peaked, and his moustache slight; his expression was rapid and resolute, hard and feline[2]. As the ambassadors returned they saw at the palace gate two small elephants on each side, and two fair horses with gold trappings, bridles, and rich furniture, an admirable sight on the top of so hazardous a hill. Every day he went on bestowing alms on Brāhmaṇs. Some days later Nirājī Paṇḍit sent word that the Rājā had signed all the articles, except the article about money. Then the rest of the ministers signed the articles and the ambassador went to receive them from Nirājī Paṇḍit, who delivered them with expressions of great kindness and offered on all occasions to be serviceable to the English. The ambassadors seem to have remained on the hill sometime longer, as they did not reach Bombay till after coconut day, the full-moon of August[3].

1.This is as per information got by Oxenden.

2.Mr. Douglas from the Vignette in Orme's Historical Fragments.

3.The account of the embassy is from Fryer, who was then in Bombay, New Account, 77-81. There is almost no complaint of the heat of the Mahad valleys in May, and no grumbling over the discomforts of the journey back in the rains probably by way of Nagothana. But, according to Fryer, one thing on Rayagad the embassy could not stand; the diet of the people, their delightfulest food being only cutcery (*Khicadi*) pulse and rice mixed together and boiled in butter, with which they grew fat. This, he continues, was signified to the Raja, who ordered a butcher, who supplied the few Moors who were able to go to the charge of meat, to give them goat. The embassy consumed the meat at the rate of half a goat a day. So profitable was the demand that, though a very old man, the butcher climbed the hill to have a sight of his masters who had taken off his hands more flesh than he had sold for years (Ditto 81). Seeing that almost all Marathas eat sheep and goats, it seems hard to believe that this is not one of 'the tales of good fellowship' which Fryer found the only means of passing time during the Bombay monsoon. It is curious that, in spite of Oxenden's detailed account of his journey to Rayagad, the position of the hill was for more than a hundred years doubted. Orme (1770) places it about fifty miles north-west of Poona, Major Rennell (1783 Memoir 180) places it in Baglan. Its true position was established by Colonel Close (1802) Waring's Marathas, 199. According to Waring (Ditto) during the reign of Sambhaji (1680-1689) an English ambassador, one of the Council of Bombay, visited Rayagad and went by Nagothana. It seems probable that this is a confusion with Oxenden's embassy.

Meanwhile at Rāyagaḍ the coronation festival was going on with full vigour. Śivājī started a new era which dates from the day of his coronation, the 13th day of the moon's increase in *Jyeṣṭha* (June 6th). His weighing himself against gold and his lavish gifts to Brāhmaṇs raised Śivājī to a high rank among Rajputs, from whom the Brāhmaṇs now proved his descent[1]. Śivājī took the title of *Kṣatriya Kulavtansa, Śrī Rājā Śiva, Chatrapati,* that is 'The chief ornament of the Kṣatriya race, his majesty the Rājā Śiv, lord of the Royal umbrella.' At the same time Śivājī added to the titles of some of the officers of State and changed other titles from Persian to Sanskṛt. But except those of the eight ministers or *Aṣṭa Pradhāns,* none of the new names remained in use after Śivājī's death[2].

The following details are from a Marāṭhī account of the crowning of Śivājī[3]. When all difficulties had been overcome and Gāgābhaṭṭa had declared Śivājī a Rajput and invested him with the sacred thread, three skilful astrologers were called to fix the day and the hour for the coronation. The three astrologers chose the thirteenth day of the bright half of the month of *Jyeṣṭha* of the Anand year[4]. The coronation was to take place at Rāyagaḍ as Rāyagaḍ fulfilled the conditions required of a royal seat in the sacred books. It was in the centre of several sacred places, an impregnable fortress in a rich well-watered country. Invitations were sent to all chiefs and subjects and to every teacher and priest. Reception and dining-rooms were built and a coronation hall with room for thousands of seats. It was decorated with silks and

[1].Grant Duff, Vol. I., p. 207. As regards the controversy regarding his Kshatriya descent it should be noted that there were two schools of thought one led by Shesh and the other by Bhatt, the former asserting that there were no Kshatriyas in Kaliyuga, while the latter remaining convinced of their existence. Gaga Bhatt the high priest of the coronation belonged to latter school It is not therefore the lavish gifts that persuaded the Brahmins to prove Shivaji's Kshatriya origin. Earlier Shivaji had sent responsible men to Udepur and elsewhere in Rajputana to make inquiries about the traditions prevailing amongst the ruling Rajput families of his times.

[2].The following were the names of the eight ministers and their old and new titles.

Names	*Original Title*	*New Title*	*Office*
Moropant Pingle.	Peshva.	Mukhya Pradhan.	Prime Minister.
Ramchandrapant Bavdekar.	Muzumdar.	Pant Amatya.	Finance Minister.
Annaji Datto.	Surnis.	Pant Sachiv.	Record Keeper-General.
Dattajipant.	Vaknis	Mantri.	Chamberlain.
Hambirrav Mohite.	Sarnobat.	Senapati.	Commander-in-Chief.
Janardanpant Hanmante.	Dabir.	Sumant.	Foreign Minister.
Balajipant.	Nyayadish.	Nyayadish.	Chief Justice.
Raghunathpant.	Nyayashastri.	Panditrav.	Law Adviser.

The duties of these Ministers are explained in Grant Duff's Marathas, Vol. I, 184-85; and Waring's Marathas, 101.

[3].This account or *bakhar* was written in 1811. The details are interesting, but two points raise the suspicion that they are imaginary or copied from some state procession at Poona. 'A hundred lances of the city police' is an impossible contingent for Rayagad top, and the drive in the state carriage from the main gate of the palace courtyard seems unlikely. Oxenden would have noticed a carriage. As more wonderful than an elephant, and the distance driven is only a few yards.

[4].For a coronation, except *Kartik* and *Margasirash*, all the *dakshinayan* or southing half of the year, the extra month, *Chaitra* in the *uttarayan* or northing half of the year, and the rainy months, are unlucky. The stars most favourable for a coronation are the polar stars, the lunar mansion of Vishnu, and *Yogkaran.*

CHAPTER 19.

Places.
RAYAGAD.
History
Shivaji's Coronation.

brocade and was carpeted and lined with velvet. The ceiling was rich satin with gold lace. The throne platform was covered with a rich cloth of gold, and a gilt post was fixed in each corner. The other halls were beautifully painted. Rich and tastefully decorated canopies were raised in the hall for tributary princes and chiefs. The best singers, musicians, and dancers were engaged. Officers were set apart to receive guests, to entertain princes, and to give out stores and provisions. Cooks and attendants were engaged. Dining sheds large enough to hold a thousand people were raised both inside and outside of the fort. Programmes were written out and every officer was carefully instructed in his duties. Deerskins and tiger-skins were collected, and water was brought from the sea and from every sacred stream. The thread ceremony was begun on the 4th and finished on the 6th[1]. Each day 50,000 Brāhmaṇs were fed and were each paid a rupee, while special presents were given to every teacher and priest. On the sixth day, after the worship of Gaṇapati and other preliminary ceremonies, the crowning or *paṭṭa bandha* ceremony was performed and the sacred fire kindled. From the kindling of the sacred fire to the day of the coronation, Śivājī and the officiating priests ate nothing but fruit and butter. During these seven days the movements of the sacred fire were carefully watched, and no movement of the flame foreshadowed evil. Thousands of Brāhmaṇs were fed every day and the wants of all were satisfied. Music played night and morning singers sang all day long, and dancing girls danced the whole night. On the coronation day, the eight chief officers bathed, and, wearing ornaments and pure white robes, kept themselves ready for the grand cremony. Śivājī was bather four times, first in muddy water, then in the five products of the cow, then in the sacred waters of holy streams, and lastly in honey, sugar, curds, butter, and milk. He wore ornaments and flowers, scented himself with the choicest perfumes, and clad himself in white. He was then seated on a low stool of *kṣir* (*khair*) wood, nine inches square and nine inches high. The queen, dressed and adorned and wearing a crown or *paṭṭa*, sat on a similar stool by Śivājī's side, and Sambhājī sat close by. To the east of Śivājī stood the chief Brāhmaṇ minister, Moro Paṇḍit Piṅgle, holding a golden vessel filled with clarified butter; to the south stood the Rajput minister of war, Hansājī Hambirrāv Mohite, with a silver vessel filled with milk; to the west stood the finance minister, Rāmcandra Bāvḍekar, son of Niḷo Paṇḍit, with a copper vessel filled with curds; and to the north stood the chief Law Adviser, Raghunāth Pant with a golden vessel filled with honey in one hand and earthen vessel with Gaṅgā water in the other. To the south-east stood Aṇṇāji Paṇḍit, the Record Keeper-General, carrying the state umbrella; to the south-west Janārdan Pant Haṇmante, the Foreign Minister, with a fan; to the north-west Dattājī Paṇḍit, the chamberlain, with a fly-whisk; and to the north-east, with another fly-whisk, Baḷājī Paṇḍit, the Chief Justice. Facing Śivājī, with writing

[1] Considering how many Marathas and Kunbis wear the sacred thread, it seems surprising that Śivaji should not have been invested with it as a boy. The statement in the text is supported by Waring (Marathas. 83) who says, Shivaji was invested with the sacred thread as it is supposed to impart a virtue even to those who are not born to the distinction.

CHAPTER 19.
Places.
RAYAGAD.
History.
Shivaji's Coronation.

materials, stood Bālājī Āvjī, the chief writer, and, to his left, Cimṇājī Āvjī, the chief accountant. The heads of all other departments stood around forming the first row; the priests and pandits formed a second row; and all other noted guests formed a third row. Then, amid great rejoicing, music, and cries of "Victory to Śivājī", the vessels carried by the eight ministers one after another, were pierced with a hundred holes and their contents allowed to fall on Śivājī's head. Brāhmaṇ ladies waved lights round Śivājī's head, and he looked at his face in a glass and in liquid butter. Every Brāhmaṇ priest was paid Rs. two. Then Śivājī changed his clothes and amid the cheers and praises of all ascended the throne. The throne exactly corresponded with the details given in the sacred books. The platform was of *khair* wood and the throne of *umbar, Ficus glomerata.* It was covered with cloth of gold and was decorated with thirty-two rows of pictures of animals, eight rows on each side. The lowest row was of oxen, the second of cats, the third of hyenas, the fourth of lions, and the fifth of tigers. On the throne was laid a deer-skin, over it coins were heaped, over the coins a tiger-skin a velvet cushion, and over the cushion a very rich cloth of gold. There were also cushions for the back, the legs, and the hands. Over the throne was a golden arch set with precious stones. Over the arch was a gold canopy with hanging bunches of pearls ; over the canopy was the state umbrella, and, above the umbrella, a great gold sheet. Holding on his right palm a golden image of Viśṇu, Śivājī drew near the throne from the left, and prostrating himself before it, ascended it, as is laid down in the holy books, by resting on it his right knee and thigh without touching it with his feet. The moment Śivājī was seated, guns were fired, and, as arranged every fort in his kingdom joined in salute, passing it from one to the other. Fireworks blazed, music sounded, and all was joy. After ascending the throne Śivājī put on scarlet clothes and ornaments, and drew a cloth of gold over his shoulder. Gold and silver flowers were showered on him, and sixteen Brāhmaṇ ladies waved lights round his face and were presented with ornaments and robes. Then the priests blessed Śivājī. Gāgābhaṭṭa with many other presents received Rs. 1,00,000, the family priest Rs. 24,000, other officiating priests Rs. 5,000 each and all other priests from Rs. 1,000 to Rs. 10 according to their merit. Both within and outside of the fort, religious beggars were paid Rs. 2—Rs. 5. In the coronation hall, the chief minister and the Commander-in-chief or *Senāpati* were each given fixe cloths, a turban ornament, and other precious stones, a dagger, a shield and sword banners, musical instruments, horses, and elephants, and fly-whisks with gold handles. The controller of finance *Amātya* was given a gold cloth, a dagger, a sword and shield, ornaments, a silver writing-box, a fly-whisk and fan, and a horse and an elephant. The record-keeper and foreign minister and other officers were given cloth of gold, ornaments, daggers and swords, and horses and elephants. When all had made their obeisance, Śivājī started to pay his homage to the goddess of the fort. A handsome horse in rich trappings was brought to the throne, and Śivājī rode from the hall to the royal yard where an elephant was ready for his use. Śivājī sat in the elephant carriage,

CHAPTER 19. Places. RAYAGAD. History. Shivaji's Coronation.

and the head of the army with a dagger and trident rode on the elephant's neck. On either side of Śivājī marched the most trusted of his *Māvāḷas* in their richest dress. The state officials followed, some on horseback and some on elephants, and, behind the officers, the state banner and the golden streamer were carried on elephants. Then followed the other ensigns and flags, the war elephants, the cavalry, horse-archers, stores, arms, ammunition and treasure under a strong guard. Next came the horse artillery and after the artillery the leading officers of the army. Then came infantry, swordsmen, spearsmen, archers and gunners followed by camels loaded with arrows and weapons. Behind the camels came musicians and drummers. After them came a hundred horses of the city police, then more musicians on horseback, then bards singing praises, then attendants and retainers, and last of all wrestlers and athletes. This procession moved slowly amid the cheers of the people. The houses through which they passed were freshly painted and whitewashed and at intervals were adorned with triumphal arches and festoons of flags. At the chief temple Śivājī worshipped, offering ornaments and clothes, and money and fruit. On his return at the main gate of the palace Śivājī alighted, and drove in the state carriage to the palace court-yard. He was then carried in a palanquin to the entrance of the council hall, where a water vessel and butter and a twig of the *nimb* tree were waved round his face and he entered the palace. In the palace he returned thanks to the family god and distributed presents to the household priests. When this was over he went to the women's quarters to meet his mother and his wives. He paid his respects to his mother and received offerings of betelnut and leaves. The queens waved lights round his face and in return received clothes and ornaments. Then he again seated himself on the throne, and, after receiving presents from his subjects and officials, and after distributing betelnut and leaves, dismissed the assembly. Next day, the 14th of *Jyeṣṭha Śuddha,* Śivājī exchanged presents with the princes and chiefs, and paid the musicians, singers, and dancing girls.

Thus ended the grand coronation ceremony. It very aptly symbolised the mute feelings of the populace of the time. According to Sabhāsad, the seventeenth century author of a chronicle, Gāgābhaṭṭ and men of his school felt that while Muslims did not hesitate to sit on the throne and crown themselves as kings and hold canopy on their head, why should Śivājī Rājā who had defeated four muslim sultanates and was the master of several forts and 75,000 cavalry be without a throne. Let a Marāṭhā king, so they thought, be the bearer of a canopy; and then he proposed to Śivājī that he be coronated. Fortunately Gāgābhaṭṭ was able to trace the descent of Śivājī from Sisodias, a Rajput family which had for many generations established itself in the South. Śivājī then was made to pass through such processes of religious purifications as were required for restoring him to his so long forgotten Rajput descent and traditions.

But the whole ceremony did not pass off quite smoothly. A section of the people believing in ghosts, magic and such influences of the underground world, headed by Niścalpurī Goṣāvī were of

opinion that the rites and rituals at the time of coronation had not been properly performed. They said to Śivājī that it was the *Vedokta* (as laid down by Vedās) form rather than the *Purāṇokta* (as laid down by Purāṇās) that had been followed in the performance of those rites, which had resulted in many inauspicious events, one of which had been the sad death of Jijābāī the mother of Śivājī that had taken place within a fortnight of the coronation. Thereupon Śivājī, adopting a policy of accommodation and tolerance agreed to hold another coronation under the guidance of Niścalpurī. It was celebrated on a modest scale on *Lalitā Pañcamī* (Aśvin Śuddha Pañcamī), i.e., 24th of September 1674. The incident has been described in a manuscript known as *Rājyābhiṣek kalpataru* (translated by Dr. V. D. Rāo and printed in Potdār Commemoration Volume, pp. 353-368).

Subsequent to the coronation, Rāyagaḍ witnessed two more festivities during the lifetime of Śivājī. The thread ceremony of Sambhājī is said to have been performed on 4th February 1675, although according to one source it must have been celebrated at the time of Śivājī's coronation itself. The thread ceremony of Rājārām, the younger son of Śivājī (born in 1670) was performed on 7th of March 1680 and a week later on the 15th he was married in the same place to the daughter of Pratāprav Gujar.

It would be convenient at this stage to take note of all the English embassies that visited Rāyagaḍ after the coronation of Śivājī. In 1675 Samuel Austin called upon Śivājī on 7th of September to plead for the compensation for the loss that the English factory at Dharaṇgāṅv had sustained in the course of Śivājī's campaign against the Moghals in Khāndeś. His mission was successful. Another embassy was sent in the autumn of 1676 to discuss the problem of the custom dues at Kalyāṇ, which Śivājī had insisted on collecting. The mission apparently proved abortive. In 1678 the attention of the Marāṭhās was directed towards Māzgāṅv, near Bombay, as the Sidī quietly stayed there bringing his ships under the protection of the English. Fearing that the hostile relations between the Sidī and the Marāṭhās would create unsettlement in the region the English wanted to negotiate with the Marāṭhās for the preservation of peace in the area. No mission, however, was sent until after the death of Śivājī. When in June 1680 the English ambassador reached Rāyagaḍ to congratulate Sambhājī on his accession to the throne, Sambhājī frankly pointed out that the British in giving protection to the Sidī in their harbour when he was at war with the Marāṭhās, did a hostile act and that there could be no talk of friendship, until the Sidī was made to quit Māzgāṅv[1]. There were only one or two minor occasions after this, when the English embassies had been sent to Rāyagaḍ during the lifetime of Sambhājī. In 1683 English gallivat 'President' was badly damaged off Saṅgameśvar in the course of a naval clash between the English and the Marāṭhās, whereupon Bombay Governor Mr. Keghwin sent his envoy to Rāyagaḍ to discuss the question of compensation as also to secure commercial

[1]. S. V. Avalaskar : Rayagadachi Jeevan Katha, p. 69.

facilities for the company in the Marāṭhā territory. This time the negotiations were fruitful and the Marāṭhā-English relations appear to have been so carefully defined that they were not seriously disturbed later for over a number of years'[1]. In the next year another envoy came to Sambhājī to settle once for all the Rājāpūr affair, which had remained unsettled during the lifetime of Śivājī. On the whole Sambhājī used to be polite and firm towards western traders.

In 1680 Śivājī, who was then in his fifty-third year, made a rapid raid on Jālnā, about thirty-five miles east of Daulatābād. On his return to Rāyagaḍ he fell seriously ill. According to one account inflamation of the knee brought on fever; according to another, over-exertion burst a blood vessel in his lungs; and according to a third, the curses of Musalmān saints whom he pillaged at Jālnā paralysed his strength. Whatever the cause, his last illness was short and ended fatally after six days on Saturday 3rd April 1680[2]. Śivājī had not yet completed the 53rd year of his age. The funeral rites of the Rājā were performed by Rājārām. The Marāṭhī Sāmrājyāci Choṭi Bakhar mentions one Sābājī Bhosle as being present on the occasion. Taking advantage of Sambhājī's absence who was at the fort of Panhāḷā near Kolhāpūr, Soyarābāī, hoping to secure the succession for her son, then a boy ten years old made an effort to keep Śivājī's death secret. She had addressed enough to persuade several of the principal ministers especially Aṇṇājī Datto, the Saciv and Moro Trimāḷ, the Peśvā that Śivājī had intended Rājārām to be his successor. Though Aṇṇājī Datto had always been his rival Moro Trimāḷ Peśvā was drawn into a Plan of administering the Government under a regency in the name of Rājārām and the other minister acquiesced in the arrangement[3]. The captain of the messengers, Khaṇḍojī was sent to Panhāḷā and the officers at Panhāḷā, viz., Sambhājī Naik Koṇḍvalkar, Bahirjī Naik, Iṅgle Havāldār, Bahirjī Farjand and Janārdanpant Hanamante were ordered to put Sambhājī who was then at Panhāḷā under arrest. A force was also directed to march to Panhāḷā, the garrison of Rāyagaḍ was strengthened and 10,000 horses were stationed at Pācāḍ at the foot of Rāyagaḍ. The main army under the command of Senāpati Hambirrav Mohite was ordered with a large force to take a position at Karāḍ in Sātārā. Accompanying the Senāpati were Rupājī Bhosle, Ānandrāv Nimbāḷkar and Mahadu Maholkar Gujar. In the meanwhile Khaṇḍojī

---

[1]. *Ibid* 70.

[2] Grant Duff, Vol. 227 and Khafi Khan in Elliot and Dowson, VII. 305. Khafi Khan consoled himself for the lasting injury the 'hell-dog' Shivaji had done to the Musalmans by finding the day of his death in the words '*Kafir be-jahannam raft*, the infidel went to hell'. (Ditto). At the same time he was fair enough to admit, besides his genius for taking forts, that Shivajiabstained from disgraceful acts, and was careful to maintain the honour of the women and children of Muhammedans when they fell into his hands, Ditto, 305; Scott's Ferishta, I. 54: Waring's Marathas, 205-206.

[3]. The ground for setting up Rajaram is said to have been a deathbed remark of Shivaji's that Sambhaji was passionate and revengeful and Rajaram mild and placable. Maratha MS. in Waring's Marathas, 110.

who had reached Panhāḷā acquainted Sambhājī with the real state of affairs and disclosed the news of the death of Śivājī. Sambhājī dismissed Samāji Naik the Havildar of the fort of Panhāḷā and imprisoned him. He also gained a part of Janārdan's troops, made him a prisoner and confined him in Panhāḷā. When this was happening, Rājārām was placed on the throne at Rāyagaḍ in April and the ministers began to conduct affairs in his name. When the news of the disaster that fell upon Janārdanpant reached Rāyagaḍ, the ministers set out to meet Sambhājī. Hambirrav executed the arrest of Ministers and also joined his forces with Sambhājī's. Whereupon Sambhājī quitted Panhāḷā and marched towards Rāyagaḍ. Before he reached Rāyagaḍ the garrison rose in his favour, put under arrest those who were opposed to his authority. Sambhājī despatched Pilājīrāv Śirke with 10,000 troops ordering him to station at Pācāḍ. The army at Pācāḍ came over to him in a body. Sambhājī got possession of Rāyagaḍ on 18th June 1680. He performed the obsequies of Śivājī on his arrival at Rāyagaḍ. Putaḷābāī became a Sati on 27th June 1680. Soyarābāī the mother of Rājārām survived for a considerable period after the death of Śivājī and died some time after the discovery of the second plot of the conspirators against Sambhājī in 1681, though according to current reports she was administered poison. Sambhājī kept his younger brother Rājārām at Rāyagaḍ only. After this he ascended the throne on 20th July 1680. In gratitude for this success he immediately made a formal grant to his family goddess Bhavānī of ten thousand gold hons a year. Matters appeared to move smoothly. Moropant Piṅgle died in October and Sambhājī appointed his son Nīḷopant to Peśvāship[1]. The formal ceremony of coronation was performed on 16th of February 1681. In the new ministry formed by Sambhājī, Aṇṇājī Datto who was arrested as a suspect in the first plot against Sambhājī was released and made a minister.

Unfortunately, the men sympathising with Rājārām were not satisfied with the new arrangements and entered into a league with Akbar, the Moghal Prince who had sought the protection of the Marathas in 1681 and had been staying at Pali in Koṅkaṇ. But Akbar unwilling to get himself entangled in the dissension at Rāyagaḍ quickly apprised Sambhājī of the activities of the conspirators. On one occasion a plot to poison Sambhājī's food was discovered in time and he was narrowly saved. Sambhājī naturally felt very much enraged and he took his full revenge upon all those suspected to have complicity in the plot. Aṇṇājī Datto, Baḷājī Āvājī, Hirojī Farzand were seized and put to death. Many other suspects met a similar fate. Sambhājī now made Kavi Kaluṣā, a Kanoja Brāhmaṇ, his confident. Sambhājī had to feel his way in an atmosphere of distrust within and opposition without. He had to face the Sidis, and the Portuguese, no less than the Moghals whose grand army under Aurangzeb had descended to the south to pursue Akbar. A study of his activities during these years shows him to be a worthy son of his father; for such was the vigour with which Sambhājī acted that up to the

[1] Sardesai: New History of the Marathas, Vol. I, 294.

CHAPTER [illegible]. — Modern Maratha History.

end of 1684 Aurangzeb failing to subdue him turned his attention towards the subjugation of Bijāpūr early in 1685. It is, however, very sad but only too true that this same Sambhājī fell under evil influences during this period and became fond of performing *tantric* rites, including certain magical processes advocated by the Sakta sect of which Kaluṣā was a follower. Having secured the throne for himself Sambhājī became anxious because he had no son and a successor to the gādi,[1] and resorted to these rites to secure the favour of the deity for the purpose. As the sequence of events would have it a son was born to him soon after (May 1682) which only confirmed Sambhājī's belief in the methods of worship he had been pursuing. Seeing that Aurangzeb had directed an attack against Bijāpūr, Sambhājī turned towards Panhāḷā, probably to harass the Mughals from that centre. In 1688 Sambhājī rushed to help his trusted minister Kaluṣā who had been attacked by the Śirke and forced to retreat towards Khelnā or Viśāḷgaḍ. Sambhājī defeated the Śirkes, joined Kaluṣā at Khelnā and the two started towards Rāyagaḍ. They halted at Sangameśvar on their way. Aurangzeb, having finished up the work of destroying Bijāpūr and Govalkoṇḍā, was now expected to direct his full attack against the only enemy hitherto left unconquered—Sambhājī. The Moghal general Sheikh Nizam who was watchful got news of Sambhājī's whereabouts and suddenly came down upon him before Sambhājī could at all have any idea of the enemy being in the neighbourhood. The Marāṭhā king was quickly brought before Aurangzeb. On the news of Sambhājī's arrest the leading Marāṭhā chiefs met at Rāyagaḍ, where since Śivājī's death Rājārām had been confined. In confining Rājārām to Rāyagaḍ Sambhājī seems to have treated him, with no more severity than was required for his own security. Rājārām had the free use of the fort and lived on terms of friendship with Yesubāī, the wife of Sambhājī, who with her son Śivājī also lived in Rāyagaḍ. In consultation with Yesubāī the ministers determined that Rājārām should be declared regent during the minority of Śivājī, who was then entering his seventh year. At this council the leading officers planned their measures with wisdom, unanimity and firmness. It was agreed that Rājārām should move from place to place between Rāyagaḍ and Viśāḷgaḍ near Kolhāpūr having no fixed residence, and being ready, if necessary, to retire to Jiñjī on the Coromandal coast. Yesubāī and her son remained in Rāyagaḍ and the family of Rājārām to Viśāḷaḍ. The Marāṭhā chiefs were to act according to circumstances, but to keep most of their horse at no great distance from the person of Rājārām.

On 25th March 1689, a Moghal force under Etikad Khan (Zulpikarkhan) settled down before Rāyagaḍ. For several months, though helped by the Sidi, the siege made little progress, till the fort surrendered on 18th October 1689. The widow of Sambhājī and her son Śivajī fell into the hands of Etikad Khan. They were conveyed to Aurangzeb's camp and were well treated. Aurangzeb's daughter befriended Yesubai and Aurangzeb became

[1] S. V. Avalaskar; Rayagadchi Jeevan Katha, p. 85.

partial to the boy, called him Sāhu, a name which he ever after bore. Rāyagad was renamed Islāmgad and was given in charge of Sidī with strict orders to defend it against any attempt of the Marāṭhās.[1]

In 1734, on the death of Sidī Surul Khān, a quarrel arose between his sons, which gave an opportunity to the Marāṭhās to recapture the capital of the Chatrapati. Fatesing Bhosle and the Pratinidhi, with the aid of one Yākub Khān who possessed the confidence of the late Sidī and who corrupted the commander of the place, succeeded in recovering Rāyagad. In the same year it was formally ceded by treaty and remained in the hands of the Marāṭhās, till its capture by the British in 1818[2]. Ever since 1732 Rāyagad was administered by Sāhū and he had appointed Yeśvant Mahādev Potnis as the Chief Killedār there on his behalf. With the waning of the influence of the Chatrapatis the commandant of the fort Viṭṭhal Yeśvant, the successor of Yeśvant Mahādev showed disinclination to obey the Peśvas. In 1772, some months before Mādhavarāv Peśvā's death Viṭṭhal Yeśvant revolted and refused to hand over the charge of Rāyagad to the Peśvās, and it was feared that the Commandant of Rāyagad intended to give the fort to the Sidī. In 1773, the first object of Nārāyaṇrāv's administration was the reduction of Rāyagad. When required to surrender, the commandant replied that he held the fort for the Rājā of Sātārā and would maintain it against the Peśvā until the Rājā was released. But, on producing an order from Rām Rājā and on paying the commandant Rs. 40,000, Nārāyaṇrāv gained possession of Rāyagad in March 1773. During the subsequent period, although the Peśvās arranged to allot a fixed grant for the maintenance of the royal throne and the *Sāmādhi* of Śivājī, Rāyagad never revived its past splendour. The place was chiefly used for holding under arrest important state prisoners, as also to guard the activities of the Sidī in Bāṇkoṭ creek. Sakhārām-bāpu, the great rival of Nānā Phadṇīs, and a shrewd partisan of Rāghobā, was kept in imprisonment at Rāyagad till his death in 1781. In 1796 Nānā Phadṇīs put the fort into efficient repair. In 1802, after Holkar had made himself master of Poonā, Bājirāv fled from Sinhgad to Rāyagad, where he released Mādhavrāv Rāste, who had been confined there for about a year, and gave him a commission to raise men for his service. In October of the same year, Yeśvantrāv Holkar, pursuing the Peśvā with 5,000 men, took the fort with little resistance. It was restored to the Peśvā in the following year. In 1817, the British demanded Rāyagad, Sinhgad and Purandhar, as a pledge that Bājīrāv would carry out the provisions of the treaty of Poonā. After much discussion, Rāyagad was handed over and was restored to the Peśvā in the month of August of the same year.

In November 1817, when Bājīrāv determined to break with the English, he sent his wife Vārāṇasibāī with much property to Rāyagad. As has been mentioned in the History Chapter, after

[1] Marathyanche Swatantrya Yudha, Setu Madhavarao Pagdi, pp. 20-21.

[2] Marathas MS. in Grant Duff's Marathas, Vol. II, 520.

CHAPTER 19.
Places.
RAYAGAD.
History.

the fall of Visapur and Lohagaḍ near the top of the Bor pass, and of Koāri fort near the top of the Sāvā pass in Pooṇā, Lieutenant-Colonel Prother, on the 17th March 1818, made arrangements, for the capture of all places of strength in Kolābā. Taḷā, Ghosāḷā, and Māṇgaḍ fell almost without opposition, and on the 23rd of April the troops marched from Indāpur to Mahāḍ. Major Hall of His Majesty's 89th Regiment, with a detachment of two hundred Europeans and as many sepoys, was sent to the foot of Rāyagaḍ hill. At daybreak on the 24th he drove in the enemy's first post, and near the *petta*, apparently the village of Pācāḍ, found a body of about 300 men drawn up to oppose him. These he charged and routed, with a loss to himself of three men wounded and to the enemy of twenty men killed. A party was placed in possession of Pācāḍ, and the rest retired three miles for want of water. On the 25th the camp was established as near Rāyagaḍ as the ground admitted, and the force was split up and the whole foot of the hill invested. A small post on the ridge of the hill was driven in, and a battery for mortars constructed, though the ground was so narrow that the mortars had to be placed on the line of each other's fire. As the season was late and the smallness of the besieging force was likely to prolong operations, the Bombay Government sent a reinforcement of six companies of His Majesty's 67th Foot. These troops reached Rāyagaḍ on the 4th of May, and the strength of the force was soon further increased by the arrival from Mālvaṇ of a detachment of his Majesty's 89th Regiment. An additional mortar battery was established on the opposite side of the mountain. The mortars in the camp were with great exertion got into suitable positions, and the bombardment was maintained with unremitting spirit, and, as the ruin of almost every building in the fort afterwards showed, with extreme accuracy. During the siege a body of the enemy's troops from the forts of Kāngorī and Pratāpgaḍ gathered in the rear of the besieging force but were attacked and dispersed by the detachment under Lieutenant Crossby, who was stationed in Mahāḍ. A passport was offered to Vārāṇaśibāi, Bājīrāv's wife, but she refused to leave the fort. At four on the afternoon of the sixth, after eleven days' siege, a great fire, caused by an eight-inch shell from the right battery broke out in the fort. At sunset the commandant, on the persuasion, it was said, of the Peśvā's wife, sent word that he wished to surrender. Negotiations were opened at eight o'clock next morning at Vāḍī near Pācāḍ, and the garrison were allowed five hours to consider the terms. In the afternoon as the terms were not accepted, the batteries re-opened and continued to play till ten o'clock on the eighth, when Śaikh Abud, the Arab commandant himself came down. Horrible evasions and misinterpretations on the part of the Commandant continued till three o'clock of the ninth. It was at last agreed that the garrison of one hundred Arabs and eight hundred Sindhians, Marāṭhās, Paṭhāṇs, and Gosāvis, should march down with their arms, families, and property; that the commandant with five of his followers might live in Pooṇā; that no one of the garrison should accompany the wife of the Peśvā to Pooṇā; that the commandant should remain with the English as a hostage; and that

the garrison took away nothing but their own property. Next afternoon (10th May) Colonel Prother went up the hill. The garrison filed past him, and a hundred of the Company's troops took possession of the great gateway. Colonel Prother found the fort empty except the servants of the Peśvā's wife and of the commandant. In the fort only one house, a granary, was untouched. The garrison lived in huts. Śivājī's palace was entirely consumed. All was in ruins, long streets, beautiful and regular buildings, temples, and Śivājī's tomb could be traced. Although this damage was largely caused by the siege it must be noted that for a number of years past the place had been neglected and allowed to fall into decay.

Colonel Prother went with some of his officers to pay his respects to the Peśvā's wife. She was a woman of interesting appearance, seated in her robes and state jewels, in the old palace, among burning beams, ashes, and all the horrors of a fire. She was allowed to proceed to Poonā with her private property, and was escorted by elephants and camels and by a force of hundred men. On taking possession of the fort five lakhs of money in coin were discovered[1].

Under British rule, Rāyagaḍ faded out of the memory of the people for some years and nobody seemed to take note of it. According to an unpublished manuscript a mild tremour of earthquake affected the region in 1862. It was only in 1885 when Sir Richard Temple, the Governor of Bombay, visited Rāyagaḍ and saw the decaying condition of the *samādhi* of Śivājī that this historic capital of the Marāṭhā Chatrapati emerged out of oblivion. The royal families of Sātārā and Kolhāpūr came in for some criticism at his hands for their indifference and the same was subsequently echoed by the public.

In 1895 Lokmānya Ṭiḷak led the movement of the celebration of Śivājī festival and the people of Mahārāṣṭra, awakened to the consciousness of their proud historic heritage fully supported the movement. In the following year the people gathered at Rāyagaḍ in large numbers to observe and celebrate in a fitting manner the day of Śivājī's passing. Although the Government was in sympathy with the preservation of the historic monument of Śivājī at Rāyagaḍ, the political differences between Ṭiḷak and Government left the latter somewhat cold over the affair and whenever the question of Śivājī memorial used to be raised by the people they could insist upon keeping a strict control over the memorial. In later years Government withdrew themselves from the affairs and the celebration at Rāyagaḍ became a popular movement. In 1926 Laxmaṇrāv Rāje Bhosle of Nāgpūr took the lead in reviving the movement and in the same year a bust of Śivājī was raised on his *samādhi*. Rāyagaḍ is somewhat out of the way from the modern routes of communication and, in spite of the popular respect for

[1] Pendhari and Maratha War Papers, 287-292; Blacker's Maratha War, 310-313 also compare Hamilton's Gazetteer, II, 483; Grant Duff's Marathas, Vol. 520. Duffs description differs in a few details, e.g., as regards Peshva's wife Varanashibai, ho, he states, was allowed to retire to Wai near Satara.

CHAPTER 19.
Places.
RAYAGAD.
History.

the maker of Mahārāṣṭra, the revival of the activities at Rāyagad largely has been limited to local enthusiasm and to those others that are keenly conscious of their historic heritage.

REVAS.

Revas (T. Alibāg; 18°45′ N, 72°55′ E; p. 1,023; RS. Bombay, 15 m) is a village, in the saline lands in the north of the district, at the mouth of a creek of the same name, which joins the Ambā river or Nāgothaṇā creek about a mile from its entrance into the Bombay harbour. The small creek of Revas can be used only between half and full tide. In other respects it is easy of navigation. The creek provides a ready passage for boats into the open sea in front of Karañjā, and it is only an hour's sail from there to the Apollo Bunder at Bombay. It is a very convenient spot for the export of grain. The Revas pier is on the Ambā creek, in the village of Dāvle Rānjaṇ Khār, about two miles south of the village of Revas. It was built between 1864 and 1869 from income-tax balances at a cost of £11,892 (Rs. 1,18,920). Its importance chiefly depends on the steam ferry boats, which ply daily to Bombay touching at Revas on their way to and from Dharamtar. It is connected with Alibāg by a good road of about fourteen miles. Its importance declined with the opening of the direct route through the Kārlī pass between Dharamtar and Alibāg.

The population of Revas consists chiefly of fishermen who live in low huts. The cultivators' houses are better built, cleaner, and better placed. As in other saline lands there is a great scarcity of fresh water, a want which is much felt by travellers.

ROHA

Rohā (T. Rohā; 18°25′ N, 73°05′ E; p. 6,880; RS. Karjat, 59 m) the chief town of the Rohā taluka lies on the left bank of the Kuṇḍalikā river, or Rohā creek twenty-four miles from its mouth. It has a stone wharf or causeway, which at spring-tides can be used by boats of fifteen tons (60 *khandis*), and at ordinary high-tides by boats of five tons (20 *khandis*). Except in the rains, the creek at the wharf is dry for about twelve hours in the day, and vessels can reach the pier only for about an hour and a half at each tide. About a mile below Rohā, the creek is crossed by several edges of rock, through one of which there is only one narrow channel at which the Revdaṇḍā ferry boat, if kept back by light or head winds, has often to stop and set its passengers on shore. For five miles more the water is shallow with numerous sandbanks. The lowest serious shoal is at a bend in the river, called *gophan* of the sling. For the remaining fourteen miles to Revdaṇḍā navigation is easy with water enough at all tides for vessels of fifty tons (200 *khandis*). Rohā is a great rice market, large supplies being collected from the neighbouring country and sent in boats and by road to Bombay. A small quantity also goes to the ports of the Ratnāgiri coast.

The river Kuṇḍalikā runs to the north of the town to separate it from Aṣṭamī. The bridge on the Kuṇḍalikā river which joins Rohā and Aṣṭamī was built in 1960 at a cost of Rs. 5,00,000. The

Places.
Roha.

State Transport stand at Rohā is to the north of the town. The Mamlatdar's office and the forest department's bungalow are situated on the rising ground to the south. Immediately to the south, on the slopes is the high school and its playground. To the west of the town is the new Municipal office building and near it an open-air-theatre and a public garden. A little northward is the P. W. D. rest-house. The town has tanning and shoe-making industry, metal works, a carpentry centre and some rice mills. Rohā is an export centre for rice, timber and coal.

The town has been recently electrified with the electricity generated at the Bhirā Power House. With electricity, the face of the town and its economy has changed rapidly.

Population.

The population of the town according to 1951 census was 6,880. Of this the agricultural classes number 2,060 and the non-agricultural classes 4,820. Of the latter 1,187 persons derive their principal means of livelihood from production other than cultivation; 1,027 persons from commerce; 414 persons from transport; and 2,192 persons from other services and miscellaneous sources.

Municipality.

Rohā-Aṣtamī municipality was established in the year 1865 and is now governed by the Bombay District Municipal Act, III of 1901. The area of the municipality is 2.25 square miles. The municipal council comprises 17 councillors where one seat each is reserved for women and Scheduled Castes. The municipality has appointed four Sub-committees, *viz.*, (i) the managing committee, (ii) the water-supply committee, (iii) the dispensary committee and (iv) the school committee. These committees look after the municipal affairs in their respective fields.

The total income of the municipality for the year 1958-59 excluding the extraordinary and debt heads amounted to Rs. 82,403-08 nP.; comprising octroi tax Rs. 33,661-94 nP.; tax on houses Rs. 14,965-65 nP.; special water tax Rs. 4,291-50 nP.; other taxes Rs. 8,847-67 nP.; realisation under special acts Rs. 549-75 nP.; revenue derived from municipal property and powers apart from taxes Rs. 7,600-21 nP.; grants and contributions Rs. 11,324-98 nP.; and miscellaneous Rs. 11,131-39 nP. The expenditure for the same year amounted to Rs. 81,835-52 nP.; general administration and collection charges being Rs. 17,251-82 nP.; public safety Rs. 9,742-84 nP.; public health and convenience Rs. 43,912-61 nP.; public instruction Rs. 9,402-47 nP.; other contributions Rs. 803-99 nP. and miscellaneous Rs. 721-79 nP.

The Municipal Water Works was constructed in 1880 at a cost of Rs. 82,102 where water is brought from Kārivanā, seven miles from Rohā, through pipes and is stored in a reservoir built on the top of a hill.

There are kutcha gutters within the municipal area. Only in some parts there are stone-lined gutters. The town, situated on the hill slopes has a natural advantage for draining of water.

CHAPTER 19. Places: ROHA. Municipality.

The Zilla Parishad manages primary education, the municipality paying a contribution of five per cent of its annual letting value. The municipality also pays a grant of Rs. 1,500 per year to the high school in the town, conducted by the Konkaṇ Education Society.

The total road length in the municipal area is seven miles and five furlongs of which three miles are metalled and four miles and five furlongs are unmetalled.

The municipality has provided two children's corners and recreation centre where equipment for indoor and outdoor games is provided. The municipality pays an annual grant to private library.

There are two burning grounds for Hindus, one situated on the river-bank in Rohā and the other in Aṣṭamī. The municipality manages both. Besides, there are five privately managed burial grounds, four for Muslims and one for Bene Israelites.

SAGARGAD.

Sāgargaḍ or the Sea Fort[1] (T. Alibāg, p. 59), nineteen miles south of Bombay, six east of Alibāg, and six west of the Dharamtar landing-place, is a fortified hill and health resort 1,357 feet above the sea.

The spur on which Sāgargaḍ fort is built holds a somewhat central position in the range of hills that forms the backbone of Alibāg taluka. On the east, south, and north it rises steeply from the forests and rice lands below. To the north-west and west, beyond a narrow neck, it stretches a bare waving hill top about two miles long and half a mile to a mile broad. Its height and its nearness to the sea make it pleasantly cool during the latter part of the hot weather. There are two main roads to Sāgargaḍ fort, from the east and from the west, and two hill-tracts, one from the south-west up the Āndarjoḍ ravine to the narrow neck that joins the fort spur to the rest of the range, and the other from the village of Vaḍavalī in the south-east to a sallyport in the eastern wall of the fort. From the east the road from Ḍharamtar and Poynāḍ passes through the villages of Āmbepūr and Vāgholī, across the slopes of outlying spurs, up the steep, wild, and woody Gangīr ravine, joining the Alibāg or west approach, on the crest of the narrow neck that joins the fort spur with the western parts of the Sāgargaḍ range. From Alibāg the way to the Sāgargaḍ hills lies north-east along the Dharamtar high road about two and a half miles to Khaṇḍāḷā village. From Khaṇḍāḷā a fair cart or pony-cart track runs south-east up the valley of the Dhoṇḍāṇe or Alibāg river. About two miles from Khaṇḍāḷā the valley passes within forest limits, the whole breadth between the hills being covered by a sprinkling of young trees, chiefly teak. The hills on both sides are well wooded. To the south the Nigḍī slopes are thick with teak, and, on the north, the southern face of the Poil hills is also well clothed with timber. The valley ends eastward in a horse-shoe curve. At the head of

[1] Partly from an account by Mr. F. B. O'Shea, Superintendent of Post Offices, Konkan Division, in the *Bombay Gazette* of 5th January 1882.

the valley, to the right, of the spur which the Sāgargaḍ path climbs, is a sheer cliff, several hundred feet high, over which in the rainy season the Dhonḍāṇe dashes in lofty but slender fall of more than 300 feet. The path winds up fairly easy ascent, about 900 feet in half a mile, to the brow of the spur a few hundred yards to the north of a temple of Mahādev. From the temple, the path continues, with a considerable upwards slope, through mango groves and rich teak coppice for about another half mile. The hill top then grows bare, except a few scattered trees and patches of brushwood, the slope being still on the whole upward. After about another half mile, the path dips into a dell with a spring and the remains of an old mango-grove. When the path crests the east slope of this dell, Sāgargaḍ fort lies opposite on its nearly isolated spur about 1,200 feet high and about 900 yards long by 100 to 300 yards broad. Between lies the deep richly wooded ravine of Andarjod. Across the ravine from the topmost fringe of trees, rise the sheer cliffs which form the west and south faces of Sāgargaḍ fort. Towards the north-west, the cliffs change to steep earthen slopes which are protected by a double line of battlemented walls. Within the inner walls rises the rounded hill top, with some trees in the north, a house in the centre, the old citadel further to the south and at the end of the spur a bluff cliff, and, in front, separated by a narrow chasm, a high isolated rock ending in the sharp-cut pinnacle known as the Monkey's Seat or *Vānar Ṭok* which is now completely in ruins.

About fifty yards to the left of the point in the road which commands this view of Sāgargaḍ fort, is the Sati's plot or *māḷ*, where, scattered over the hillside, are nine square or round topped pillarshaped tombs, some of them in the centre of rough masonry plinths. Some are ornamented with a pair of feet, or have a niche in the east face with two small rude figures, the *sati* and her lord in heaven. Beyond the Sati tombs, the path sweeps to the north, round the head of the Andarjoḍ ravine, with a wide view to the south, over beautiful woods, across a rich rice plain to the bare Ceul range, the windings of Rohā creek, and the level lines of the Rohā and Jañjirā hills.

On the left of the very narrow neck that joins the fort spur to the main Sāgargaḍ range, is the richly wooded Gangīr ravine, and, beyond it, the Dharamtar rice fields and salt swamps, the Nāgoṭhānā creek, Karañjā island, the long level backs of Mātherān and Prabaḷ to the north-east, and the distant Sahyādri hills. From the crest of this narrow pass, the path winds east and then south-east up a steep ascent to the main gate. The gateway faces the north and is protected by two strong side towers, and a line of embattled loopholed walls which stretch east along the north-east of the scarp. The last part of the approach is up a steepish incline, the few yards in front of the gateway being paved. The masonry of the gate is of blocks of partly dressed stone, from 2½ to 4½ feet long and broad, some of them of rough red laterite, others of smooth black trap, laid together without mortar. Inside the gate the paved path turns south-east about

CHAPTER 19. Places. Sagargad.

twenty yards, and then south up a paved slope of twenty yards more. On the right is a modern platform for tents. Behind the tent platform, the line of the outer wall runs south, some 200 or 300 yards, to the north end of the western cliff. It then passes north-east, and, strengthened by two towers, runs north along the upper brow of the hill, till it meets the wall that crowns the scarp to the east of the entrance gate. The distance along the path, from the outer to the inner wall, is about two hundred and thirty yards. Except the ascent to the inner gateway, this is across a flat grass plot where elephants and horses used to be kept. Inside of the inner gate, leaving the bungalow on the top of the hill to the left, the path passes about 230 yards to the south-east, to the gate of the citadel or commandant's quarters. Except on the west, where the wall has been removed, the citadal is surrounded by a slight rough masonry wall about twelve feet high strengthened by five towers. It encloses a space about 240 feet from north to south and 120 from east to west. In the west of the enclosure is a one-storeyed house with some garden plants and casuarina trees. Beyond the citadel the south point of the hill stretches with a downward slope. On the left is a small round pond, and, in front, near the point, are a little shrine with a lamp-pillar, and a small building said to be an old powder magazine.

From the south tower of the citadel the chief view is the sea to the north-west, west, and south-west. To the south is a rice plain, and, beyond the plain, rise the bare Ceul hills, crowned with Dattātraya's shrine. To the right are the palm groves of Revdaṇḍā, and the great square tower of St. Barbara's, the fortified church of the Franciscans. To the left the broad Rohā river winds far inland, and behind the river rise the level lines of the Rohā and Jañjirā hills. Further to the east, close at hand, wild woody slopes and spurs stretch to the great Belosī and Māhan forests. To the east lies the Nāgoṭhaṇā creek, the long even back of Miryādoṅgar near Pen, and the distant line of the Sahyādris. To the north-east, across the broad mouth of the Nāgoṭhanā river, are the sharp peaks of Karañjā, the salt swamps of north Pen, and, in the distance, the long level tops of Mātherān and Prabaḷ. To the north stretches the Bombay harbour, the Prongs light-house and Colābā as far as and including the Colābā church. The rest of Bombay island is hid by the wooded crest of Kaṇkeśvar.

To the east is a small ruined chamber, thirty-six feet long by eighteen broad, believed to have been used as a prison, and, near the chamber, a watch tower. There are also four Hindu shrines and one Musalmān tomb. Of the four Hindu shrines, two of Gaṇapati and Muñjābā are to the west, and two of Kherjābāī and Vetāḷ or Yetāḷ are on the south-west.

Gaṇapati's shrine which is in bad repairs is fifteen feet by twelve and has a stone image of Gaṇapati two feet high, an image of Śiva and a broken Nāndī. Muñjābā's shrine is fourteen feet by twelve. The object of worship is a large round stone with fissure

CHAPTER XIV.
Places.
SAGARGAD.

in the middle. The Musalman tomb, to the north of the upper bungalow, is seventeen feet long by fifteen broad. It contains three small white-washed graves said to belong to a man, his wife, and their son. There are other tomb-stones outside.

About twenty yards to the south of the hill-top bungalow under a large *nandruk* tree, is a modern rudely carved image of Mahiśāsuramardini or the Buffaloslayer (2′ 6″ × 1′ 4″) with one head and four hands. The upper right hand holds a dagger and the lower right hand a *triśul* or trident; the upper left hand holds a cup and the lower left holds, by the tongue, a rudely cut pig-like buffalo. Her right foot rests on the buffalo's back. Inside of the inner gateway, on a small mound to the east of the road, is an upright block of laterite which seems to have been set there as the head stone of a grave. About two feet from the top the face of the stone has been hollowed out to a depth of about four inches. The surface is rough and decayed, and there seem to be traces of carved figures. Except during the latter part of May and of October, when it is generally visited by some of the district officers, a servant in charge of the houses is usually the only inmate of the fort. The water-supply is from three cisterns, two rock-cut and one built. The two rock-cut cisterns are below the east sallyport, the lower double-mouthed and holding water said to be good though it is seldom drunk, the upper smaller and filled with earth and stones. The residents' drinking and bathing water is taken from a built masonry cistern, measuring six feet by seven, on the west side of the fort within the walls and about 150 feet below the hill-top bungalow. Cattle are watered at a pond which collects the rain water from the southern slopes of the citadel. The only big game generally found on the Sāgargad slopes are panthers, wild pig, and hog-deer or *bhekri*. A tiger occasionally comes from the Māhan forests.

History.

Sāgargad was perhaps never a place of consequence except under the Āngres. It is mentioned in 1713 as one of sixteen fortified posts that were given to Kānhoji Āngre by Peśvā Bālāji Viśvanāth[1], and, in 1740, Sambhāji Āngre is said to have taken Sāgargad from his half-brother Mānāji[2]. Prisoners, sentenced to death, are said to have been hurled down the precipice from Monkey Point.

Walks.

From the fort there are pleasant walks towards the south-west and towards the north-west. But the only walk of special interest is to go down, by the Alibāg road, to within a few hundred yards of the foot of the west spur of the hill, and then a turn to the left, along a scrambling path to the hollow behind the waterfall. Here, with the brow of the great cliff stretching several hundred feet in front, the back wall of rock is in places cut into the beginnings of caves. Nearly at the middle of the horse-shoe curve a great natural cavern runs into the hill. At the mouth, where it is about fifty-six feet broad, the sides are roughly hewn into the form of pillars, and the roof in places has been smoothed by the chisel. The cavern is of very irregular shape, with long hollows running

1 Grant Duff, Vol. I. 328.
2 Grant Duff, Vol. I. 411.

CHAPTER 19.
Places.
Sagargad.
Walks.

into the sides of the hill. The floor is rough with rocks and great water-worn boulders, which, and the arched water-worn roof, look as if the cavern had been formed before the river had worn away the lower slopes of the hill. The length of the cavern is roughly about 110 feet, the breadth near the back about thirty-six feet, and the height from twelve to fifteen feet. It is said to be a haunt of wild beasts and many bones are strewn about. The mouth of the cave has a beautiful view to the north-west, from under the great overhanging cliff, out over the rocky thickly wooded hill sides, across the rice fields and palm groves to Underī and Khānderī islands and the broad sea. The cave is the shrine of a much-dreaded spirit known as Saptaṣri Devi. Her home is in some stones marked with red near the back of the cave. She has a fair on the full-moon of Caitra (April-May), when people, chiefly from the neighbouring villages, bring her coconuts. Those who have no children, or whose children are sick, vow, if the goddess answers their prayers, to give her a goat, a cock, or a coconut, and a necklace and bracelets. The worship of this Devī in this great natural cavern suggests, what the worship of Ekvīrā at Kārlī, of a local goddess in a niche at Beḍsā, and the mention of local deities in Buddhist books support, that the Buddhists took advantage of old local spirit worship to make their religion popular. Such is the history of the site of many a Christian Church in Europe and in Ṭhāṇā, and so, in turn, many Musalmān saints are popular, chiefly because their tombs stand on the sites of old Buddhist mounds and places of worship[1]. Beyond the great cavern are several beginnings of cuttings and many chisel marks. About 300 yards to the west, across a stream bed, at a sharp turn in the rock, is an overhanging cliff, apparently a rock slip, which has dropped as clean as if it had been hewn. The overhanging rock is not unlike a lintel and has given to the place the name of *Devicā Darvāzā* or the Goddess' Gate. Long ago, they say, this door used to stand open, and inside were some of the Pāṇḍavas' tools and cooking vessels. But a thief stole some of the tools and the door closed on what was left. Returning a few yards, a steep but not a difficult climb leads up the boulders of the stream bed to the crest of the hill a few hundred yards to the south-west of Mahādev's temple at the top of the regular path.

SAJGAON.

Sājgāṅv (Khālāpur Petā ; p. 155 ; RS. Khopoli, 3 m.), three miles south of Khāḷāpur, has a shrine of Viṭhobā[2], where every November (Kārtik) a fair is held, which lasts for about fifteen days, and

---

[1] Ekvira, or the One Heroine, the Karli goddess, is held in very great sanctity all over the Konkan. The name is explained to mean the mother of the one hero, that is, of Parashuram. It seems more probable that the word is a corruption of the Dravidian *Akka Auveyar* or venerable mother. The worship of Ekvira is still mixed with the Buddhism of the great cave, the ceremony of walking round the goddess being performed by walking round the *Daghoba* instead of round her temple. There is also in the Bedsa Vihar cave a goddess carved in the wall, which seems of the same age as the cave, and is still worshipped as the deity of the place.

[2] The tradition is that a devotee of Vithoba used to live here and go every year to Pandharpur to worship. When he grew too old to make the Pilgrimage, Viṭhoba appeared to him in a dream and comforted him, telling him that his worshipper would find him here as well as in Pandharpur.

SAJGAON.

is attended by about 20,000 persons, chiefly *Agris, Kunbis, Thākurs,* and *Kātkaris*. Shopkeepers come mainly from Talegāṅv in the Deccan and from Kalyāṇ, Cauk, and Peṇ. Dry fish[1], rough blankets and bullocks are mainly sold and purchased at the market. The temple is managed by the Sājgāṅv Yatra Committee.

SANKSHI FORT.

Sāṅkṣi Fort[2] (T. Pen) also known as Badr-ud-din, or Darghācā Killā from a tomb or *dargāh* of the saint Badr-ud-din at its foot, lies within the limits of Niḍivalī village about five miles north-east of Peṇ[3].

From the tomb or *dargāh* the way to the fort runs for about 300 yards along the eastern face of the hill. It then turns sharp to the right or south when the ascent begins through what must be the site of an old town. From here to the bottom of the scarp is a steady climb of about a quarter of a mile over loose stone boulders. At the foot of the scarp, a little to the left of the pathway about 240 feet above the tomb, comes the first of eight cisterns. It is an irregularly shaped excavation under the overhanging scrap about 25′ long by 10′ broad at the mouth and widening inwards. Facing this cistern is the tomb of a Musalmān saint named Gājishāh. Forty feet above the first cistern and to the right of the way up, which here becomes very steep and difficult, is another cistern called *dātrī* (12′ × 5′ and 6′ deep). On the same level, and further to the right or north of the second cistern, is a third cistern called *Pairī*, very difficult of access. It is about 40′ square, and with two pillars supporting the roof. Higher up, about twenty feet above these cisterns, is, to the right, a fourth large irregular cistern dry and about twelve feet deep. Above this cistern is a niche cut in the wall with an image locally worshipped as Vajrāī or Jagmātā, believed to be the daughter of Rājā Śaṅk, the founder of the fort, who is said to have killed herself on this spot when her father was engaged in a battle with the chief of Karnāḷā fort, eight miles to the north. From this point the top of the fort, which is about a hundred feet higher, is reached by steep rough steps or niches cut in the rock. Above, twenty feet higher than the Jagmātā cistern, and on the right side going up, is a fifth cistern called after Gājīshāh. On the same level and a little further to the north, are two more large cisterns opening into one another. Like the Gājīshāh cistern their roof is supported on square pillars. The most northerly of these two is the most important cistern in the fort. It is called Govāṇḍi because of a partition wall that divides the cistern into two parts. It has a doorway about 2′ 6″ square, with on each jamb a rampant chimaera. The chimaeras have been deliberately smashed. Above the door is the lintel with a scroll of foliage. Mr. Sinclair believes that this excavation was nothing more than a water cistern. Had it had any religious character there would probably have been

[1] So large is the sale of dry fish that the God is called dry fish or *Bombil Vithoba*.

[2] The name Sankshi is said to have been derived from a chief named Sank who is traditionally believed to have been the lord of the fort. See below.

[3] The description is by Mr. H. Kennedy, and the archaeological notes by Mr. W. F. Sinclair, C. S.

CHAPTER 19.

Places.
Sankshi Fort.

the figure of a god on the lintel. Besides, the whole form of the cave is suited for holding water and for no other use[1]. To the east of these cisterns is an eighth excavation, very difficult to get at.

Passing round to the north face of the fort, about eighty feet below its crest, after leaving the Govāṇḍī cistern, is a rock-cut granary (about 10′ × 5′ × 5′ deep). Further on going round the north and north-west front of the fort, is another small granary, and, a few paces beyond the second granary, on the south-west face of the fort, is a large cistern (about 45′ × 35′ × 3′ deep), with two square pillars in front and two pilasters behind. In front of the cistern is a cutting or sluice.

Returning and climbing to the top of the fort by a rugged, almost inaccessible pathway, the first objects of interest are two more granaries, one in the north-west and the other in the west face of the fort. In the south side of the fort are two more granaries which were evidently roofed in. About fifty feet below this point is an underground passage which is visible only on working round to the narrow ridge to the south-east of the fort, which connects the fort with the rest of the range of hills. This hidden passage is called the Secret Granary or *Cor Ṭāk*. It is said to be very large and it can be reached only from below[2]. The rock-cut cisterns and the granaries are in bad repair and are not in use since there is no habitation on the fort.

On the narrow ridge to the south-east of the fort are four rock-cut granaries about five feet deep, with small drains all round to let the water off. On the extreme summit of the fort is a level space about 100′ × 50′, with at its north-west point, the remains of a building said to have been used by Rājā Sāṅk, the chief of the fort. It is more probable that the building was a temple or guardroom[3]. From what remains the building appears to have been about 25′ 6″ × 23′ and to have had at its south-east end a veranda about 14′ broad. This building has a fine view. To the north-east Māṇikgaḍ stands out across the valley, about four miles in a direct line. To the north, over Āpṭe, about eight miles off and across a range of hills, appears Karnāḷā fort, and, a little beyond to the right, over the right shoulder of Māṇikgaḍ is the peak of Tāvlī with a distant view of the Navrā-Navrī or Wedding Party hill. Further to the right, to the north-east, is a good view of the tops of Mātherān and Prabal with the saddle-back in the foreground. The slow-flowing Bāgsaī river, winding through the valley at the foot of the hill, and a glimpse of the sea in the distant west and north-west complete the view.

---

[1] 'The triple niche in the rock over the fourth cistern looks much like a miniature group of religious caves, and seems to be intended for use as a shrine. A similar, but less complicated and more accessible niche close by is so used at present.' Mr. W. F. Sinclair, C. S.

[2] A local story states that this cave was occupied by a thief and his family and contained all his hoarded treasure. One day, as the thief was throwing some water out of a golden basin from the mouth of the cave, the sun flashed upon the golden vessel, and the flash was seen at Sāgargaḍ, about twenty miles to the south-east. The Sāgargaḍ chief sent men after the thief who was arrested and taken to Sāgargaḍ.

[3] Mr. Sinclair thinks that this is the foundation of a small Hemadpanti building. There are many Hemadpanti stones on the way up and about the village.

Badr-ud-din's tomb is in no way remarkable except that it is built on the plinth of an old Hemādpanti temple of Mahādev. There are a number of stones bearing mouldings of Hindu design, and some of the mouldings are of the rare and archaic bead and reel pattern. The men in charge of the tomb say that some of the stones were brought from the Jāmā mosque some way beyond the tomb, which would seem to show that the Jāmā mosque itself was partly built out of an old Hindu temple. Badr-ud-din is said to have come from Mecca with some followers about 800 years ago, and to have fought a battle with Rājā Sānk, the chief of this fort. Sānk was beaten in the battle and the fort fell into the hands of the saint. A little to the east of Badr-ud-din's tomb are a few Musalmān houses. The tomb enjoys a grant of about forty acres of arable land near the tomb itself. This grant is said to have been made by one of the Āngres. A second grant to the tomb is of the village of Rode, or as it is some times called Torā, about three miles south-west of Pen and about eight miles south-west of the tomb. The village has 250 acres of rice land and 300 acres of forest and upland. The grant is said to have been made by a Musalmān chief and is enjoyed by the *Mujāvar* or beadle of the tomb. The *mujāvar* lives at the village and his duty is to feed all Musalmān and Hindu ascetics who come to him for alms, especially at the time of the fair or *urus* in memory of the saint which is held at the tomb on the full-moon of *Paus* (December-January) and lasts for eight days. He has to distribute goats, fowls, or grain, or to give an equivalent in money. It is estimated that the fair is attended by 10,000 pilgrims, and that the *mujāvar* has to spend a few hundred rupees in entertaining them. The Habsī of Jañjirā used to send a deputation every year and presented a few rupees and a chudder to be put over the saint's tomb. The British Government gave Rs. 41 for maintenance, and a chudder costing Rs. 6. This chudder was hung canopy-like over the tomb and at the end of the year became the property of the *mujāvar*. He was not allowed to sell them and either kept them or gave them to Musalmān beggars.

About 150 yards east of Badr-ud-din's tomb and beyond the Musalmān houses is a domed tomb, built by a merchant from the former Jañjirā territory. It was about 24′ square, of dressed stone, and had some fine tracery and carving round the doors. There was a small Musalmān inscription over the southern doorway. It was octagonal inside, with sides of about 5′ 6″ and a total measurement of about 13′ 6″ each way. The domed tomb is much ruined and is not looked after. In front of the tomb, to the north-east, is an old pond nearly dry. About twenty paces east of the tomb are the faint traces of a Jāmā mosque. About 300 yards further east of the tomb is another old pond, and still further east a third old pond. About 300 yards from the ponds there are two springs of water.[1]

The ruins strewn about seem to show that there was a town of some size at the foot of the hill. The town appears to have stretched for about a quarter of a mile from the end of the fort

[1] Mr. W. F. Sinclair, C. S.

CHAPTER 19. Places. SANKSHI FORT.

along the east face of the range of hills and ending in the fort. The ruins are overgrown with brush-wood and dense forest trees, chiefly mangoes, some of which are very fine.

About half a mile to the west of the fort is a Kātkari hamlet on the Pradhān Mahāl, which is a plateau where the battle between Sāṅk and the chief of Karnāḷā is said to have been fought. About 1,000 graves are dotted about between the hamlet and the front of the fort, and beyond a distance of about four miles from the fort, and to the north and north-east of the village of Hamrāpur are about 1,000 or 1,500 more graves. Whether these are the graves of men who fell in battle, or whether they are merely village burial grounds cannot be known. They are locally believed to be the graves of Musalmāns and Hindus who fell in battle; but Mr. Sinclair is inclined to believe, they are village cemeteries.

From the position of Sāṅkṣī and the remains below and in the fort, Mr. Sinclair thinks that the hill of Sāṅkṣī was occupied as a fortress by the Hindus before the Musalmān invasion and that there was, below it, a stone temple of considerable size and beauty. The fort seems to have afterwards been taken by the Musalmāns, the sculpture of the cistern door to have been defaced, the temple pulled down and a mosque and tomb built with its stone. The fort seems to have been occupied by Musalmāns. The small tomb of an unknown Musalmān, which is the most noticeable Musalmān building now standing, appears to belong to the local Ahmadnagar style. The position of Sāṅkṣī must always have made it a useful little post but as it is very small and could be commanded at short range, it could never have stood a serious siege by a force with artillery[1].

History.

In 1540, Sāṅksī fort was taken from a Gujarāt garrison by a body of Ahmadnagar troops. The Gujarāt commanders came to Bassein and asked the Portuguese to help them in gaining it back. The Portuguese sent 300 Europeans and a party of native troops, and on their approach the Ahmadnagar garrison abandoned the place. The fort was restored to Gujarāt and Portuguese garrison was left in it. Shortly after, hearing of the advance of an Ahmadnagar force of about 5,000 men, the Gujarāt commander retired to Bassein and made over the fort to the Portuguese. De Menezes, the Captain of Bassein, sent some additional troops for its defence. But the Ahmadnagar force was strengthened by 6,000 men, including 1,000 musketeers and 800 well equipped horses. This great force made two assaults on Sāṅkṣī. Menezes came to relieve the fort with 160 Europeans and about 2,000 Indian troops. After a sharp encounter, in which the Portuguese were nearly defeated, the Ahmadnagar troops, according to Portuguese historians, fled leaving the ground strewn with arms and ammunition. The Portuguese lost twenty men and the Ahmadnagar troops 500. During the action a Portuguese soldier of huge strength, named Trancoso, caught a Musalmān, and

[1] Sankshi like Tala fort in Mangaon and Gaurkmat fort in Karjat in Kolāba, appears to have sufficed for all the needs of local chieftains in the pre-Musalman besieging armies. Mr. W. F. Sinclair, C.S.

wrapping him in a large veil, carried him on his left arm as though he had been a buckler, and continued to use this strange shield to the end of the battle[1]. Afterwards the Portuguese Viceroy, to gain the friendship of the Ahmadnagar king Burhāṇ Nizām Shāh, handed him the fort of Karnāḷā along with 5,000 gold *pardaos*[2]. About 1,800, according to Marāṭhī records, the Sāṅkṣī (Sāṅgavī) sub-division yielded a revenue of Rs. 26,830[3]. In December 1827 Sāṅkṣī was the scene of an action between a detachment of the 4th Rifles and a band of Rāmośi dacoits, in which three men of the 4th Rifles were killed[4]. Sāṅkṣī continued to give its name to a sub-division of 198 villages till in 1866 the headquarters were moved to Peṇ.

CHAPTER 19. Places. SANKSHI FORT. History.

SARASGAD.

Sarasgaḍ[5] (Sudhāgaḍ Peṭā). To the east of Pālī overlooking the town is the fort of Sarasgaḍ. It is difficult to climb and must be impregnable not so much because of its height but for its very steep and difficult approach. The fort has a north-south expanse of the same length as that of the town.

The Way Up.

Two ways, one from the north and the other from the south lead to the top, but the former is easier than latter. From the north it climbs up gently in a zig-zag fashion over a long spur of loose soil except at one or two places where it is separated by a flight of narrow rock-cut steps. About half the way up, commanding two scores of somewhat even and broad steps is an arched gate of the lower fort, built in dressed stones, and bearing two carved figures of lions on the top. The hill is fortified and at places joined by strong bastions at this level to make it safer from attack. The walls at the top of the fortifications are wide enough to allow movement of a body of persons. The arched doors and steps of seasoned stones indicate the existence of regular guard system roundabout the bastion.

Immediately above this to the left, is a clean cistern cut at the base of the scarp about 25 feet long and 20 broad. It holds water throughout the year. The cool and pleasant sip from the cistern refreshes a casual visitor to the scene. The ascent from this point becomes more steep and near the top it is so precipitous that one can only move in crawling position.

The top of the hill only few acres in extent and covered with thick growth of wild bushes, is devoid of construction of any significance. There is however a solitary roofless structure of the Śāha-pir in whose honour an *Urus* is held once a year. To the west is a small silted pond at the edge of which are the remains of the temple of Śiva.

The fort offers a panoramic view of the surrounding landscape. The township of Pālī graces the landscape to the west and rice fields especially during and after rains add to the scenic beauty of

[1] Faria-e-Souza in Kerr's Voyages, VI. 367-368. The account is exaggerated and there is no other independent supporting evidence available.

[2] Da Cunha's Cheul, 42.

[3] Waring's Marathas, 239.

[4] Historical Records of 4th Rifles, 64.

[5] It was one of the forts captured by Malik Ahmad in his Konkan Campaigns—Ahmadnagarchi Nizamshahi, Kunte p. 10.

CHAPTER 19. Places. SAJJANGAD. The Way Up.

the distant corners which the eye cannot transverse. Amidst all this picturesque gaiety stands the fort of Avcitgaḍ whose bastions seem to the naked eye to reach the lofty skies.

The hilly ranges to the East and the South of the fort partially block the view of the area beyond but in no way they suffer in comparison to the still beauty of the western ground. The almost green foliage that covers the hill ranges and the long jutting spurs is something which must be seen to be believed because of its unparalleled excellence that particularly reflects in the skies above.

The south end of the plateau where it is naturally bifurcated has a gap from the top to bottom of the scarp of about 100 feet. A small arched door in the side of this scarp served as the back door to the fort. Immediately near this is a guard room and few yards west a rectangular rock-cut water cistern. To the east, over-hanging the main scarp, is another cistern about 30 feet long and 20 broad. In one of the cavities nearby is a small *Dargāh*.

From the back door through the walls of this gigantic scarp, is a descent with meticulously cut steps in solid rock. Every step is about 4′ in width and 2′ in height. The way down is extremely steep and difficult. Very few today venture the thrilling experience, dangerous and interesting as it may prove to be.

SAV.

Sāv village (T. Mahāḍ, 18°00′ N, 73°20′ E, p. 607. RS. Mumbrā 100 m) two miles west of Mahāḍ, and 2½ east of Dāsgāṅv has three hot-water springs near each other on the bank of the Sāvitrī river. The springs are about fifteen feet above sea level, and have three cisterns of cut-stone. The water is insipid and sulphurous to taste, though on analysis no trace of iron sulphur, alkali, or iodine was found. The cisterns were formerly much visited by persons, suffering from skin diseases, dyspepsia, and rheumatism[1]. People of all castes still bathe in the springs, but none stay for any time. A new tank is now constructed near the cisterns.

SHIRDHON.

Sirḍhon (Panvel T., 18°55′ N, 73°05′ E ; RS. Karjat, 18 ; p. 1359) This village is the birth-place of Vasudeo Balvant Phadke who is remembered as one who organized an armed insurrection against the British power during the Sixties of the 19th Century but was quickly overpowered and transported for life to Aden. A memorial has been erected to his memory by a Committee in Bombay with the co-operation of the inhabitants of Sirḍhoṇ, and the Government of Mahārāṣṭra. It is in the form of a community building constructed at a cost of Rs. 40,000. The building consists of three spacious rooms one of which houses a maternity ward where a nurse is permanently posted. It has two beds and two cradles and necessary surgical instruments. In another room is kept a goat-cart in which Vasudeo Balvant used to ride. These two rooms admeasure as 18′×25′. In front of this building there is sufficient space for open air theatrical performances. What is intended to be a green-room does service as an office-room at present.

---

[1] Trans. Bom. Med. and Phy. Soc. (1838), 1258. Forbes (1771) who went to see the Sav hot springs notices that they were much resorted to by ladies and gentles men from Bombay. Oriental Memoirs, I. 192.

Vasudeo Balvant's Kinsmen in Panvel arranged for the erection of a *Deepastambha* facing East near a water reservoir in the village and in front of a temple in 1940. The reservoir is surrounded by a mango-grove and thus makes a good resting place. Both these memorials are within a seven minutes walk from the Bombay-Konkaṇ-Goā State Highway at the foot of the Karnāḷā Hill.

SHIVTARGHAL.

Śivtarghaḷ (T. Mahāḍ) is situated to the east about 15 miles from Mahāḍ. It is said that the famous saint of Mahārāṣṭra, Sri Rāmdās Svāmī used to stay here and at a neighbouring village and a messenger from Chatrapati Śivājī used to come here for advice. It is here that Rāmdās Svāmī wrote his *Dāsbodh*. The present disciple of Rāmdās Svāmī has erected a *samādhi* and a full-sized idol of his *guru*. A small tract about three miles down from the village to Śivtarghaḷ has been recently constructed.

SHRIVARDHAN.

Śrivardhan (Śrivardhan taluka; p. 10,299, RS. Khopolī, 63 m. NE) about twelve miles south of Jañjirā, an ancient place of historical importance is mentioned as being visited by Arjuna Pāṇḍav in his pilgrimage, is well placed for trade and in the sixteenth and seventeenth centuries under Ahmadnagar and afterwards under Bijāpur was a port of consequence. It appears in the accounts of leading European travellers as Ziffardan. In 1538 Dom Joao de Castro described it as with little water in the pier at low tide but inside large and roomy[1]. It or rather Hareśvar about three miles to the south, is notable as the birth-place of Bālājī Viśvanāth, the first Peśvā (1713-1720) who was the *deśmukh* of the town. In 1713 Śrīvardhan was one of the sixteen fortified places in the Konkaṇ ceded by Bālājī Viśvanāth Peśvā to Kānhoji Āṅgre of Kolābā[2]. Śrīvardhan has still a considerable trade which in 1959-60 was of the value of Rs. 15,66,555, of which Rs. 15,07,827 were imports, and Rs. 58,728 were exports. The trade consists chiefly of betelnuts which are highly valued in Bombay and coconuts to a certain extent. On Caitra full-moon (April-May) a yearly fair is held in honour of Bahirī when about 12,000 persons attend it, and articles valued at about Rs. 3,000 are sold.

A *Peśve memorial* was built on the same place where once stood the Peśve Mansion. The new construction is proposed to house a kindergarten, a gymnasium, a ladies' club and a big hall. The important temples in the town are—Somjāīdevī, Jeevaneśvar and Nārāyaṇdev. It is believed that a person with a snake-bite is cured if taken to the Somjāī temple. The Jeevaneśvar temple is built in Hemadpanti style. Members of the Peśve family used to visit Nārāyaṇdev temple which is near the Peśve memorial.

The population of the town according to 1951 census was 10,299. Of this, the agricultural classes number 4,054 and the non-agricultural 6,245. Of the latter, 2,641 persons derive their principal means of livelihood from production other than cultivation; 658 persons from commerce; 549 persons from transport; and 2,397 persons from other services and miscellaneous sources.

---

[1] Primeiro Roteiro da Costa da India, 47.

[2] Grant Duff's Marathas Vol. I, 328.

CHAPTER 19. Places. SHRIVARDHAN. Municipality.

Śrīvardhan is a town with an area of 4.25 sq. miles where the municipality was established in the year 1887-88. It now functions under the Bombay District Municipalities Act, III of 1901. The municipality has 15 councillors. Two seats are reserved for women and one for the Scheduled Castes. The committees which look after the municipal affairs in respective fields are: (1) Managing Committee, (2) Octroi Committee, (3) Sanitary Committee, (4) Market Committee and (5) Education Committee. The following departments form part of the municipal organisation:—

(1) General Administration.

(2) Collection Department.

(3) Public Safety.

(4) Public Health and Convenience.

(5) Public Works.

The Chairman of the Managing Committee looks after the administration of all the departments and his work is supervised by the President of the Municipality.

The total income of the municipality for 1958-59 excluding extraordinary and debt heads amounted to Rs. 61,569 comprising municipal rates and taxes Rs. 53,795; realization under Special Acts Rs. 777; revenue derived from municipal properties and powers apart from taxes Rs. 4,584; grants and contributions Rs. 1,877 and miscellaneous Rs. 536. The expenditure for the same year amounted to Rs. 71,476; general administration and collection charges being Rs. 5,789; public safety Rs. 13,999; public health and convenience Rs. 32,518; public instruction Rs. 7,232; contributions Rs. 70 and miscellaneous Rs. 11,868.

Public as well as private wells form the source of water supply for Śrīvardhan town.

There are kutcha stone-lined drains through which waste-water and rain-water is drained into the sea. There is no built up drainage system as such in the town.

Markets are privately owned and they are brought under the municipal management by an agreement to that effect for a period of three years.

There is a Government dispensary in the town but no municipal dispensary.

Primary education which is now compulsory in the town is managed by the Zilla Parishad, the municipality contributing at the rate of 5% of the rental value based on annual letting value of properties. There is a public library in the town and the municipality pays an annual grant of Rs. 200 to this library.

The total length of the roads of the Śrīvardhan municipal area is 12.75 miles and all are unmetalled.

The cremation and burial places in the town are managed by the respective communities. Cremation and burial places for Hindus are on the sea-side and those of Muslims and Jews are in the town.

CHAPTER 19.

Places.

SONGIRI FORT.

Songiri Fort or Mirgaḍ (T. Peṇ), about eight miles south-east of Peṇ, stands on a spur about 1,000 feet high jutting out to the south from the great hill of Miryādoṅgar. The top of the spur forms a ridge about half a mile long, but only eighty feet in average breadth. To the south and west of the fort the hill is very steep; the only approach is on the more accessible east by a footpath from the hamlet of Koṇḍvī. Within the fort, which is very ruined, were a few rock-cut cisterns of which no traces are visible to-day. A gun, which is said to have belonged to the fort, is shown in the neighbouring hamlet of Divāṇmaḷ. Tradition ascribes the building of the fort to Bāburāv Pāśilkar, and the name to the goddess Sonābāī in whose honour the fort is said to have been built[1].

SURGAD FORT.

Surgaḍ[2] or God's Fort (T. Rohā) in the north-east of the Rohā taluka and eight miles east of Rohā town, consists of a long and exceedingly narrow spur running south from the range of hills which separates Rohā from Alibāg and Nāgoṭhanā. On either side stretch flat rice lands from which the hill is separated by a thick belt of forest. Towards the top the hill becomes a mass of compact dark basalt, almost bare of vegetation. Between it and the main range of hills on the north runs a ravine or chasm about 150 feet deep, and to the south the spur stretches into a low range of woody hills, which, after about two and a half miles, fall into the plain near the village of Poī.

From the north, east, or west, the hill is singularly bold and rugged, sheer walls of rock without a trace of masonry. Surgaḍ can be climbed either from the north or from the south. From the south the path leads up the western face of the spur, over rocks and brushwood, to a nearly level grassy ledge, on which stands a modern temple of Ansāī Bhavānī. Leaving the shrine on the left the path leads to the southern end of the fort, along the face of the rocky escarpment, which is the chief and in most places the only defence of the hill. Probably the path was once provided with a flight of stone steps. A few remain at the bottom of the escarpment, but most are gone and all that remains on the rock are a few made holes. The hill-top is singular, a nearly level ridge about three quarters of a mile long and nowhere more than 150 yards broad. By this path the entrance to the fort is about 800 yards from the south end of the ridge. This part of the fort contains very little of interest. It is almost separate, a natural bastion with a small rectangular reservoir, which is said never to hold water after the end of March. There is also a ruined temple of God Mārutī, of which the plinth and a large image of the god are all that is left. This point commands an excellent view to the south and east. To the south a long wooded spur runs from Surgaḍ close to the central range of hills, which divide Rohā into nearly equal parts. From the narrow space between them, the Kuṇḍalikā or Rohā river can be traced east to near the point where it issues from the adjoining Sudhāgaḍ petā. Close behind this point, two hills, of no great height but of somewhat striking appearance, mark the

[1] Mr. E. H. Moscardi, C. S.

[2] Mr. E. H. Moscardi, C. S.

CHAPTER 19. Places. SURGAD FORT.

village of Jāmgāṅv in the extreme east of Rohā. North of these are two other little detached hills, close to the village of Kuḍlī. Behind them, a series of parallel spurs stretch, from the line of the Sahyādris, north, till they are hid by the range of the hills to which Surgaḍ belongs. Near where they disappear is the fortified peak of Kurḍū or Viśrāmgaḍ on the border of the Māṇgāṅv taluka.

Passing north along the ridge of the hill the first building is a small ruined shrine of Mahādev with a crude bas-relief of Pārvatī and a *nanḍi* or the sacred bull about forty yards to the south. Just beyond this is the only fairly preserved building in the fort. It is roofless, but its walls which are about two feet thick and substantially built are almost entire. It consists of one large inner room with doors on the east and west, leading into verandas, which run north and south along the building. The length of the building from north to south is about forty-five feet, the breadth of the inner room east to west is about thirteen feet, and each of the verandas is about six feet wide from east to west. The whole width of the building is about thirty feet. The shape of the walls shows that it had a pointed roof whose ridge ran north and south. This building bears the name of the *Andhār Koṭhaḍī* or Inner Room, and seems to have been used as a treasury or store-house.

To the north of this treasury, close to the west edge of the hill, is a rock-cut cistern divided into two compartments by a wall of solid rock. To the east of this cistern, on the eastern edge of the hill, is a Musalmān *dargāh* or shrine said to be dedicated to Pār Pir. At the south-east corner of the shrine enclosure is the tomb of the saint built of large oblong blocks of stone. In the centre is a little model of the dome of a mosque about eighteen inches high cut out of a single stone. About fifty yards to the north of the tomb are a group of five rock-cut cisterns each about twelve feet deep. Two of them are dry and partly filled with rubbish. A little to the north of the cisterns are the remains of the commandant's house or *sadar*. The plinth forms a square of about sixty feet, and is approached on the east by a broad flight of stone steps. The house had no central open Court, but was entirely roofed and had windows in the outside walls. About thirty yards to the north of this building is a slight hollow or chasm in the ridge, about seventy yards broad, across which is thrown a platform or causeway. By the side of this causeway, near the edge of the hill, is another rock-cut cistern with three dividing walls. This causeway commands a wide view to the west, between two ranges of hills, along the valley of the Kuṇḍalikā to within about six miles of the sea. In the southern range the position of Rohā is shown by the wall of the mamlatdar's office, and, among the peaks of the northern range may be noticed Meḍhā (Avacitgaḍ) fort. Close at hand, the lower slopes of the hill are adorned by picturesque wooded hillocks.

From south to north the ridge of the hill has a slight but steady upward slope. To the north, immediately beyond the platform or causeway near the *sadar*, is the highest part of the

CHAPTER 19. Places. SURGAD FORT.

hill which forms the citadel or *buruj*. It is triangular in shape, each side about 150 yards long, the base of southern side being towards the east of the fort, and the two other sides being bounded by the slopes of the eastern and western escarpments. Near the south side is a small rock-cut cistern. On the south and east sides a massive wall of masonry, about twelve feet thick, bulges at the north and south-east corners, into two large circular bastions, strengthened outside by strong masonry buttresses. There are no embrasures for cannon. Near the south-east bastion, a block of stone lying on the ground within the fort has an inscription in Arabic and Devnāgarī. It seems to have fallen from a niche in the wall. The inscription records that the fort was built in the beginning of the second year of the command of Sidī Sāheb, the architect being named Nuryājī, and the governor of the fort Tukojī Haibat. Between the two bastions there is a niche in the wall in the form of a pointed arch. The third or east side of the citadel is not protected by any wall, the rocky escarpment, which is here nearly perpendicular and of enormous depth, being a complete defence. From the northern end of the citadel a rocky path, no better than cattle-track, leads to the valley below. In fact the fort is nearly inaccessible on all sides. It seems to have been built at a time when siege artillery was unknown, for it would be easily commanded from the height on the north by any assailant possessing ordnance of any size. In February 1818 Surgaḍ was taken, along with Avacitgaḍ by Colonel Prother's force[1]. Besides the building described above, there are several other small ruined houses. Local tradition ascribes the building of the fort to Śivājī.

TADGAON.

Tādgāṅv (Sudhāgaḍ Peṭā; 18°35′ N, 73°10′ E, RS. Khopolī, 27 m; p. 547) is a small village about 12 miles to the east of Pālī, the headquarter town. The village lies on the Sahyādrīs about 2,600 feet above the sea level. The lights of Colābā (Bombay) can be seen from here when the sky is clear. The village is surrounded by forests which abound in wild boars, bhekars, etc., and a possibility of seeing a tiger, though rare, is not ruled out. The village can be approached by a rough path which runs about 12 miles from Pālī. During monsoon communication becomes difficult.

TALAGAD.

Talagaḍ[2] **or Taḷā Fort** (T. Māṇgāṅv) is a fortified hill about 400 feet over Taḷā town and about 1,000 above the sea. It is the extreme eastern summit of the Devācā Dongar or Bhurā hills, which run east and west along the southern bank of the Mālati creek. From the rest of these hills it is nearly separated by a deep gorge on the west. Near its base the ascent on all sides is easy, but after the first 100 or 200 feet the slope on the east, south, and north sides is steep and difficult. At the top of this steeper slope is a high wall or long narrow ridge of rock, the eastern half of which is about 150 feet high and about 500 yards long. The western half is of about the same length but is not nearly so high.

[1] Nairne's Konkan, 114; Pendhari and Maratha Wars, 208.

[2] Mr. E. H. Moscardi, C. S.

CHAPTER 19. Places. Tala Fort.

Only the eastern half of this rocky ridge and the part of the hill immediately below its eastern end are fortified. The hillsides are treeless and bare, but, along the north, east and south close to the bottom, is a richly wooded belt within which stands the little town of Taḷā. From Ghosāḷā on the north-west, Taḷā fort is very conspicuous. From the east, whence only one end of the hill is visible, its size and height are less striking. The fortifications include two parapet walls, which run along the northern and southern sides of the top of the eastern or highest half of the rocky ridge that forms the upper course of the mountain. There is also a third parapet wall of similar construction which starts from the gate of the fortress near the north-east corner of the upper course of the mountain, and passes obliquely up its eastern and southern faces, until it reaches the inner gate, in the southern of the two walls at the top of the ridge. A fourth parapet wall forms about three sides of a square, starting from the base of the upper course near the north-east and enclosing the part of the eastern slope of the hill immediately under the third parapet. All of these fortifications are in a state of ruins.

Finally, there is a small ruined redoubt commanding the ascent of the hill, built about half-way up at the north-east corner. The way up the hill starts from the east side, and, after climbing the gently sloping and well-wooded ground within which Taḷā town is built. There are sixteen old cannon which are said to have belonged to the fort. One or two are of primitive workmanship, and hardly any of them is fit for use. There is a small mosque of some age but of no architectural interest. To this point there is a made path, but above it there is only a narrow beaten track climbing a steep bare slope.

The first object of interest in the ascent is the outwork or redoubt mentioned above. It is of very crude construction and seems to have been only a temporary work of defence. Behind it is a platform for a gun. From this point a flight of steps, very much out of repair, leads to the outer line of fortifications which encloses the eastern end of the fort. These steps run up the northern slope obliquely to the eastward, and outside of them there are two or three rudely constructed platforms for guns.

The flight of steps reaches the outside fortifications at its north-eastern corner. It is rude but pretty solid, being formed of large unhewn stones piled irregularly one above the other, their crevices filled with mortar and small stones. It is provided with platforms for cannon. The entrance is guarded by two small ruined bastions. This wall formerly had a parapet about eight feet high, but all of it has fallen. The twenty-five remaining feet show that it was provided with loopholes for musketry, and with larger openings close to the ground, through which small cannon might be fired. From this point the ascent is by steps cut in the northern face of the rocky ridge on which the main fort is built, These steps start from the north-east corner and first run to the west. Near the bottom of these steps, and, about twelve or fifteen feet above them, is a small cistern cut in the rock, and

beyond the cistern, on the outer or right side of the steps, is a solidly built semi-elliptical parapet or watch tower. The structure has been pulled down and lies uncared for at present. Its parapet wall is about three feet thick, and it is provided with loopholes which command a view of the country beneath. On a stone, lying on the ground near this, is a somewhat damaged rudely-cut figure of a tiger, like those at the gate of Ghosāḷā, but smaller. A few yards beyond this the steps turn sharp round, and begin to climb the northern slope in an easterly direction From this point the outer or left side of the steps is defended by a parapet wall with small solidly built towers arranged at intervals. At the top of these steps was a gate of the fort, known as the Hanumān gate from an image of the God Māruti engraved on the rock outside. The gateway, which seems to have been a small narrow arch, has fallen. A square hole is shown, deeply cut into the rock through which ran the bolt that fastened the gate. On the inside, within the gate, is a fine rock-cut cistern entered by a low doorway. The two knee-high ends of pillars standing opposite each other indicate existence of the gate here. This cistern is divided into three compartments and yields an abundant supply of good water.

From a point near the gate starts the second line of fortifications. It is very solidly built of rough-hewn stones made to fit one another. It consists of wall about 8½ feet thick, with a parapet about 1½ feet thick, pierced with loopholes for musketry. The greater part of this wall and its parapet is entire. At the north-east and south-east corner of the hill are semicircular bastions each about eighteen feet across. The bastion at the north-east corner has a large round stone in the middle with a round hole pierced in it. It seems that this stone was the base of a wooden pillar that supported a thatched roof covering the bastion. From the south-east bastion this wall runs up the southern face of the hill obliquely west, meeting the southern wall of the defences at the top of the fort near the inner gateway. Between the south-east bastion and the inner gateway is a platform for artillery, and another semicircular bastion. A flight of steps, running just within this wall, leads the visitor to the entrance of the line of fortifications that encloses the top or the fort proper. The top of this ridge is from 300 to 400 yards long, never more than about thirty yards broad, and at the western end much narrower. Its defences consist of two walls along its northern and southern edges, similar in make and size to the north-east parapet wall, and having a tower or bastion at the eastern and western ends where they meet in a point. There is also a semicircular bastion in the southern wall.

Beginning with the eastern tower, which is at the end nearest the inner gate, under its parapet, is a room which was probably used as a guard-room. The holes remain in which the beams that supported its flat roof were fastened. There are arched alcoves, deeply cut in its wall, with small loopholes at the further or outer end, commanding a view of the surrounding country. Immediately to the west of this tower is a small mosque built of

CHAPTER 19. Places. TALAGAD.

stone and mortar. It contains no feature of interest. In a line, about thirty paces west of the mosque, are three rock-cut cisterns for rain-water, each about fifteen feet square; the water is deep but unfit for drinking. In the north wall is the entrance to a secret staircase that used to run inside the wall to the foot of the escarpment; all but the first four or five feet of this staircase is choked with rubbish.

About sixty yards further are the remains of the commandant's Office or *kaceri*, a well-built oblong structure. It seems to have been open in the east side where a broad flight of steps stretches in front of it from end to end. From the north end of the office, far to the west, are a number of rock-cut chambers, open at the top, said to have been used for storing grain. The rock all round is pierced with small circular holes said to have been the sockets of the pillars which upheld the roof of the granaries. Beyond these are six other rock-cut cisterns, most of them without water and two almost filled with rubbish. There is a small temple nearly entire, but apparently not much frequented, as some of the villagers say that it belongs to Ratnākar Mahādev and others that it belongs to Bhavānī. On the ground outside the temple is fragment of a lamp-pillar or *dipmāḷ*. To the west a roofless building nearly ruined is known as *Laksmī Koṭhī*, the treasury or armoury. In appearance it closely resembles the treasure-house or store-house on Surgaḍ. Here, as before remarked, the fort narrows to ten or twelve yards and presently ends in the western tower. The tower commands an interesting view. To the west are the hills of the Devācā range, with the Mālatī creek running along their northern bases. About seven miles beyond the creek is the fortress of Ghosāḷā with the Rohā hills in the background. South of the Devācā Dongar a land of low hills stretches to the Jañjirā frontier, a break in the hills opening a glimpse of Jañjirā harbour. Eastwards the view has no special interest. The low tame hills of Māṇgāṅv look almost level, but, in the distance, about twenty miles off, are the magnificient peaks and precipices of the Sahyādris, with the clearly marked forts of Viśrāmgaḍ or Kurḍū and Māṇgaḍ.

In 1648 Taḷagaḍ was taken by Śivājī from Bijāpur[1]. In 1659 the Sidi laid siege to it; but immediately after, on hearing of the death of Afzal Khān and the destruction of the Bijāpūr army, he hastily retired[2]. In 1735 Taḷagaḍ was reduced by Bājīrāv Peśvā, and in the treaty made with the Sidi in the same year, the fort was ceded to the Marāṭhās[3]. In 1818 it was taken by Lieutenant-Colonel Prother. While encamped at Indāpur (17th April 1818) six miles east of Taḷā, Lieutenant-Colonel Prother heard that to defend the approaches to Taḷā, three stockades had been built about a mile and a half west of Indāpur. Colonel Prother immediately detached the light company of the 18th Regiment, the flank companies of the 1st Battalion of the 5th Regiment under Captain Rose, and the whole of the Auxiliary Horse under

[1] Grant Duff's Marathas, Vol. I, 111.
[2] Grant Duff, Vol. I, 138.
[3] Grant Duff's Marathas, Vol. I, 388-89.

CHAPTER 19.

Places.
TALAGAD.

Brigade-Major Moore. The three stockades were on a range of hills, in shape somewhat like a half-crescent, the right and left stockades being at the two flanks and the main stockade in the centre. Captain Rose divided his detachment into three parts, one under Captain Hutchinson and Lieutenant Crossby; another under Lieutenant Bellasis and Lieutenant Dowdall; the third under Captain Rose's personal command with Lieutenant Phelan. The detachment of Poonā Auxiliary Horse supported the infantry. The enemy, numbering about 500, under the command of the Subhedar of Taḷā, were armed with rocket batteries and two small guns. The attack on the flank stockades began nearly at the same time, under a heavy fire of rockets and musketry, and both were carried by Captain Hutchinson and Lieutenant Bellasis, the enemy immediately abandoning the post. Seeing the enemy retire, Captain Rose, who had maintained the centre to support the parties, pushed on and carried the main stockade, capturing two guns. The Poonā Auxiliary Horse, when they saw the enemy in retreat, struggled up the hill, and finding a road, overtook a party of the fugitives, killed many of them, and took several prisoners, including the Subhedar[1]. From the way in which the approach had been defended, an obstinate resistance was expected at Tāḷā fort. But on the evening of the 17th a villager came into the British camp and reported that the fort was abandoned. Early on the following morning, Colonel Prother taking with him the party that had carried the stockades, advanced on Taḷā, and found that the villager's report was true. A small party of about forty rank and file with twenty Auxiliary Horses were then detached under the command of Lieutenants Bellasis and Decluzeau to gain possession of the neighbouring fort of Ghosāḷā which also, the villager had said, was evacuated. On the small British party approaching the fort, the enemy opened on them a well directed fire which was kept up until the party was close under the walls. Soon after this the garrison abandoned the fort and the detachment took possession of it[2].

TALA.

Taḷā (T. Māṇgāṅv; p. 3,807, RS. Mumbrā, 85 m), eleven miles north-west of Maṇgāṅv, is a market town. It can be reached by the Jañjirā creek which runs to Mālatī, about three miles north of Taḷā, or, by land, by a motorable road from Rohā, which is about twelve miles to the north. The road runs from Indāpur, a village on the main Bombay-Koṅkaṇ-Goa road nine and a half miles east of Taḷā[3]. Taḷā appears to have been a place of importance before the time of the Musalmāns as some remains were found in the past of an early Hindu or Hemāḍpantī temple, some of the stones of which have been built into a Musalmān shrine and others into a well-maintained mosque near a pond in the Pusātī quarters of the town. A few Hemāḍpantī stones in the fort seem to show that the fort also contained a small building in that style. There are five ponds in Taḷā of which the Pusātī pond in the Pusātī quarter of the town though old of all of them is still in use.

---

[1] Bombay Courier, 25th April 1818: Pendhari and Maratha Wars, 264.
[2] Bombay Courier, 2nd May 1818. See Ghosalgad Fort.
[3] Mr. H. Kennedy.

CHAPTER 19.

Places,

TALA.

Another pond, which was built in 1834 under the orders of the Collector of Ṭhāṇā, is known as *Jari Jivan Sāheb's* or Mr. George Giberne's pond. In the middle of the village, set in a rock, is an inscribed slab, 5′ 6″ high by 1′ 6″ broad. It is known as *Dhvajācā dagaḍ* or the banner-stone. The inscription is worn and not legible[1].

Taḷā is a small business centre where people from surrounding villages come to buy necessaries of life.

TAMHNE.

Tāmhane (Māṇgāṅv T.; RS. Mumbrā, 94; p. 187) village lies north of Goregāṅv occupying a tableland and is generally identified with the family of the Gujars of the Marāṭhā race. It is the birth-place of Pratāprāv Gujar who was Śivājī's Commander-in-Chief.

THAL.

Thaḷ (T. Alibāg: 18°35′ N, 72°55′ E, p. 3,768; RS. Bombay, 22 m.) among palm groves, on the sea-shore, three miles north of Alibāg, is a straggling village stretching three miles from north to south. There are more Koḷī fishermen here than in most of the Alibāg coastal villages. It is also a great fishing centre. The Thaḷ landing-place, like the landing-place at Alibāg, is very difficult of approach. The creek dries at low tide and is not passable to vessels of more than six tons (25 *khaṇḍis*). On the shore to the north-west of Thaḷ, about a mile east of the island of Underī, is the small ruined fort of Khūbladhā or the Great Fight. Khūblaḍhā fort consists of a square wall about twelve feet broad with corner towers. The enclosed space (100′ x 94′) is about three feet below the level of the present walls, and six feet below the level of the towers. The space inside is kept smooth and is divided into squares for drying fish. Most of the outer part of the enclosure is covered with stakes, connected by rice-straw ropes, on which fish and nets are hung. The walls are of massive undressed stones laid with considerable skill without mortar. About a mile to the west lies the low fortified island of Underī and, about a mile and a quarter further, the higher better wooded island of Khānderī with its southern point crowned by a light-house. From the shore, except in a few places, the Underi fortifications stand out against the sea and sky.

Khubladha Fort.

In 1740, Thaḷ along with Alibāg and Sāgargaḍ was taken by Sambhājī from his half-brother Mānājī Āṅgre, and it was probably from Khūblaḍhā fort that Daulatkhān fired on Underī in the war with Sidi Kāsim in 1680[2].

TOL.

Toḷ village (Māṇgāṅv T.; 18°05′ N, 73°15′ E; RS. Mumbrā, 99; p. 320) was granted by the Sidis in inam to Brahmendra Svāmī in order to meet the expenditure towards the maintenance of the shrine of Paraśurām. Since long the inam has been abolished. An hereditary viceregent by name Pāṭaṇkar is still living and looks after the temple. Being situated on the creek between Dāsgāṅv and Goregāṅv, Toḷ is a port of minor importance.

[1] Mr. W. F. Sinclair, C. S.

[2] Grant Duff's Maraths, Vol. I, 411. See below, Underi.

CHAPTER 19.

Places.

TUDLI.

Tudil (Mahāḍ T.; 18°00′ N, 73°20′ E; RS. Mumbrā, 91; p. 164) is in proximity to Dāsgānv. It is said that a Muslim named Faqi saved Kānhojī Āngre's life, when the enemy was in hot pursuit, by making him sleep on the bedstead of his parturient daughter. In acknowledgment of this act of kindness the Faqı family was given a 'Sanad' by Kānhojī Āngre.

TUNGI FORT.

Tungī Fort[1] (Taluka Karjat), in the Karjat village of Khāṇḍas, twelve miles east of Neraḷ station, stands on the top of a peculiar conical hill 2,019 feet high. It can be seen from the railway line near Neraḷ, jutting out of the plain below the cliff of Bhīmāśankar. The Bhīmāśankar pass runs up the side of Tungī hill for 1,200 or 1,500 ft. The east of the hill consists of large masses of trap rock, and forms the fort which would not deserve the name but for its natural strength*. There is a small redoubt cut in the rock which is known as the *Kalāvantiṇīcā Mahāl*.

UDDHAR.

Uddhar (Sudhāgaḍ peṭā; 18°45′ N, 73°10′ E; RS. Khopolī, 28 m; p. 1,447) is a small village five miles to the north of Pālī, the headquarter town. A cart-road joins the village with Pālī during the fair season but during the monsoon, communication is very difficult. Near Uddhar on a hill is the Rameśvar temple and a '*kuṇḍ*' said to have been built about 300 years ago. Every year a fair is held on the Mahāśivrātrī day (Magh vad. 13) which is attended by about four to five thousand people.

UMBARE.

Umbare (Khālāpur p., 18°40′ N, 73°15′ E; RS. Khopoli, gm.; p. 434) the village is a sort of a threshold (Umbara) on the Khanḍālā road and hence came to be called as Umbare. Nearby is the Umbar pass where during the Moghal invasion under Śāyastā Khān, Raibagin had made her submission to Śivājī by making a flag of her "Coli". Around the village there is dense growth of forests.

UMRATH.

Umrath (Polādpur p.; 17°20′ N, 73°15′ E; RS. Mumbrā, 111; p. 416) has the Samādhis of Tānāji Mālusare and Śelār Māmā who fought a grim battle for the capture of the fort of Koṇḍhāṇā with Udaybhān the Rajput commander of the Moghals. The death anniversary of Tānājī is celebrated by the people of the village. A narrow path from here leads to the Kāngorī fort.

UNDERI.

Underī[2] (T. Alibāg, 18°40′ N, 72°50′ E) is a small island near the entrance of Bombay harbour, due south of the Prongs lighthouse, 1,200 yards from the mainland and opposite the village of Thaḷ. This and the island of Khānderī or Kenery, which is distant about a mile and a quarter to the south-west, forms one of the land-marks for vessels entering Bombay harbour. Underī is smaller and lower than Khānderī and is nearly circular. Except for a small cove in the north-east side where boats lie, it is surrounded by rocks.

---

[1] It was one of the forts captured by Malik Ahmad—Ahmadnagarchi Nizamshahi, Kunte, p. 8.

* Mr. W. B. Mulock, C. S.

[2] Underi is sometimes written Hundry, Ondra, Hunsrey and Henery, as Khanderi is written Kundra, Cundry, Cunarey and Kenery or Kenary.

CHAPTER 19.

Places.
UNDERI.

The earliest known mention of Underī is by Fryer in 1674, who calls it Hunarey and misplaces it putting it to the west of Cunarey[1]. The island was fortified by Sidi Kāhim in 1680, and remained in his hands till the close of the seventeenth century. After working with the English for some time in blockading Khānderī, where Daulatkhān, Śivājī's admiral, had lately established himself, Sidi Kāsim suddenly took possession of Underī in January 1680, and began to fortify it[2]. Two engagements followed between the Sidi and the Marāṭhās. In the second fight Daulatkhān brought guns to a rising ground on the mainland opposite Underī, probably Khūbladhā, against which they fired, and were answered by the Sidi's ships as well as by the guns on the island. This cannonade lasted for several days. After about a fortnight, Daulatkhān again came out with his whole fleet and engaged the Sidi for four hours, until he had lost four grabs and four smaller vessels with 500 men killed and wounded, besides prisoners. The Sidi lost no vessels and had only ten men killed. The Marāṭhā vessels were so damaged that they had to be taken to Rājāpur in Ratnāgirī to refit[3]. Meantime the Sidi had made Underī the base of his operations, and was ravaging the coast, seizing Marāṭhā merchantmen. On the 1st of August 1680 Sambhājī, who had succeeded Śivājī (April 1680), taking advantage of a dark night, landed 200 men at Underī. They got within the works before they were discovered; but the Sidi's men attacked them and either took or killed the greater number. The Sidi brought eighty heads to Māzgāṅv, and was preparing to fix them along the shore on poles, when he was stopped by the Council[4].

For nearly three quarters of a century, a period during which its sister fort Khānderī changed hands more than once, almost nothing is recorded of Underī. The only mention is that after the death of Mānājī Āṅgre in 1759, the Sidi invaded Kolābā, and that Raghujī Āṅgre, with the help of the Peśvā, attacked Underī, took it after a severe struggle, and presented it to the Peśvā in return for the help his troops had given. In 1761, Raghunāthrāv Peśvā granted Underī to the English; but the transfer never took place[5]. In 1791, Underī is described as surrounded by a bad wall, very irregularly divided by palm-thatched towers, without embrasures or well-mounted guns. The island was covered with houses. It belonged to the Peśvā, but was held by Raghujī Āṅgre. There were frequent disputes between the commandants of the islands of Underī and Khānderī concerning the plunder taken by their boats. Raghujī made free with any vessel he could manage,

---

1 New Account, 61.

2 Orme's Historical Fragments, 87.

3 Low's Indian Navy, I. 68.

4 Low's Indian Navy, I. 69.

5 Aitchison's Treaties, V. 21. The text of the article regarding Underi in the 1761 treaty runs: The restoration of Underi fort, and the country appertaining thereto, is submitted to Madhavrav Pesva's generosity, in full expectation that he will deliver them likewise, or assign over in lieu thereof, such lands belonging to him as will prove as equivalent thereto.

CHAPTER 19. Places. UNDERI.

except the English whom he feared and with whom he behaved civilly. At that time he had one ship, one snow, three ketches, and a number of armed gallivats. The topsail vessels mounted from ten to fourteen carriage guns and the gallivats carried from eighty to a hundred men, armed with lances, bows and arrows, whose business was boarding[1]. Underī fort was used by the Āngres as a state prison. A hidden flight of steps led underground to a strong door, which gave entrance to a room seven feet high and twelve feet wide, a loathsome dungeon swarming with vermin. About 1836, on suspicion of being concerned in a gang robbery, fifteen persons were confined in this hole. In four months, for want of light, air and water thirteen of the fifteen died raving mad. In 1840 Underī lapsed to the British Government, and, till 1858, when the survey settlement was introduced, it continued to be the head of a sub-division of 130 villages.

Municipality.

UNHERA.

Unherā (Sudhāgaḍ peṭā; 18°30′ N, 73°10′ E) is a small hamlet a mile away from Pālī. It is known for its hot springs. The temperature of the water is 41.5° C. A motorable road connects the place with Pālī. A number of people in Kolābā and other adjoining districts come to bathe in the springs as the spring water is known to possess medicinal value in curing skin diseases and rheumatic complaints. For the convenience of the visitors there is a Zilla Parishad *dharmaśāḷā* and private quarters can be had on rent.

URAN.

Uraṇ (Uraṇ peṭā ; 18°′60 N, 72°55′ E ; p. 8,672, RS. Bombay, 7 m.) a municipal town in the south-east of Karañjā or Uraṇ island and the headquarters of Uraṇ peṭā lies about eight miles south-east of Bombay and ten south-west of Panvel.

The population of the town according to the census of 1951 was 8,672. Of this, the agricultural classes number 784 and the non-agricultural 7,888. Of the latter, 2,645 persons were engaged in production other than cultivation ; 1,509 in commerce ; 640 in transport and 3,094 in other services and miscellaneous sources.

Municipality.

Uraṇ is a municipal town with an area of .8 square miles where municipality was established in the year 1867. The total number of municipal councillors is 15 ; two seats being reserved for women. There are three municipal committees, *viz.*, (i) the managing committee, (ii) the dispensary committee, and (iii) the school committee. These committees look after the municipal work in the respective fields.

The income of the municipality for the year 1959-60 excluding the extraordinary and debt heads amounted to Rs. 1,11,997 ; the rates and taxes being Rs. 63,413 ; revenue derived from municipal property and powers apart from taxes Rs. 9,783 ; grants and contributions Rs. 34,032 ; and miscellaneous Rs. 4,769. The expenditure for the same year amounted to Rs. 96,191 ; general

[1] Lieutenant MacLuer's description of the Coast of India in Moore's Operations, 8, 9. The gallivat was a row boat ; the ketch a square rigged vessel with a large and a small mast : and the snow was much like a brig except that in the snow the boom mainsail was hooped to a trysail mast close to the main mast. Details are given in Bombay Gazetteer, XIII, 343 note 1, 724 note 3.

CHAPTER 19. Places. URAN. Municipality.

administration and collection charges being Rs. 23,410; public safety Rs. 8,298; public instruction Rs. 12,556; contribution Rs. 1,318 and miscellaneous Rs. 5,448.

The town is supplied with piped water from the municipal water works, *viz.*, the Azīz Water Works built in 1941 at a cost of about Rs. 60,000. The cost was met with from the amount received by way of private donations. The storm water and the waste water in the town is carried away through surface drains.

The primary schools in the town are run by the Zilla Parishad the municipality paying its annual contribution based on the rental value. The General Education Society runs a high school at Uraṇ to which the municipality pays an annual grant of Rs. 250. The Gopālkṛṣṇa Granthālaya, Uraṇ, which is recognised as a *peta granthālaya* receives an annual grant of Rs. 100 from the municipality. The Desouza Charitable Dispensary at Uraṇ is a Government-aided dispensary. In 1948 the town was visited by plague when the municipality spent nearly Rs. 7,000 to fight the epidemic.

The total road length within the municipal limits is seven miles six furlongs, of which seven miles four furlongs are metalled and two furlongs concrete.

There are two cremation places for Hindus managed by the municipality and the burial grounds for Muslims and Christians are managed privately.

Uraṇ has a large customs-house and a liquor shed now occupied by the Marine department at Morā, the chief port, three miles to the north. Uraṇ has a dispensary, a meat market, a church, about ten temples, and a mosque. The Pascoa De Souza charitable dispensary was, in 1859, endowed by Mr. De Souza with Rs. 11,000, a house and furniture, Government providing the establishment, and the municipality giving a yearly contribution Rs. 125. It is in charge of the Medical Officer of the Municipality. There is a private maternity home.

The meat market is a corrugated iron building, raised in 1872-73 at a cost of Rs. 2,200. Near the market is the Roman Catholic Church of Our Lady of Purification, of which details have been given under Uraṇ island. The Hindu temples are, Saṅgameśvar Mahādev's, built of stone by the famous Sarsubhedār Rāmājī Mahādev (1760-1772), two temples of Viṭhobā, and temples of Vyaṅkaṭeś and Bālājī, three temples of Maruti, Gaṇapati, Lakṣmīnārāyaṇ, and of Droṇagirī and Śitalādevi. The mosque, known as the Jāmā Masjid, was built in 1750 by Musalmans of Uraṇ, and enjoys a yearly Government allowance. The large pond was dug and surrounded by stone walls at the private expense of Manuel De Souza, who was Mamlatdar of Sālsette about 1830. While digging the pond an inscribed stone was found. It was built into the wall, and, from the belief that all old land grant stones were by Bhīm Rājā, has given it the name of the Bhīmalā pond.

Historically Uran comes into the picture when the English under Colonel Keeting resolved to support Rāghobā capture the place towards the end of 1774[1].

On the site of the modern town of Uran there was formerly a fort, said to have been built by the Portuguese. The remains of four corners of the fort are still visible, and there are traces of the old wall which joined the towers[2]. The wall was fourteen feet wide, and is said to have been fifteen or twenty feet high. The northern and southern walls were 300 yards long, and the eastern and western 200 yards. The fort walls are said to have been broken down by Mr. De Souza, and the materials used in building the Bhīmlā pond.

Of the more recent buildings at Uran, the important are the municipal building and the fish market. Uran has a table-salt factory known as the 'Solar-Table Salt'. Another big manufacturing concern, the "Grindwell Abrasives Ltd." the only one of its kind in India is situated at Morā[1].

Bhiwandiwalla Garden.—The garden is situated near Bhīmalā water reservoir. The trustees of the estates of K. B. H. M. Bhiwandiwalla look after the maintenance and management of the garden. The cost of maintenance and management which amounts to Rs. 25,000 is taken as a loan from the Bhiwandiwalla trust. The garden is divided into three sections for the convenience of maintenance: (1) Uranvāḍī—6 acres and 2 gunthas. (2) Navabhat—7 acres and 24 gunthas. (3) Kolhāpur-Ambevāḍi—the largest part covers an area of nearly 20 acres. The garden contains more than a thousand mango trees, hundreds of arecanut, cocoanut and papai trees and a few ornamental plants, trees and creepers.

The garden is open to the public from 6-30 a.m. to 6-30 p.m. throughout the year. The K. B. H. M. Bhiwandiwalla trust maintains one bungalow which can be reserved by the public with previous intimation to the authorities of the trust. The garden is a popular holiday resort. One shade admeasuring 70′ × 40′ with marble flooring and fitted with electric lights and fans is also maintained for holiday-makers.

VAKRUL.

Vakruḷ (T. Peṇ, p. 1,589, Rs. Khopolī, 21 m. NE). Inam village historically belonging to Sardār Raśtes. It is on the old road from Kalyāṇ to Bijāpūr. Vākeśvar temple (of Śiva) is close by. There are caves near Vākruḷ on the road to Kharabāvāḍī.

VARANDOLI.

Varaṇḍoli (T. Mahāḍ 18°10′ N, 73°20′ E, RS. Mumbrā, 105; p 446). At the foot of the fort of Rāyagaḍ is situated the village Varaṇḍoli. Most of the statesmen stationed at Rāyagaḍ had their families in this village in times of Śivājī. The old road to Rāyagaḍ passes through it. Deśmukhs belonging to the Prabhu family are well-known here.

---

[1]Grant Duff: Marathas, Vol. II, 27.

[2]The four ruined towers were near the mahalkari's office, among the fishermen's huts near the Panvel road, near the old ruined Portuguese Church of St. Francis on the Panvel road, and close to the markets.

CHAPTER 19.

Places.

VARSAI.

Varsai (T. Peṇ, p. 1,018, RS. Khopolī 30 m. NE). It was in the valley near this village that Śivājī suddenly surprised in 1648 a Bijāpūr Sardār Maulānā Ahmad carrying Kalyāṇ treasure The birth place of the famous Gandhian Saint Vinobā Bhāve is very near.

Varsai is considered to be a land of scholars because eminent persons like V. K. Rajwade, Chintamanrao Vaidya, Dadasaheb Ketkar and Shri Karve, the latter of whom was the family priest of the Peśvas were born here. The thread ceremony of Peśva Bālājī Viśvanāth was performed here and he had offered 21 gold Durvas (दूर्वा) to the Ganapati of Vaidyas. There is a shrine of Vaijnāth in the village. It was originally at the base of the Sāṅkaśī fort near Badruddin Dargah.

VASHI.

Vāśī (T. Peṇ, p. 1,669, RS. Mumbrā, 39 m. N). The place is known for its temple of Maheśvarī Goddess. In historical times Suryarāv Deśpāṇḍe, a Nizāmshāhī Sardar, died in a battle at this place where a Śaṅkar temple was subsequently erected in his memory.

VENGAON.

Veṇgāṅv village (T. Karjat, p. 1,221, RS. Karjat, 3 m.), about three miles east of Karjat, was the birth place of Nānā Sāheb, the adopted son of Bājīrāv Peśvā (II), who was one of the leaders of the 1857 struggle against the British. A fair is held in *Navarātri* (Aśvin Sud. 1 to 10) at the temple of Mahālakṣmī.

VISHALGAD.

Viśālgaḍ (Khālāpur peṭā). In the village of Nādal, south of Prabaḷ fort and three miles north of Cauk stands *Viśal* hill, called Jinkhoḍ by the people and known as Saddle Hill to European residents of Māthcrān. There are no walls to the so-called fort but there are six rock-cut cisterns and four caves, in one of which is the image of Viśāl Devi.

VISHRAMGAD OR KURDU.

Viśrāmgaḍ[1] (T. Māṇgāṅv) or the Fort of Ease at the head of the Dev pass, also called Kurḍū from a neighbouring temple of the goddess Kurḍāvā, stands on a detached spur of the Sahyādris about 2,000 feet above the sea and thirteen miles north-east of Māṇgāṅv. Kurdu was the place from where hailed Yesaji Kank the Maratha nobleman of Śivājī. Kank was in charge of both the fort and the place. The best way to the fort is by a cart-track from Jiṭā village eight miles north-east of Nizāmpur. The area of the fort is very small not more than seventy feet long by thirty eight broad. The works are ruined. On the east is a dilapidated rectangular parapet wall twenty-four feet high. The other three sides are better defended by nature, and their walls are about ten feet high. Like most Kolābā forts it had but one gate; on the south-west five feet wide. Over the eastern bastion, which has walls ten feet thick, prisoners are said to have been thrown. Inside the fort are three rock-cut cisterns with pure and unfailing water. Other large hollows cut in the rock are believed to have been used as granaries. There is a four-cornered room on the southern corner of the fort, now inaccessible. It is about 100 feet higher

[1] Mr. E. H. Moscardi, C. S., Mr. H. Kennedy, and local information.

CHAPTER 19.

Places.

VISHRAMGAD OR KURDU.

than the rest of the fort, and was formerly used by a Hindu ascetic. The fort is said to have been built by Śivājī. It appears to have been occupied by troops during the time of the Marāṭhā supremacy to the end of the Peśvā's rule and perhaps some years later. During the Marāṭhā war of 1818, Viśrāmgaḍ fort, then garrisoned by a commandant and forty men, was taken by surprise by a detachment of the 9th Regiment under Captain Sopitt, on their return from Pooṇā by the Dev pass. Large quantities of grain were found in the fort[1].

WALAN KUND.

Walaṇ Kuṇḍ (T. Mahāḍ) famous for its sacred fish, is a pool in the Kāḷ river, in a gorge below the village of Dāpolī, about twelve miles north-east of Mahāḍ. The pool, which is about 100 yards long by thirty feet broad, is believed to be unfathomable. According to the local story the tape that formed the bottom of seven cots, that is a length of about 1,000 feet, has failed to reach the bottom. The pool is sacred to the goddess Wardhani, who is held in special veneration by a group of seven villages, Pānch, Dāpolī, Pāṇḍerī, Waḷaṇkuṇḍ, Māṇgāṅv, Devgaḍ and Vāgholī. The pool is full of fish, chiefly *kadas, kolas,* and *shindas.* Some of the shindas are of great size, five or six feet long, but they seldom show themselves. The other fish are tame and are regularly fed. A handful of rice brings them to the surface in thousands, some of them as much as four or five pounds in weight. The people believe that the fish cannot be destroyed. They tell a story that over a hundred years ago a European gentleman tried to hook, shoot, or net the fish. He stayed for two or three days but caught nothing and then went to Taḷā fort where he was overtaken with sickness and died.

WHALE REEF.

The **Whale Reef** (Śrīvardhan Peṭā) lies nearly 1½ miles west by south of Rājpurī point and 3½ miles south-west by west of the island fort of Jañjirā, from which it is visible just clear of Rājpurī point. It is a breaking patch of rocks, partly dry at low water, having four fathoms between it and the main and 4½ fathoms one mile to seaward. It is nearly half a mile long shelving gradually at the south end and is 200 yards broad, with a channel of four fathoms inside. A large ship ought not to approach this danger nearer than eight or nine fathoms in the night, for the rise of the spring tides is twelve feet and it flows to eleven hours at full-moon and on the changes of the moon. Midway between the Kānsā fort and the Whale Reef there is a depth of 4½ fathoms mud at lowest tide, and, after half flood, a vessel can boldly run in and anchor half a mile to the south of Jañjirā in four fathoms[2]. A light-house is constructed on the reef to warn the approaching ships of the danger.

---

[1]Bombay Courier, 6th June 1818.

[2]Taylor's Sailing Directory, 386.

DIRECTORY OF VILLAGES AND TOWNS

EXPLANATION OF COLUMN HEADINGS, SYMBOLS AND ABBREVIATIONS USED

The names of towns and villages are arranged in alphabetical order for the whole of the district.

Column (1).—The names are given both in English and Deonagari. The English spelling is marked discritically as under :—

ā-आ ; ī-ई ; ū-ऊ ; ṛ-ऋ ; c-च ; ch-छ् ; ṭ-ट् ; ṭh-ठ् ; ḍ-ड् ; ḍh-ढ् ;
n-न् ; ṅ-ङ ; ñ-ञ ; ṇ-ण ; s-स , ś-श ; ṣ-ष् ; ḷ-ळ ; ê-ऍ .

Abbreviations indicating Talukas—

Alg—Alibag.	Mrd—Murud.
Krt—Karjat.	Pnl—Panvel.
Klr—Khalapur.	Pn—Pen.
Mhd—Mahad.	Pld—Poladpur.
Mgn—Mangaon.	Rh—Roha.
Msl—Mhasla.	Svn—Shriwardhan.
Urn—Uran.	Sgd—Sudhagad.

Column (2).—(*a*) Direction ; (*b*) Travelling distance of the village from the taluka Headquarters.

Abbreviations used showing direction from taluka Headquarters—

E—East.	NE—North-East.
W—West.	SE—South-East.
N—North.	NW—North-West.
S—South.	SW—South-West.

HQ—Headquarters.

Column (3).—(*a*) Area (Sq. miles) ; (*b*) Total population ; (*c*) Number of households ; (*d*) Total number of Agricultural population.

Column (4).—(*a*) Post office ; (*b*) Its distance from the village.

Column (5).—(*a*) Railway station ; (*b*) Its distance from the village.

Column (6).—(*a*) Weekly bazar ; (*b*) Bazar day ; (*c*) Distance of the bazar place from the village.

**Column* (7).—(*a*) Nearest motor stand ; (*b*) Its distance from the village.

Column (8).—Drinking-water facilities available in the village—

br—brook.	pl—pipe-line.
cl—canal.	spr—spring.
n—nalla.	str—stream.
o—scarcity of water.	t—tank.
p—pond.	W—big well.
rsr—reservoir.	w—small well.

Column (9).—Miscellaneous information about school, panchayat, co-operative society, temple, math, mosque, dargah, chavadi, gymnasium, library, dispensary, church and inscription :—

Sl—school.	tr-clg—Training College.	(c)—credit.	(mis)—miscellaneous.
(h)—high.	mun—municipality.	(fmg)—farming.	(mp)—multipurpose.
(m)—middle.	pyt—panchayat.	(i)—industrial.	(sp)—sale and purchase.
(pr)—primary.	Cs.—co-operative society.	(con)—consumers.	(wvg)—weaving.
			Fr—fair.

Months according to Hindu Calendar—

Ct—Chaitra ; Vsk—Vaisakha ; Jt—Jaishtha ; Asd—Ashadha ; Srn—Shravana ; Bdp—Bhadrapada ; An—Ashvina ; Kt—Kartika ; Mrg—Margashirsha ; Ps—Pausha ; Mg—Magh ; Phg—Phalguna ; Sud—Shudha (First fortnight of the month) ; Vad—Vadya (Second fortnight of the month).

tl—temple.	gym—gymnasium.
m—math.	ch—chavadi.
mq—mosque.	lib—library.
dg—dargah.	dp—dispensary.
dh—dharamshala.	Cch—Church.

ins—inscription.

N.B.—Figures for Distance in columns (2), (4), (5), (6) and (7) stand for miles and furlongs.
* Column (7) gives the nearest motor stand, nearest port and their distance.

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
1 Ācalolī—Mhd;—आचलोली ..	..	4·0	1·4;	592;	129;	576	Mahad;	3 0
2 Ādād—Mrd;—आदाड ..	N;	6·4	1·7;	280;	73;	240	Nandgaon;	2 0
3 Ādagāṅv—Svn;—आदगांव ..	NW;	18·0	1·8;	1042;	240;	772	Borli Panchatan;	5·0
4 Āḍaghar—Mgn;—आडघर ..	NW;	3·0	0 4;	159;	29;	153	Mangaon;	2·0
5 Ādaī—Pnl;—आदई ..	NE;	2·0	1·2;	761;	159;	632	Panvel;	1 0
6 Āḍanāle—Mgn;—आडनाले ..	NW;	15·0	1·4;	299;	59;	297	Tala;	5 0
7 Āḍāvale Bk.—Pld;—आडावळे बु.	E;	11·0	0·3;	505;	102;	502	Birwadi;	11 0
8 Āḍāvale Kh.—Pld;—आडावळे खुर्द.	E;	11·0	1·3;	296;	60;	296	Birwadi;	11·0
9 Āde—Mhd;—आदे ..	..	8·0	0·8;	289;	56;	269	Dasgaon;	5·0
10 Ādharṇe—Pn;—आधर्णे ..	SE;	5·0	2·5;	129;	32;	129	Pen;	5·0
11 Āḍhī—Mhd;—आढी ..	W;	6·0	2·4;	403;	82;	371	Dasgaon;	6·0
12 Āḍī Bhaṭācī—Msl;—आडीभटाची	N;	12 0	0·3;	..	..	..	DESERTED	
13 Āḍīmahāḍ Khāḍī—Msl;—आडी म्हाड खाडी.	S;	15·0	2 1;	524;	120;	460	Mhasla;	14·0
14 Ādiste—Mhd;—आदिस्ते ..	SW;	7·0	1 8;	519;	123;	513	Tudil;	5·0
15 Āḍī Thākur—Msl;—आडी ठाकुर.	W;	12 4	1 1;	80;	13;	61	Borli Panchatan;	4·4
16 Āḍivalī—Krt;—आडिवली ..	S;	3·2	0·3;	65;	11;	65	Karjat;	4·0
17 Āḍivalī—Pnl;—आडिवली ..	N;	9 0	0·7;	134;	33;	102	Panvel;	8·0
18 Āḍośī—Klr;—आडोशी ..	S;	12·0	3·0;	268;	43;	220	Khalapur;	10 0
19 Āḍulase—Sgd;—आडुळसे ..	..	4·0	3 5;	734;	140;	714	Nadsur;	6·0
20 Āgaradāṇḍe—Mrd;—आगरदांडे	S;	5·0	1 0;	592;	112;	431	Rajpuri;	3·0
21 Āgarakoṭ—Alg;—आगरकोट ..	SW;	11·0	0 1;	248;	45;	155	Revdanda;	0·4
22 Āgarasure—Alg;—आगरसुरे ..	N;	7·0	1·1;	871;	173;	815	Awas;	2·0
23 Āgaravāḍā—Msl;—आगरवाडा ..	N;	3·0	1·0;	286;	51;	254	Mhasla;	4·0
24 Āghaī—Pn;—आघई ..	E;	14·0	4 2;	161;	28;	147	..	..
25 Ainaghar—Rh;—ऐनघर ..	N;	10·0	0·5;	109;	23;	106	Nagothana;	6·0
26 Ainavahāḷ—Rh;—ऐनवहाळ ..	E;	12·0	1·5;	202;	53;	197	Kolad;	5·0
27 Ājivalī—Pnl;—आजिवली ..	E;	4·0	0·6;	271;	47;	248	Panvel;	6 0
28 Ājivalī—Klr;—आजिवली .	SE;	10 0	1·0;	74;	13;	68	Wawoshi;	1·0
29 Ājośī—Klr;—आजोशी ..	S;	4·0	0 2;	61;	19;	45	Khopoli;	2·0
30 Ākale—Mhd;—आकले ..	E;	5·0	0·8;	293;	62;	257	Birwadi;	2·0
31 Ākṣī—Alg;—आक्षी ..	S;	3·4	1·1;	1743;	328;	386	Nagaon;	2·0

Railway Station; Distance.		Weekly Bazar; Distance; Bazar Day.			Motor Stand; Distance.		Water	Institutions and other information.
(5)		(6)			(7)		(8)	(9)
Mumbra;	98·0	Mahad;	3·0;	Daily	..	..	W.	Sl (pr); Cs; 2 tl.
..	..	..	..	..	Majgaon;	2·0	W.;t	Sl (pr); 3 tl.
..	..	Borli Panchatan;	5·0	..	Nandgaon;	2·0	W.;	Sl (pr); 4 tl; dg.
Mumbra;	83·0	Mangaon;	2·0;	Thr.	Mangaon;	3·0	W.;w.	Sl (pr); 2 tl.
Mumbra;	14·0	Panvel;	1·0;	..	Panvel;	2·0	W.;w.	Sl (pr); Gavdevi Fr Ct Sud 6; 6 tl; M; dg.
Mumbra;	99·0	Tala	5·0	..	Stage;	0·4	W.;w.	Sl (pr); tl.
Mumbra;	109·0	Poladpur;	9·0;	Fri.	Kapde Bk.;	7·0	W.;w.	Sl (pr); tl.
Mumbra;	109·0	Poladpur;	9·0;	Fri.	Kapde Bk;	9·0	rv.;w.	Sl (pr); tl.
Mumbra;	102·0	Dasgaon;	5·0;	Sat.	..	..	w.;rv.	Sl (pr); tl.
..	..	..	..		Kamorle;	1·0	W.;w.	3 tl.
Mumbra;	104·0	Mahad;	6·0;	Daily	Nate;	2·0	W.	Sl (pr); tl.
DESERTED								DESERTED
Mumbra;	..	Mhasla;	14·4;	Wed.	Dasgaon;	20·0	W.;rv.	Sl (pr); Pir Ur Mg Vad 5; Hanuman Fr. Ct. Sud 15; 2 tl; mq; dg.
Mumbra;	100·0	Dasgaon;	5·0;	Sat.	Dasgaon;	4·0	w.;rsr.	Sl (pr); tl.
Mumbra;	..	Mhasla;	5·4;	Wed.	Borli Panchatan;	4·4	W.;n.	tl.
Karjat;	4·0	Karjat;	4·0;	Tue.	..	..	rv.;W.	tl.
Mumbra;	8·0	Panvel;	8·0;	..	..	0·2	w.	Mahashivratra Fr. Mg Vad 13; 3 tl.
Khopoli;	8·0	Khalapur;	10·0;	Tue.	Khopoli;	2·0	W.	3 tl.
Karjat;	45·0	Parali;	12·0;	Sat.	..	..	W.	3 Sl (3 pr); 4 tl.
..	..	..	..	..	..	..	W.	2 Sl (2 pr); tl; 2 mq; dh; dp.
..	..	Nagaon;	4·0;	Thr.	Dharamtar;	23·0	W.	tl; dg; dp; 3 Cch.
..	..	Kihim;	1·0;	Tue.	Rewas;	8·0	W.;t.	Sl (pr); 4 tl.
Mumbra;	..	Mhasla;	4·0;	Wed.	Varavatane;	1·0	w.	Sl (pr); tl; mq; dg.
..	..	..	..	..	Karmali;	6·0	W.	tl.
					Antore;	10½		
Karjat;	51·0	Nagothana;	6·0;	Daily	Nagothana;	6·0	W.;w.	tl.
Karjat;	56·0	Kolad;	5·0;	Sun.	Kolad;	5·0	W.;w	Sl (pr); 4 tl.
Karjat;	12·0	Panvel;	6·0;	..	Stage;	0·1	W.	Sl (pr); Cs; Mahashivratra Fr. Mg Sud 13; 2 tl.
Khopoli;	8·0	Khalapur;	10·0;	Tue.	..	..	W.	2 mq.
Lawjee;	2·0	Khalapur;	4·0;	Tue.	Shil phata;	0·2	W.;rv.	
Mumbra;	10·0	Dasgaon;	5·0;	Sat.	..	..	W.	Sl (pr); 2 tl.
..	..	Nagaon;	2·0;	Thu.	Local;	..	W.	Sl (pr); 12 tl; dg; dh; lib.
					Dharamtar;	16·0		

Serial No.; Village Name. (1)	Direction; (2)	Travelling distance. (2)	Area (Sq. ms.); (3)	Pop; (3)	Households; (3)	Agriculturists. (3)	Post Office; (4)	Distance. (4)
32 Ākulavāḍī—Pnl;—आकुळवाडी	W;	10·0	1·5;	214;	46;	144	Apta;	3·0
33 Ākurle—Krt;—आकुर्ले	S;	2·0	0·4;	213;	34;	142	Karjat;	2·0
34 Ākurlī—Pnl;—आकुर्ली	NE;	3·0	0·6;	337;	72;	299	Panvel;	3·0
35 Āḷasunde—Mgn;—आळसुंदे	W;	11·0	0·8;	241;	57;	145	Goregaon;	4·0
36 Alibāg—Alg;—अलिबाग	HQ;	..	0·7;	8181;	1714;	645	Local;	..
37 Āmaḍośī—Rh;—आमडोशी	N;	7·0	1·4;	604;	107;	557	Nagothana;	4·4
38 Āmaḍośī—Mhd;—आमडोशी	N;	16·0	0·9;	71;	15;	70	Nate;	14·0
39 Āmaḍośī—Mgn;—आमडोशी	W;	7·0	1·5;	589;	89;	566	Morbe;	3·4
40 Āmanorī—Sgd;—आमनोरी	N;	9·0	0·5;	82;	16;	48	Varhad Jambhulpada;	1·4
41 Āmaśet—Mhd;—आमशेत	E;	10·0	1·4;	331;	73;	323	Birwadi;	1·0
42 Āmaṭem—Pn;—आमटेम	S;	10·4	1·4;	336;	69;	310	Kasu;	2·0
43 Āmalī—Mrd;—आमली	N;	23·0	0·9;	188;	41;	174	Murud;	2·0
44 Āṁbarle—Mgn;—आंबर्ले	W;	10·0	2·4;	839;	182;	835	Goregaon;	4·0
45 Āṁbāste—Mrd;—आंबास्ते	N;	5·0	5·9;	16;	9;	..	..	..
46 Aṁbavaḍe—Mhd;—अंबवडे	S;	15·0	3·8;	1535;	305;	1442	Local;	..
47 Āṁbivalī Kh.—Mhd;—आंबिवली खु.	S;	6·0	1·4;	262;	89;	244	Dasgaon;	1·0
48 Āṁbegāṅv—Sgd;—आंबेगाव	..	..	0·8;	..	..	..	DESERTED	
49 Āṁbeghar—Alg;—आंबेघर	S;	9·0	0·3;	56;	10;	42	Poynad;	2·0
50 Āṁbeghar—Pn;—आंबेघर	E;	1·5	2·1;	676;	142;	607	Pen;	2·0
51 Āṁbeḷī—Mgn;—आंबेळी	W;	16·0	0·6;	72;	16;	5	Tala;	5·0
52 Āṁbepūr—Alg;—आंबेपूर	E;	10·0	0·8;	1153;	273;	593	Poynad;	0·2
53 Āṁbeśivatar—Mhd;—आंबेशिवतर.	E;	15·0	4·4;	632;	132;	619	Birwadi;	12·0
54 Āṁbet—Msl;—आंबेत	SE;	17·0	4·0;	1369;	287;	1255	Dasgaon;	6·0
55 Aṁbetarakhār—Pnl;—अंबेतरखार.	N;	3·0	1·3;	8;	2;	..	Panvel;	3·0
56 Āṁbevāḍī—Rh;—आंबेवाडी	E;	7·0	0·4;	448;	76;	165	Kolad;	..
57 Aṁbhe Tarph Talojā—Pnl;—आंभे तर्फे तळोजा.	SE;	10·0	0·5;	77;	19;	76	Panvel;	11·0

Railway Station; Distance.		Weekly Bazar; Distance; Bazar Day.		Motor Stand; Distance.		Water	Institutions and other information.
(5)		(6)		(7)		(8)	(9)
Karjat;	10·0	Panvel;	15·0; ..	Akulde;	1·0	rv.;w.	Sl (pr); M; tl.
Karjat;	2·0	Karjat;	2·0; Tue.	..	..	W.;rv.	tl.
Mumbra;	16·0	Panvel;	3·0; ..	Panvel;	3·0	rv.;W.	2 tl; M; dg.
Mumbra;	99·0	Goregaon;	4·0; ..	Goregaon;	4·0	W.;w.	Sl (pr); tl.
Bombay;	26·0	Nagaon;	5·4; Daily	Local;	..	W. rsr.;t.	4 Sl (2 Sl, m. h); Kalambadevi Fr An. Sud. 1 to Sud 9; 19 tl; 2 mq; 3 dg; dh; gym; ch; lib; 7 dp.
Karjat;	52·0	Nagothana;	4·4; Daily	Nagothana;	4·4	W.;w.	Sl (pr); Cs (c); Maruti Fr Ct Sud 15; 4 tl.
Bombay;	138·0	Mahad;	6·0; Daily	Amdoshi;	5·0	w.	tl.
Mumbra;	80·0	Kharawali;	1·4; Sun.	Mangaon;	7·0	rv.;w.	Sl (pr); Maruti Fr Ct Sud 15; 3 tl; ch.
Khopoli;	15·0	Parali;	2·0; Sat.	..	..	W.	tl.
Bombay;	133·0	Mahad;	6·0; Daily	Birwadi;	3·0	rv.	Sl (pr); 2 tl.
Khopoli;	31·0	Poynad;	11·0; Mon.	Local; Nigode;	0·2 1·0	W.	Sl (pr); Maruti Fr Ct Sud 15; tl.
..	..	..	.. ..	Salao;	3·4	W.	
Mumbra;	108·0	Goregaon;	4·0; ..	..	5·0	W.;w.	Sl (pr); Maruti Fr Ct Vad 3; tl.
..	..	..	.. ..	Nandgaon;	4·4	rv.	
Mumbra;	109·0	Poladpur;	5·0; Fri.	..	..	rv.;w.	Sl (pr); pyt; 2 tl.
Mumbra;	98·0	Mahad;	6·0; Daily	..	..	rv.;w.	Maruti Fr Ct Sud 15; 2 tl.
DESERTED							DESERTED
..	..	Ambepur;	2·0; Mon.	.. Rewas;	.. 16·0	W.	
..	..	Pen;	2·0; ..	Pen; Antore;	2·0 2·4	w.;t.;rv	Sl (pr); Maruti Fr Ct Sud 15; 6 tl.
Mumbra;	87·0	Tala;	2·0; ..	Tala;	2·0	W.;w.	tl.
..	..	Local;	.. Wed.	Local; Dharamtar;	.. 3·0	W.	3 Sl (2 pr h); 5 tl; 2 M; mq; dg; 2 dh; 2 dp.
Mumbra;	109·0	Mahad;	6·0; Daily	Pandh;	4·4	W.;rv.	Sl (pr); 4 tl.
Mumbra;	..	Mhapral;	1·0; Fri.	Dasgaon;	7·0	W.;n.	2 Sl (2 pr); Maruti Fr Ct Sud 15; 3 tl; mq; 2 dg; 2 dh.
Mumbra;	16·0	Panvel;	3·0; ..	Panvel;	3·0	o.	
Karjat;	53·0	Kolad;	.. Sun.	Stage;	..	W.	Sl (pr); Cs (mp); 2 tl; dp.
Mumbra;	14·0	Panvel;	11·0; ..	..	2·0	W.	Cs (gr); 2 tl.

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
58 Āmbhe Tarph Vāje—Pnl;—आंबे तर्फ वाजे.	NE;	8·0	0·3;	69;	22;	36	Panvel;	9·0
59 Avitghar—Mrd;—अविटघर ..	N;	19·0	0·3;	27;	7;	27	Borli;	2·0
60 Āmbivalī—Klr;—आंबिवली ..	E;	7·0	0·7;	186;	38;	182	Mohopada;	1 0
61 Āmbivalī—Pnl;—आंबिवली ..	SE;	5·0	0·4;	131;	21;	127	Panvel;	6·0
62 Āmbivalī—Pn;—आंबिवली ..	N;	4·3	0·5;	177;	38;	177	Kasu;	2 0
63 Āmbivalī—Rh;—आंबिवली ..	E;	14·0	0·2;	388;	78;	378	Kolad;	9·0
64 Āmbivalī—Sgd;—आंबिवली ..	SW;	3 4	1·3;	119;	27;	108	Siddheshwar Bk.	2·0
65 Āmbivalī Bk.—Krt;—आंबिवली बु	..	..	0·5;	248;	47;	224	Neral;	3·0
66 Āmbivalī Kh.—Krt;—आंबिवली खुर्द.	NW;	..	0 1;	DESERTED				
67 Āmbivalī Borāṭi—Klr; आंबिवली बोराटी.	W;	7·0	1·0;	367;	72;	327	Khalapur;	4 0
68 Āmbivalī Tarph Kothal Khalāṭī—Krt;—आंबिवली तर्फ कोथाल खलाटी.	..	..	1·2;	159;	35;	151	Neral;	16.0
69 Āmbole—Sgd;—आंबोले ..	N;	1·4	0 3;	132;	25;	123	Pali;	1 0
70 Āmbolī—Mrd;—आंबोली ..	SE;	3 0	0·9;	301;	67;	186	Borli;	6·0
71 Āmbot—Krt;—अंबोट ..	E;	8·2	0·5;	296;	52;	296	Karjat;	7·0
72 Anāmat Cikhalap—Msl;—अनामत चिखलप.	W;	4 0	0 1;	DESERTED				
73 Anāmat Ghoṇase—Msl;—अनामत घोणसे.	W;	4 0	0·4;	DESERTED				
74 Anāmat Khāmagāṁv—Msl;—अनामत खामगांव.	E;	11·0	0·1;	DESERTED				
75 Anāmat Sonaghar—Msl;—अनामत सोनघर.	E;	11·0	0·1;	DESERTED				
76 Āndośī—Alg;—आंदोशी ..	SE;	10·4	0·9;	479;	104;	397	Cheul;	3·0
77 Āñjap—Krt;—अंजप ..	N;	10 0	2·4;	222;	42;	219	Neral;	6 0
78 Āñjaruṇ—Klr;—अंजरुण ..	S;	1·4	0·5;	136;	21;	134	Khalapur;	4.0
79 Āntore—Pn;—आंतोरे ..	W;	2·0	1·6;	492;	111;	427	Pen;	2·0
80 Antrāḍ Tarph Nīḍ—Krt;—अंत्राड तर्फ नीड.	..	..	1·3;	237;	44;	237	Neral;	6·00
81 Antrāḍ Tarph Vareḍī—Krt;—अंत्राड तर्फ वरेडी.	S;	15·0	1·9;	396;	85;	395	Neral;	5·0

Railway Station; Distance. (5)	Weekly Bazar; Distance; Bazar Day. (6)	Motor Stand; Distance. (7)	Water (8)	Institutions and other information. (9)
Mumbra; 27·0	Panvel; 9·0; ..	Panvel; 8·0	W.;w.	Cs (gr); 2 tl.
.. ..	.. .. ..	.. ..	w.;str.	
		Borli; 3.0		
Karjat; 12·0	Khalapur, 11·0; Thu.	.. 5·0	W.	tl.
Mumbra; 6·0	Panvel; 6·0; ..	Panvel; 5·0	W.	tl.
Khopoli; 31·0	Poynad; 11·0; Mon.	Govirle; 1·0	W; n.	Sl (pr); tl.
		Akadevi; 1·0		
Karjat; 62·0	Kolad; 9·0; Sun.	.. ..	W;w.	Sl (pr); Devi Fr Ct. Vad 4; tl.
Khopoli; 31·0	Parali; 15·0; Sat.	.. ..	W.	tl.
Karjat; 4·0	Karjat; 4·0; Tue.	Neral; 3·0	W;w.	Sl (pr); 2 tl; gym.
DESERTED				DESERTED
Karjat; 12·0	Khalapur; 4·0; Tue.	.. 0·5	rv.	tl.
Neral; 16·0	Sugave; 7·0; Sat.	Sugave; 7·0	W;w.	Sl (pr); tl.
Khopoli; 31·0	Parali; 15·0; Sat.	..	rv; w.	tl.
.. ..		..	W.	2 tl; dg.
		Rajkuri; 3·0		
Bhivpuri Rd. 6 0	Gaulwadi; 1·0; Sun.	.. ..	w.	tl.
DESERTED				DESERTED
DESERTED				DESERTED
DESERTED				DESERTED
DESERTED				DESERTED
.. ..	Local; .. Wed.	Local; ..	w.	Sl (pr); tl; gym.
		Dharamtar 26·0		
Bhivpuri Rd; 5·0	Sugave; 4·0; Sat.	Kashele; 3·0	W.	Sl (pr); 3 tl.
Dolwali; 2·0	Khalapur; 4·0; Tue.	Hal Kh.; 4·0	W.	2 tl.
.. ..	Pen; 2·0; ..	Pen; 2·4	W.	Sl (pr); tl.
		Antore; 1·4		
Neral; 6·0	Sugave; 2·0; Sat.	Sugave; 2·0	w.;W.	2 Sl (pr, m); 2 tl; ch.
Neral; 5·0	Sugave; 2·0; Sat.	.. ..	rv.	Sl (pr); pyt; tl.

Serial No.; Village Name. (1)	Direction ; Travelling distance. (2)	Area (Sq. ms.) ; Pop ; Households ; Agriculturists. (3)	Post Office ; Distance. (4)
82 Āntrabandakhār—Urn ;—अंत्रबंदखार.	.. ..	1·5;	DESERTED
83 Āpate—Pnl ;—आपटे ..	N ; 12·0;	2·8; 1507; 314; 549	Local ; ..
84 Āpatī—Klr ;—आपटी ..	W ; 10·0	0·7; 342; 62; 328	Wawoshi ; 2·0
85 Āpatavaṇe—Sgd ;—आपटवणे ..	.. ..	3 5; 632; 119; 626	Pali ; 3·0
86 Ārāṭhī—Svn ;—आराठी ..	E ; 1·0	0 3; 86; 16; 45	Shriwardhan ; 1·0
87 Āravand—Krt ;—आरवंद ..	.. 2·4	0·2; 134; 18; 134	Karjat ; 3·0
88 Āraḍhe—Krt ;—आरढे ..	N; 15·0	2·1; 297; 60; 296	Neral ; 8·0
89 Āre Bk.—Rh ;—आरे बु. ..	W; 4 0	2·1; 381; 84; 356	Chanere ; 6·0
90 Ārāvaghar—Mrd ;—आरावघर. .	N; 6·0	0 5; 85; 22; 7	.. ..
91 Āre Kh.—Rh ;—आरे खुर्द ..	W; 3·4	0·9; 253; 65; 245	Chanere ; 6·0
92 Ārivalī—Pnl ;—आरिवली ..	E; 5 0	0·5; 148; 25; 148	Palaspe ; 3·0
93 Āsal—Krt ;—आसल ..	NW ; 7 0	1·6; 535; 115; 346	Karjat ; 7·0
94 Āsan Poī—Mhd ;—आसन पोई ..	E ; 5·4	0·5; 354; 77; 345	Birwadi ; ..
95 Āśāṇe—Krt ;—आशाणे ..	N; 3·2	1·1; 292; 52; 240	Karjat ; 3·0
96 Āsare—Klr ;—आसरे ..	N; 3 0	1·5; 381; 70; 333	Chowk ; 1·0
97 Ās —Sgd ;—आसरे .	E ; 8·3	1·7; 553; 143; 542	.. ..
98 Āṁbivatī Bk—Mhd ;—आंबिवली बु.	W ; 6 0	1·6; 411; 105; 407	Dasgaon ; 1·0
99 Āsaroṭī—Klr ;—आसरोटी ..	W ; 7·6	0·4; 145; 31; 140	Chowk ; 1 0
100 Āse—Krt ;—आसे ..	N ; 14·0	0·3; 49; 13; 49	Neral ; 10·0
101 Āsūph—Svn ;—आसूफ ..	N ; 9·4	0·8; 112; 20; 104	Borli Panchatan ;3·0
102 Aṣṭamī (Rohā Aṣṭamī)—Rh —अष्टमी (रोहा अष्टमी).	N ; 0 4	8·0; 6880; 1364; 1760	P.O. ..
103 Āṣṭe—Pnl ;—आष्टे ..	E ; 5 0	0·6; 84; 15; 81	Palaspe ; 3·0
104 Āṣṭe—Pn ;—आष्टे ..	NE ; 9·3	0·02; 42; 8; 42	Warsai ; 1·0
105 Āsuḍagāṅv—Pnl ;—आसुडगांव ..	NE ; 1·4	0·7; 305; 60; 226	Panvel ; 1·0
106 Ātivalī—Pn ;—आटिवली ..	SW; 14·0	0·2 185; 35; 185	Nagothana ; 5·0
107 Ātoṇe—Sgd, —आतोणे ..	S ; 12·0	4·9 686; 132; 667	Nadsur ; 10·0

Railway Station ; Distance.		Weekly Bazar ; Distance ; Bazar Day.		Motor Stand ; Distance.		Water.	Institutions and other information.
(5)		(6)		(7)		(8)	(9)
DESERTED							
Karjat;	13·0	Panvel;	12·0; ..	Local;	..	rv;w	3 Sl (2 pr, h); Cs; Ramnavmi Fr. Ct. Sud. 9; 4 tl; 3 M; mq; dg; dh; dp; Cch.
Khopoli;	8·0	Shirwali;	2·0; Fri.	..	..	W.	Shivjayanti Fr. Vsh. Sud. 3; 4 tl.
Khopoli;	27·0	Parali;	14·0; Sat.	..	..	W.	2 Sl (pr, m); tl.
..	..	Shriwardhan;	1·0; Sat.	..	..	w.	mq; dg.
Karjat;	3·0	Dahivali;	3·0; Tue.	Karjat;	2 4	W.	pyt; tl.
Vangani;	5·0	Kalamb;	6·0; Fri.	..	..	W.;n.	3 tl; 2 dg.
Karjat;	64·0	Chanere;	6·0; Tue.	..	..	W.;w.	Sl (pr).; 2 tl.
..	..	..	.. ..	Nandgaon;	4·4		
Karjat;	65·0	Chanere;	6·0; Tue.	..	..	W; w.	2 tl.
Karjat;	14·0	Panvel;	5·0; ..	Kon;	2·0	w.	tl.
Bhivpuri Rd;	2·0	Neral;	4·0; Thu.	Karjat;	7·0	W.	Sl (pr); Maruti Fr. Vsk Sud. 15; 2 tl.
Bombay;	130·0	Mahad;	6·0; Daily	Birwadi;	0·4	w.	Sl (pr); Ashadhi Ekadashi Asd. Sud. 11; 2 tl.
Bhivpuri Rd;	2·0	Dahivali;	3·0; Tue.	Karjat;	3·2	W;w.	tl.
Karjat;	7·0	Khalapur;	6·0; Tue.	..	..	rv;	Sl (pr); tl.
..	..	..	.. ..	..	..	W;t.	Sl (pr); Mahashivratra Fr. Mg. Vad. 13; 3 tl; 4 dh.
Mumbra;	98·0	Mahad;	6·0; Daily	..	1·0	rv.	Sl (pr);
Karjat;	1·0	Khalapur;	7·0; Tue.	..	..	W.;rv	tl.
Vangani;	7·0	Kalamb;	4·0; Fri.	..	..	W.	tl.
..	..	Borli Panchatan;	3·0; ..	..	..	w.	Maruti Fr. Ct. Sud. 15; 2 tl.
Karjat;	59 0	..	.. Daily	..	..	p;rvW	Sl (pr); Cs; 5 tl; mq; 3 dg.
Karjat;	15·0	Panvel;	5·0; ..	Kon;	0·2	w.	Sl (pr); tl; dg.
..	..	Warsai;	1·0; Thu.	Warsai Phata;	2·4	W.;w	tl.
				Antore;	12·0		
Mumbra;	11·0	Panvel;	1·0; ..	Panvel;	1·0	w.	Sl (pr); Gavdevi Fr. Ct. Sud. 6.; tl.
Khopoli;	32·0	..	.. ..	Warsai Phata;	3·4	n.	2 tl.
				Nigode;	2·0		
Khopoli;	32·0	Parali;	17·0; Sat.	..	..	w.	Sl (pr.); tl.; dp.

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)	Area (Sq. ms.); Pop; Households; Agriculturists. (3)	Post Office: Distance. (4)
108 Avacitagad—Rh;—अवचितगड ..	.. ..	5·6;	DESERTED
109 Āvandhe—Sgd;—आवंढे ..	S; 7·0	1·3; 397; 83; 311	Varhad Jambhulpada; 4·0
110 Ānandīkhār—Svn;—आनंदीखार ..	.. ..	0·1;	DESERTED
111 Āvare—Urn;—आवरे ..	SE; 8·0	1·3; 1424; 200; 1321	Chirner; 4·0
112 Āvās—Alg;—आवास ..	N; 11·0	3·7; 1980; 454; 1395	Local; ..
113 Āvalas—Krt;—आवळस ..	S; 3·0	0·9; 266; 55; 146	Karjat; 2·0
114 Avasare—Krt;—अवसरे ..	N; 13·0	0·7; 137; 24; 100	Neral; 4·0
115 Avaṭī—Alg;—अवटी ..	SE; 20·0	1·4; 213; 49; 210	Poynad; 9·0
116 Bāgamāṇḍale—Svn;—बागमांडले	S; 8·0	5·7; 3117; 714; 901	P. O; ..
117 Bāhe—Rh;—बाहे ..	E; 5·0	1·2; 312; 65; 280	Roha; 4·0
118 Bahiroḷe—Alg;—बहिरोळे ..	N; 8·0	0·5 540; 119; 467	Kihim; 4·0
119 Bākeghar—Pn;—बाकेघर ..	S; 7·0	0·4; 20; 6; 20	Nagothana; 9·0
120 Bāḷap—Rh;—बाळप ..	.. ..	0·7; 92; 22; 92	Pali; 1·0
121 Bāḷasai—Rh;—बाळसई ..	N; 10·0	1·1; 311; 55; 305	Nagothana; 3·0
122 Balavalī—Pn;—बलवली ..	N; 5·2	1·4; 559; 114; 549	Pen; 5·0
123 Bākhe—Rh;—बाखे ..	.. ..	1·0; 168; 41; 168	Kolad; 6·0
124 Balivare—Krt;—बलिवरे ..	NE; 24·0	3·1; 406; 91; 406	Neral; 18·0
125 Bāmaṇagāṅv—Alg;—बामणगांव	E; 6·0	2·0; 280; 71; 280	Nagaon; 4·4
126 Bāmaṇaghar—Mgn;—बामणघर	W; 16·0	1·0; 89; 21; 83	Tala; 2·4
127 Bāmaṇas—Krt;—बामणस ..	E; 3·0	0·8;	DESERTED ..
128 Bāmaṇasūre—Alg;—बामणसुरे ..	N; 6·0	1·6; 544; 115; 337	Awas; 2·0
129 Bāmaṇolī—Alg;—बामणोंली ..	N; 3·0	0·3; 265; 54; 240	Thal; 2·0
130 Bāmaṇolī—Mgn;—बामणोली ..	W; 1·0	1·0; 490; 90; 456	Mangaon; 2·0

Railway Station ; Distance. (5)		Weekly Bazar ; Distance ; Bazar Day. (6)		Motor Stand ; Distance. (7)		Water. (8)	Institutions and other information. (9)
DESERTED							DESERTED
Khopoli ;	20·0	Parali ;	5·0 ; Sat.	..	..	W.	Sl (pr) ; 2 tl.
DESERTED							DESERTED
Bombay;	7·0	Uran ;	9·0; ..	Uran ;	8 0	t. ; W. w.	Sl (m); Cs (fmg.); Pir-Urs Psh Vad 11 ; Mahashivratra Fr. Mg. Vad. 13 ; 5 tl ; dg.
..	..	Kihim ;	3·0; Tue.	Local ; Rewas ;	.. 8·0	W. ;t.	2Sl (m. h); fmg. ; Nagoba Fr Kt Sud 8; 11 tl. ; M ; dp.
Karjat ;	2·0	Dahivali ;	2·0; Tue.	Karjat ;	3·0	rv.	Sl (pr) ; 2 tl.
Neral ;	4·0	Neral ;	4·0; Thu.	Karjat ;	13·0	W.	tl.
..	..	Poynad ;	9·0; Mon.	Poynad ; Dharamtar ;	10·0 5·0	W. ; w	Sl (pr) ; M.
..	..	Bazar ;	.. ..	..	..	W.	5 Sl(4 pr; m); Maruti Fr. Ct Sud 15 ; 6tl.; 2 mq; 6 dg ; lib.
Karjat ;	55·0	Roha ;	4·0; ..	Khamb ;	4·0	rv.	Sl (pr) ; Cs (mp) ; 2 tl.
..	..	Kihim ;	4·0; Tue.	.. Rewas ;	.. 12·0	w.	Sl (pr) ; Cs (gr) ; 4 tl.
..	..	..	.. ..	Kasu ; Nigode ;	2·4 4·4	n.	
..	..	Pali ;	1·0 ..	Pali ;	1·0	W. ; w.	tl.
Karjat ;	49·0	Nagothana ;	3.0 ..	Nagothana ;	3·0	W.; w.	Sl (pr). ; 3 tl.
..	..	Pen ;	.. ..	Chanabheth ; Kharpada;	1·0 2·4	W.; w.	Sl (pr).; Ramnavmi Fr. Ct. Sud. 9 ; 2 tl.
Karjat ;	52·0	Kolad ;	6·0; Sun.	..	..	..	Pyt.
Neral ;	18·0	Kalamb ;	10·0; Fri.	..	..	W.; rv.	Sl (pr). ; Maruti Fr. Ct. Sud. 15 ; 4 tl.
..	..	Nagaon ;	4·4; Thu.	.. Rewas ;	.. 13·0	W.; t. W.; t.	Sl (pr). ; Maruti Fr. Ct. Sud. 15 ; Mahadev Fr. Mg. Vad. 13 ; 3 tl.
Mumbra ;	87·0	Tala ;	2·4; ..	Tala ;	1·4	W.; w.	Sl (pr). ; tl.
DESERTED							DESERTED
..	..	Kihim ;	1·0; Tue.	Local ; Rewas ;	.. 9·0	W.	3 Sl (2 pr, m). ; tl. ; dp.
..	..	Kihim ;	6·0; Tue.	Alibag ; Rewas ;	3·0 13·0	W.; p.	Sl (pr). ; 2 tl.
Mumbra;	80·0	Kharawali ;	3·0; Sun.	Mangaon ;	1·0	W.; w.	Sl (pr).; Cs (gr).; Maruti Fr. Ct. Sud. 15 ; 2 tl. Excavation : A cave said to be of Pandav times.

Serial No ; Village Name. (1)	Direction ; Travelling distance. (2)	Area (Sq. ms.) ; Pop ; Households ; Agriculturists. (3)	Post Office ; Distance. (4)
131 Bāmaṇolī—Pnl;—बामणोली	SE ; 12·0	0·6; 13; 4; 9	Apta; 3·0
132 Bāmaṇolī Bk.—Krt;—बामणोली बु.	SW; 1·6	0·1; 70; 12; 70	Karjat; 2·0
133 Bāmaṇolī Kh.—Krt;—बामणोली खुर्द.	N; 5·4	(Included in Bamnoli)	.. ..
134 Bambāvī—Pnl;—बंबावी	W; 7·0	0·8; 28; 6; 27	Panvel; 6·0
135 Bāndhivalī—Krt;—बांधिवली	N; 12·0	0·9; 277; 60; 237	Karjat; 5·0
136 Bandkhār—Urn;—बंदखार	.. ..	0·2;	DESERTED
137 Bānūkhār—Msl;—बानूखार	SE; 13·0	0·1;	DESERTED
138 Bāpaḷe—Alg;—बापळे	NE; 15·0	0·9; 407; 104; 372	Revdanda; 5·0
139 Bāpavalī—Svn;—बापवली	S; 5·0	0·9; 206; 61; 199	Shriwardhan; 3·0
140 Bārasagāṅv—Mhd;—बारसगांव	E; 9·0	1·8; 632; 150; 604	Birwadi; 4·0
141 Bāraśiv—Mrd;—बारशिव	N; 14·0	1·4; 211; 47; 196	Murud; ..
142 Bāravāī—Mrd;—बारवाई	SE; 17·4	1·3; 57; 10; 55	.. ..
143 Bāravāī—Pnl;—बारवाई	E; 8·0	1·8; 501; 96; 443	Mohopada; 7·0
144 Barḍī—Krt;—बर्डी	.. ..	0·3; 200; 40; 181	Karjat ; 5·0
145 Bārṇe—Krt;—बार्णे	E; 6·0	0·4; 307; 54; 307	Karjat; 5·0
146 Bārpe—Mgn;—बार्पे	N; 15·0	1·6; 330; 78; 298	Talashet; 10·0
147 Bāvale—Mhd;—बावले	N; 18·0	2·3; 435; 99; 435	Nate; 14·0
148 Bebalaghar—Mhd;—बेबलघर	W; 10·0	0·9; 175; 36; 157	Dasgaon; 4·0
149 Beḍagāṅv—Mgn;—बेडगांव	N; 12·0	1·6; 99; 23; 99	Nizampur; 10·0
150 Beeḍ—Pnl;—बीड	.. 8·4	0·5; 61; 15; 61	Panvel; 7·0
151 Bekare—Krt;—बेकरे	NW; 7·0	1·8; 536; 104; 460	Neral; 3·0
152 Belaghar—Mgn;—बेलघर	NW; 16·0	0·3; 191; 39; 172	Talu; 3·0
153 Belakaḍe—Alg;—बेळकडे	E; 2·0	1·0; 381; 67; 293	Alibag; 2·0
154 Belakhār—Alg;—बेलखार	SE; 10·0	0·2;	DESERTED
155 Belakhār—Rh;—बेलखार	W; 12·0	0·2; 623; 139; 473	Chanere; 3·0
156 Belapāḍā—Pnl;—बेलपाडा	W; 10·0	0·8; 29; 6; 29	Panvel; 8·0
157 Belasaī—Mrd;—बेलसई	E; 3·4	0·6; 21; 11; 3	Murud; 3·0
158 Belavaḍe Bk.—Pn;—बेळवडे बु.	NE; 6·0	4·3; 460; 73; 399	Pen; 4·0
159 Belavaḍe Kh.—Pn;—बेलवडे खुर्द.	NE; 4·2	0·2; 79; 20; 79	Pen; 3·0
160 Belavaḍe (Tarph Chattiśī)—Klr;—बेलवडे तर्फ छत्तीशी.	S; 12·0	1·6; 18; 4; 18	Wawoshi; 3·0
161 Belavāḍī—Mrd;—बेलवाडी	N; 18·0	0·6; 107; 28; 100	Borli; 2·0

Railway Station; Distance. (5)	Weekly Bazar; Distance; Bazar Day. (6)	Motor Stand; Distance. (7)	Water. (8)	Institutions and other information. (9)
Karjat; 15·0	Panvel; 16·0; ..	.. ..	o.	tl.
Karjat; 2·0	Karjat; 2·0; Tue.	Karjat; 1·6	n; W.	
.. ..	.. .. ..	Karjat; 5·4	o.	
Mumbra; 22·0	Panvel; 16·0; ..	Local; ..	w.	
Bhivpuri Rd.; 1·0	Kadav; 2·0; Wed.	Karjat; 12·0	W.	Cs (mp, gr); 3 tl.
DESERTED				DESERTED
.. ..	.. .. ..	Local; ..	W.	tl; M; dg.
.. ..	Ramraj; 2·0; Sat.	Local; .. Dharamtar; 27·0	W.; w.	Sl. (pr); 3 tl.
.. ..	Shriwardhan; 3·0; Sat.	.. ..	W.	Sl (pr); tl.
Bombay; 130·0	Mahad; 6·0; Daily	Varandh; 2·0	W.	Sl (pr); 2 tl.
.. ..	.. .. ..	Borli; 2·4 Borli; 1·0	W.	Sl (pr); dg.
.. ..	.. .. ..	.. 1·0	w.	
Karjat; 11·0	Panvel; 7·0; ..	Local; ..	W;w.t.	Sl (pr).; Vithoba, Fr. Krt. Vad 11; 4 tl; 5 M
Bhivpuri Rd.; 1·0	Kadav; 2·0; Wed.	.. ..	..	
Karjat; 5·0	Karjat; 5·0; Tue.	Karjat; 6·0	W.	pyt.
Mumbra; 84·0	Talashet; 10·0; ..	.. ..	W.;w.	Sl. (pr); Maruti Fr. Ct. Sud. 15;
Bombay; 138·0	Mahad; 6·0; Daily	Cosar; 5·4	w.; rv.	Sl (pr); tl.
Mumbra; 104·0	Mhapral; 3·0; Fri.	Dasgaon; 4·0	W.	Sl (pr); tl; ch; Cch.
Mumbra; 68·0	Nizampur; 10·0; Sun.	Nizampur; 10·0	rv.;w.	2 tl.
Mumbra; 8·0	Panvel; 7·0; ..	.. 1·0	o.	Cs (gr); tl.
Bivpuri Rd.; 2·0	Neral; 3·0; Thu.	Karjat; 7·0	W.	Sl (pr).; tl.
Mumbra; 85·0	Tala; 3·0; ..	Tala; 3·0	W.; w.	tl.
.. ..	Nagaon; 3·0; Thu.	.. .. Dharamtar; 15·0	W.	Sl (pr).; 2 t l; lib.
DESERTED				DESERTED
Karjat; 67·0	Chanere; 3·0; Tue	Chanere; 3·0	W.; w.	Cs (c); 2 tl.
Mumbra; 16·0	Panvel; 8·0; ..	.. 4·0	w.	tl.
.. ..	.. .. ..	.. .. Murud; 4·4	W.	
.. ..	Pen; 3·0; ..	Pen; 6·0	W.;n.	Sl (pr); 3 tl; gym.
.. ..	Pen; 3·0 ..	Govirle; 4·0 Kharpada; 3·0	n.	
Khopoli; 4·0	Shirawali; 3·0; Fri.	Donawat; 0·2	W.; rv.	
.. ..	Borli; 2·0; ..	Borli; 2·0	W.	Sl (pr); group school.

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
162 Belavalī—Alg;—बेलवली ..	N;	8·4	1·3;	82;	18;	81	Kihim;	4·0
163 Belavalī—Pnl;—बेलवली ..	E;	7·0	0·5;	591;	119;	579	Palaspe;	5·0
164 Beloṇḍākhār—Urn;—बेलोंडाखार	NE;	9·0	1·0;	306;	68;	245	Chirner;	4·0
165 Belośī—Alg;—बेलोशी ..	SE;	14·0	6·0;	593;	129;	442	Revdanda;	7·0
166 Beṇase—Pn;—बेणसे ..	S;	15·0	1·9;	926;	213;	896	Nagothana;	4·0
167 Benavale—Pn;—बेनवले ..	W;	6·0	1·4;	43[illegible];	81;	425	Washi;	1·0
168 Beṇḍase—Krt;—बेंडसे ..	..	3·4	0·3;	81;	12;	81	Karjat;	3·0
169 Beṇeghāṭ—Pn;—बेणेघाट ..	W;	5·0	2·3;	329;	72;	329	Washi;	2·0
170 Bhābaṭ—Msl;—भाबट ..	S;	6·0	0·9;	161;	50;	105	Mhasla;	4·0
171 Bhādāṇe—Alg;—भादाणे ..	E;	5·0	0·5;	120;	24;	118	Nagaon;	3·0
172 Bhādāv—Mgn;—भादाव ..	S;	11·0	1·4;	384;	83;	288	Mangaon;	0·4
173 Bhaḍaval—Krt;—भडवल ..	N;	12·0	2·2;	754;	137;	569	Neral;	2·0
174 Bhāgāḍ—Mgn;—भागाड ..	N;	12·0	1·2;	561;	76;	354	Nizampur;	5·0
175 Bhāgirathīkhār—Rh;—भागिरथी-खार.	W;	7·0	0·2;	DESERTED			..	..
176 Bhākarvaḍ—Alg;—भाकारवड ..	E;	12·0	0·1;	186;	41;	171	Poynad;	0·2
177 Bhāl—Alg;—भाल ..	S;	3·2	1·0;	198;	38;	197	Thal;	1·0
178 Bhālagāṅv—Rh;—भालगांव ..	S;	14·0	5·9;	1043;	250;	834	Chanere;	8·0
179 Bhāle—Mgn;—भाले ..	N;	8·0	4·3;	671;	132;	628	Nizampur;	5·0
180 Bhālīvāḍī—Krt;—भालीवाडी ..	E;	8·0	4·6;	1009;	199;	937	Karjat;	7·0

Railway Station; Distance. (5)	Weekly Bazar, Distance; Bazar Day. (6)	Motor Stand; Distance. (7)	Water. (8)	Institutions and other information. (9)
.. ..	Kihim; 4·0; Tue.	.. .. Rewas; 12·0	W.	tl.
Karjat; 13·0	Panvel; 7·0; ..	.. ..	W.	Sl (pr); 3 tl;
Bombay; 14·0	Panvel; 10·0; ..	.. 1·0	t.	Maruti Fr Ct Sud 1; tl; M.
.. ..	Ambepur; 4·0; Wed.	.. .. Dharamtar; 36·0	..	Sl (pr); Maruti Fr Ct Sud 15; 4 tl; gym; lib; dp.
Khopoli; 32·0	.. .. ..	Koleti; 2·4 Bense; 0·4	W.	Sl (pr); 2 tl; mp; dg.; dh.
Mumbra; ..	Poynad; 9·0; Mon.	.. .. Akadevi; 2·0	t.	Sl (pr); Devi Fr Vsk Sud 2; tl.
Karjat; 3·0	Karjat; 3·0; Tue	Karjat; 3·4	W.; w.	pyt; Cs; 3 tl,
.. ..	Poynad; .. Mon.	Washi; 2·4 Dharamtar; 2·4	t.; w.	Sl (pr); dg.
Mumbra; ..	Mhasla; 4·0; Wed.	Mhasla; 4·0	rv.;	Sl (pr); tl.
.. ..	Nagaon; 3·0; Thu.	.. .. Dharamtar; 19·0	W.; t.	Maruti Fr Ct Sud 15; tl.
Mumbra; 80·0	Mangaon; 0·4; Thu.	Mangaon; 0·4	rv.; W.	Sl (pr); Cs (c); tl.
Neral; 2·0	Neral; 2·0; Thu.	Karjat; 12·0	W.; t.	Sl (pr); Cs (mp.; gr); Mahashivratra Fr Mg Vad 13; Maruti Fr Ct Sud 15; 3 tl; Multi-purpose society at village Daman.
Mumbra; 91·0	Nizampur; 5·0; Sun.	Nizampur; 7·0	w.	Sl (pr); 3 tl; dg.
.. ..	.. .. ..	.. ..	w.	tl; gym.
.. ..	Poynad; 0·2; Mon.	Dharamtar; 3·0	o.	tl; M.
.. ..	Kihim; 3·0; Tue.	Rewas; 12·0	w.; p.	Sl (pr); 2 tl.
Karjat; 71·0	Chanere; 8·0; Tue.	Toche; 14·0	rv.; W.	Sl (pr).; Maruti Fr Ct Sud 15; 3 tl; dg.
Mumbra; 80·0	Nizampur; 5·0; Sun.	Nizampur; 5·0	W.; w.	Sl (pr); Maruti Fr Ct Sud 15; 2 tl.
Bhivpuri Rd.; 6·0	Gaulwadi; 1·0; Sun.	.. ..	W.	2 Sl (2 pr); Garubai Devi Fr Mrg Sud 15; 2 tl; ch.

Serial No.; Village Name (1)		Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
181	Bhāṇadare—Mgn;—भाणदरे ..	W;	7·0	1·1;	349;	68;	342	Goregaon;	4·0
182	Bhānaṅg—Mgn;—भानंग ..	NW;	15·0	2·5;	768;	162;	708	Tala;	5·0
183	Bhāṇasolī—Krt;—भाणसोली ..	N;	5·5	0·3;	103;	25;	52	Karjat;	6·0
184	Bhānavaj—Klr;—भानवज ..	S;	6·2	1·1;	740;	157;	314	Local;	..
185	Bhāṇḍivalī—Mgn;—भांडीवली ..	S;	18·0	0·9;	382;	69;	376	Goregaon;	5·0
186	Bhāpavan—Svn;—भापवन ..	..	3·0	0·2;	183;	39;	82	Shriwardhan;	5·0
187	Bharaḍaghar—Pnl;—भरडघर ..	SW;	4·2	0·2;	..	..	..	DESERTED	
188	Bharaḍakhol—Svn;—भरडखोल	N;	10·0	0·4;	917;	166;	195	Borli Pan-chatan;	3·0
189	Bharaḍolī—Svn;—भरडोली ..	E	3·4	0·6;	135;	30;	98	Shriwardhan;	3·0
190	Bhārje—Sgd;—भार्जे ..	SW;	3·0	2·2;	612;	126;	553	Pali;	4·0
191	Bhāṭagāṅv—Krt;—भाटगांव ..	..	4·0	0·3;	68;	7;	68	Karjat;	4·0
192	Bhātaṇ—Pnl;—भातण ..	E;	6·0	1·6;	598;	120;	557	Palaspe;	3·0
193	Bhātasaī—Rh;—भातसई ..	..	3·0	2·6;	922;	197;	451	Medha;	2·0
194	Bhāve—Mhd;—भावे ..	E;	8·9	2·6;	1020;	249;	1007	Birwadi;	1·0
195	Bhāve—Svn;—भावे ..	N;	13·1	0·3;	103;	27;	88	Vadawali;	2·0
196	Bhāyamālā—Alg;—भायमाला ..	NE;	7·0	0·3;	93;	22;	91	Poynad;	4·4
197	Bhelīv—Sgd;—भेलीव ..	..	16·4	0·01;	192;	44;	192	Varhad Jam-bhulpada;	7·0
198	Bhelośī—Mhd;—भेलोशी ..	W;	10·0	1·5;	364;	80;	360	Dasgaon;	1·0
199	Bheṇḍakhal—Urn;—भेंडखळ ..	SE;	4·4	1·2;	950;	193;	722	Uran;	4·0
200	Bhāṅgar—Pnl;—भांगर ..	..	..	0·8;	32;	8;	32	Panvel;	5·0
201	Bherale—Pnl;—भेरले ..	SE;	6·2	0·6;	142;	29;	10	Panvel;	7·0
202	Bherav—Sgd;—भेरव ..	N;	6·0	2·5;	468;	96;	465	Pali;	5·0
203	Bherase—Alg;—भेरसे ..	E;	7·0	1·6;	271;	69;	268	Nagaon;	6·0
204	Bhilajīkhār—Alg;—भिलजीखार	NE;	15·0	0·2;	493;	104;	484	Revdanda;	6·0
205	Bhilavale—Klr;—भिलवले ..	N;	6·0	1·6;	244;	59;	233	Wawoshi;	3·0
206	Bhiṅgār—Pnl;—भिंगार ..	SE;	6·0	0·8;	780;	159;	740	Panvel;	7·0
207	Bhintāḍ—Mgn;—भिंताड ..	S;	8·4	0·8;	281;	58;	265	Goregaon;	2·0
208	Bhisarāī—Alg;—भिसराई ..	N;	7·0	0·2;	..	..	..	DESERTED	
209	Bhise—Rh;—भिसे .	..	5·0	1·9;	454;	97;	451	Medha,	1·4
210	Bhisegāṅv—Krt;—भिसेगांव ..	W;	2·0	0·4;	693;	142;	186	Karjat;	1·0
211	Bhivaghar—Mhd;—भिवघर ..	NW;	8·0	0·5;	159;	29;	158	Birwadi;	9·0
212	Bhogāṅv Bk.—Pld;—भोगांव बु.	S;	6·0	1·1;	234;	55;	221	Poladpur;	6·0

Railway Station; Distance. (5)	Weekly Bazar; Distance; Bazar Day. (6)	Motor Stand; Distance. (7)	Water. (8)	Institutions and other information. (9)
Mumbra; 85·0	Goregaon; 4·0; ..	Goregaon; 4·0	w.	Sl (pr); tl.
Mumbra; 90·0	Tala; 5·0; ..	.. 5·0	W; w.	Sl (pr); 2 tl.
Bhivpuri Rd.; 1·0	Kadav; 3·0; Wed.	Karjat; 6·0	W.; w.	tl.
Local; ..	Khalapur; 5·0; Tue.	Khopoli; 0·4	w.	Sl (pr); 2 tl.
Mumbra; 98·0	Goregaon; 4·0; ..	Goregaon; 5·0	W.; w.	Sl (pr); 2 tl; dg.
.. ..	Shriwardhan; 5·0; Sat.	Shriwardhan; 3·0	W.	
DESERTED				DESERTED
.. ..	Borli Panchatan; 3·0; ..	.. ..	W.	Sl (pr); tl.
.. ..	Shriwardhan; 3·0; Sat.	.. ..	W.	tl.
Khopoli; 27·0	Parali; 15·0; Sat.	.. ..	w.	2 Sl (pr m); 2 tl.
Karjat; 4·0	Kadav; 2·0; Wed.	Karjat; 4·0	rv.; W.	pyt; tl.
Karjat; 13·0	Panvel; 5·0; ..	Kon; 0·3	w.	Sl (pr); 3 tl.
Karjat; 54·0	Medha; 2·0; Sun.	Medha; 1·0	W.; w.	Sl (pr); Maruti Fr Ct Sud 15; 3 tl.
Bombay; 130·0	Mahad; 8·0; Daily	Birwadi; 1·4	W.	3 Sl (3 pr); 5 tl.
.. ..	Borli Panchatan; 2·0; ..	.. ..	..	tl.
.. ..	Poynad; 4·4; Mon.	.. ..	W.	2 tl.
		Dharamtar; 9·0		
Lonavla; 8·0	Parali; 7·0; Sat.	Jambhulpada; 5·0	rv.	Sl (pr); Urs Mg Sud 15; tl.
Mumbra; 100·0	Mahad; 6·0; Daily	.. ..	w.	Sl (pr); tl.
Bombay; 11·0	Uran; 4·0; ..	.. 0·2	rsr.; t.	Sl (pr); Maruti Fr Ct Sud 15; 2 tl; M.
Mumbra; 25·0	Panvel; 5·0; ..	.. ..	..	
Karjat; 13·0	Panvel; 7·0; ..	Panvel; 6·2	w.	tl.
Khopoli; 20·0	Parali; 6·0; Sat.	.. ..	w.; rv.	Sl (pr); 4 tl.
.. ..	Nagaon; 6·0; Thu.	.. ..	W.	Sl (pr); 2 tl.
		Dharamtar; 19·0		
.. ..	Ramraj; 0·4; Sat.	.. ..	W.	Sl (pr); Cs; 2 tl.
		Dharamtar; 26·0		
Khopoli; 4·0	Shirawali; 3·0; Fri.	Niwade; 2·0	W.	2 tl.
Karjat; 12·0	Panvel; 7·0; ..	.. ..	W.	Sl (pr); 4 tl.
Mumbra; 90·0	Goregaon; 2·0; ..	Goregaon; 1·4	W.; w.	2 tl; dg.
DESERTED				DESERTED.
		Rewas; 12·0		
Karjat; 52·0	Medha; 1·4; Sun.	Medha; 1·4	rv.; W.	Sl (pr); 5 tl.
Karjat; 1·0	Karjat; 1·0; Tue.	Karjat; 0·1	w.	Sl (pr); 2 tl; Cch.
Bombay; 128·0	Mahad; 8·0; Daily	Birwadi 2·0	W.	Sl (pr); 3 tl.
Mumbra; 106·0	Poladpur; 6·0; Fri.	Dhamanadivi; 2·0	o.; rv.	2 Sl (2pr); 2 tl.

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
213 Bhogāṅv Kh.—Pld;—भोगांव खुर्द.	S;	6·0	1·1;	353;	77;	343	Poladpur;	5·0
214 Bhogāṅv Tarf Biravāḍī—Mhd;—भोगांव तर्फ बिरवाडी.	NE;	7·0	0·4;	127;	24;	127	Birwadi;	3·0
215 Bhoīghar—Mrd;—भोईघर ..	N;	14·0	4·1;	213;	51;	108	Borli;	3·4
216 Bhom—Urn;—भोम ..	E;	10·0	0·3;	252;	60;	236	Chirner;	0·2
217 Bhoṇaṅg—Alg;—भोणंग ..	S;	17·0	0·9;	355;	77;	355	Revdanda;	7·0
218 Bhoṇḍakharośī—Alg;—भोंड खरोशी.	SE;	13·0	0·8;	..	..	..	DESERTED	
219 Bhoṅgajāī—Mhd;—भोंगजाई ..	S;	9·0	0·7;	270;	61;	147	Vinhere;	5·0
220 Bhoraghar—Pld;—भोरघर ..	E;	16·0	1·5;	469;	96;	426	Birwadi;	12·0
221 Bhorāv—Mhd;—भोराव ..	E;	5·0	0·5;	171;	33;	160	Birwadi;	2·0
222 Bhoste—Svn;—भोस्ते ..	E;	2·0	1·9;	811;	179;	306	Shriwardhan;	1·0
223 Bhūtivalī—Krt;—भूतिवली ..	NW;	6·4	0·7;	176;	29;	176	Karjat;	7·0
224 Bhuvan—Mgn;—भुवन ..	N;	11·0	2·2;	537;	112;	382	Talashet;	4·0
225 Bhuvaneśvar—Rh;—भुवनेश्वर ..	SE;	1·0	0·7;	74;	15;	55	Roha;	1·0
226 Bīd Bk.—Krt;—बीड बु. ..	NE;	5·0	1·4;	668;	119;	413	Karjat;	5·0
227 Bīd Kh.—Klr;—बीड खुर्द ..	E;	4·4	1·2;	515;	82;	421	Khalapur;	5·0
228 Bīḍavāgaḷe—Alg;—बीड वागळे .	SE;	18·4	5·7;	55;	17;	55	Poynad;	8·0
229 Bijaghar—Mhd;—बिजघर ..	S;	7·0	1·5;	410;	100;	397	Dasgaon;	1·0
230 Biradole—Krt;—बिरदोले ..	N;	12·4	0·5;	239;	51;	207	Neral;	3·0
231 Biravāḍī—Mhd;—बिरवाडी ..	E;	7·0	1·6;	2027;	440;	1181	Local;	..
232 Biravāḍī—Rh;—बिरवाडी ..	..	7·0	1·4;	355;	75;	262	Chanere;	1·0
233 Bobaḍaghar—Rh;—बोबडघर ..	..	8·0	0·9;	94;	22;	35	Chanere;	1·2
234 Bhāṅgar Dādājī—Alg;—भांगर दादाजी.	E;	11·4	0·01;	..	..	..	DESERTED	
235 Bokaḍavirā—Urn;—बोकडविरा	E;	2·0	2·4;	777;	159;	615	Mhatawali;	1·4
236 Bonaśet—Pnl;—बोनशेत ..	E;	4·0	0·1;	144;	28;	143	Panvel;	3·0
237 Boṇḍaśet—Mgn;—बोंडशेत ..	NE;	12·0	1·9;	349;	72;	335	Nizampur;	6·0
238 Bopele—Krt;—बोपेले ..	N;	11·0	0·3;	52;	13;	10	Neral;	1·0
239 Bopolī—Alg;—बोपोली ..	..	14·0	1·3;	299;	84;	82	Poynad;	5·0
240 Boragāṅv—Krt;—बोरगांव ..	..	..	4·2;	494;	109;	492	Neral;	13·0
241 Boragāṅv—Mhd;—बोरगांव ..	E;	6·0	0·6;	156;	35;	115	Birwadi;	1·0

Railway Station ; Distance.	Weekly Bazar ; Distance ; Bazar Day.	Motor Stand ; Distance.	Water.	Institutions and other information.
(5)	(6)	(7)	(8)	(9)
Mumbra; 106·0	Poladpur; 5·0; Fri.	Dhamanadivi; 2·0	rv.; W.	Sl (pr); tl.
Mumbra; 200·0	Dasgaon; 9·0; Sat.	.. ..	W.	tl.
		Borli; 2·4	rv.	Sl (pr); 2 tl; dg.
Bombay; 21·0	Panvel; 13·0; Daily	.. ..	w.	Sl (pr); Cs; tl.
.. ..	Ramraj; 2·0; Sat.	Dharamtar; 21·0	W.	Sl (pr); 5 tl; dg.
DESERTED	DESERTED	Poynad; 4·0		
		Dharamtar; 6·0	W;rv; t.	
Mumbra; 107·0	Poladpur; 4·0; Fri.	.. ..	rv.	tl; mq.
Mumbra; 106·0	Poladpur; 11·0; Fri.	.. 12·0	rv.; W.	Sl (pr); Mahashivratra Fr. Mg. Vad. 13 ; 2 tl.
Mumbra; 100·0	Dasgaon; 9·0; Sat.	.. ..	rv.	Sl (pr); 2tl.
.. ..	Shriwardhan; 1·0; Sat.	.. ..	W.	Sl (pr); tl.
Bhivpuri Rd ; 2·0	Neral; 4·0; Thu.	Karjat; 6·4	W; w.	Maruti Fr. Ct Sud 15;tl.
Mumbra; 71·0	Talashet; 4·0; ..	Mangaon; 11·0	W.	Sl (pr); tl.
Karjat; 59·0	Roha; 1·0; ..	Roha; 1·0	p; n.	tl.
Karjat; 5·0	Kondivade; 3·0; Mon.	Karjat; 5·0	W; rv.	Sl (pr); pyt (gr); Maruti Fr Ct Sud 15; tl.
Dolwali; 3·0	Khalapur; 5·0; Tue.	Khalapur; 5·4	W.	2 tl.
.. ..	Poynad; 8·0; Mon.	Poynad; 7·4	p.	tl; M.
Mumbra; 98·0	Mahad; 8·0; Daily	.. ..	W.	Maruti Fr Ct Sud 15;2tl.
Neral; 3·0	Neral; 3·0; Thu.	.. ..	rv.	tl.
Bombay; 128·0	Mahad; 6·0; Daily	Local; ..	W.	2 Sl (2pr); Maruti Fr Ct Sud 15;9tl;2mq ;lib; 3dp;
Karjat; 65·0	Chanere; 1·0; Tue.	.. ..	W; w.	Sl (pr) ; Ram Fr Ct Sud 9; 3 tl; 3 M; dg.
Karjat; 66·0	Chanere; 1·2; Tue.	Chanere; 1·0	rv; w.	
DESERTED	DESERTED	DESERTED		DESERTED
Bombay; 11·0	Uran; 1·4; ..	Uran; 1·4	p.	Sl (pr); tl.
Mumbra; 19·0	Panvel; 3·0; ..	Panvel; 4·0	W.; w.	Cs. (group society).
Mumbra; 85·0	Nizampur; 6·0; Sun.	Nizampur; 5·0	W.; w.	Sl (pr); 2 tl.
Neral; 1·0	Neral; 1·0; Thu.	.. ..	rv.	
.. ..	Poynad; 5·0; Mon.	Poynad; 4·0	str.	tl.
		Dharamtar; 5·0		
Neral; 13·0	Kalamb; 3·0; Fri.	Kalamb; 3·0	W.; w.	2 Sl (pr, h); Maruti Fr. Ct Sud. 15; 3 tl; gym; ch.
Bombay; 125·0	Mahad; 6·0; Daily.	.. ..	W.	

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
242 Boragānv—Pn;—बोरगांव ..	SE;	2·0	2·2;	287;	67;	173	Pen;	2·0
243 Boragānv Kh.—Klr;—बोरगांव खुर्द	N;	9·0	2·2;	417;	95;	367	Chowk;	4·0
244 Boragānv Bk.—Klr;—बोरगांव बु.	NW;	9·0	0·5;	75;	16;	75	Chowk;	3·0
245 Boraghar—Rh;—बोरघर ..	NW;	3·4	0·6;	220;	44;	216	Roha;	4·0
246 Boraghar Havelī—Mgn;—बोरघर हवेली.	NW;	14·0	1·9;	412;	96;	583	Tala;	3·0
247 Boraghar Tarph Boravalī—Mgn;—बोरघर तर्फ बोरवली.	W;	8·0	1·4;	375;	84;	368	Morbe:	5·0
248 Borghar—Alg;—बोरघर ..	..	..	1·9	418;	90;	374	Revdanda;	6·0
249 Boraj—Pld;—बोरज ..	E;	9·0	0·7;	229;	56;	187	Poladpur;	8·0
250 Boravalī—Mgn;—बोरवली ..	E;	15·0	2·7;	362;	75;	362	Nizampur;	12·0
251 Borāvale—Pld;—बोरावळे ..	E;	7·0	2·6;	766;	179;	765	Poladpur;	6·0
252 Borī—Pn;—बोरी ..	SW;	5·0	0·3;	503;	114;	490	Washi;	2·0
253 Borī Bk.—Urn;—बोरी बु. ..	..	14·0	0·2;	241;	56;	241	Chirner;	3·0
254 Borī Kh.—Urn;—बोरी खुर्द ..	E;	14·0	0·04;	26;	..	21	Chirner;	3·0
255 Borīcākothā—Urn;—बोरीचा कोठा	..	..	0·63;	..	..	..	DESERTED	
256 Borī Pākhāḍī—Urn;—बोरी पाखाडी	..	4·0	0·2;	67;	9;	21	Mhatawali;	2·0
257 Borīs—Alg;—बोरीस ..	N;	5·0	0·9;	237;	52;	171	Thal;	2·0
258 Borivalī—Krt;—बोरीवली ..	N;	11·0	1·5;	228;	48;	206	Neral;	7·0
259 Borivalī—Klr;—बोरीवली ..	W;	11·4	0·5;	64;	13;	64	Mohopada;	2·0
260 Borle—Krt;—बोर्ले ..	N;	9·0	0·2;	56;	10;	44	Neral;	1·0
261 Borle—Mgn;—बोर्ले ..	W;	4·4	0·6;	297;	61;	296	Morbe;	1·2
262 Borle—Pnl;—बोर्ले ..	E;	5·0	0·4;	311;	60;	290	Palaspe;	3·0
263 Borle—Svn;—बोर्ले ..	N;	9·0	0·6;	146;	26;	129	Borli Panchatan;	6·0
264 Borlī—Mrd;—बोर्ली ..	N;	17·0	0·4;	2486;	516;	489	Local;	..
265 Borlī—Pañcātan—Svn;—बोर्ली पंचातन.	N;	10·4	1·4;	3297;	734;	1389	P O;	..
266 Borve—Pn;—बोर्वे ..	W;	6·0	0·8;	352;	67;	349	Washi;	2·0
267 Borze—Pn;—बोर्झे ..	W;	4·6	2·0;	1271;	286;	1256	Washi;	2·0
268 Burumālī—Sgd;—बुरमाळी ..	S;	0·6	0·9;	110;	23;	99	Pali;	1·0
269 Burḍī—Pn;—बुर्डी ..	N;	9·0	0·4;	213;	45;	210	Nagothana;	9·0

Railway Station; Distance.		Weekly Bazar; Distance; Bazar Day.		Motor Stand; Distance.		Water.	Institutions and other information.
(5)		(6)		(7)		(8)	(9)
..	..	Poynad;	.. Mon.	Pen;	2·0	rv.; w.	Sl (pr).; 6 tl.; dg.
				Antore;	5·0		
Karjat;	5·0	Dahivali	6·0; Tue.	Chowk;	4·0	W.;p;t.	Sl (pr); 2 tl.
Karjat;	4·0	Dahivali;	5·0; Tue.	Chowk;	2·1	rv.	2 tl.
Karjat;	63·0	Roha;	4·0; Daily	Roha;	3·4	p.; n.	Sl (pr); tl.
Mumbra;	88·0	Tala;	3·0; ..	Tala;	3·0	w .;rv.	Sl (pr); Bahiri Fr. Ct Sud 15.; 2 tl.
Mumbra;	87·0	Kharawali;	3·0; Sun.	Mangaon;	8·0	rv.; w.	2 Sl (pr, m); Maruti Fr Ct Sud 15 ; 2 tl.
..	..	Ramraj;	0·4; Sat.	..	..	W.	
Mumbra;	108·0	Poladpur;	8·0; Fri.	Kapde Bk.;	5·0	rv.	Sl (pr); 2 tl ; dg.
Mumbra;	97·0	Nizampur;	12·0; Sun.	Nizampur;	8·0	rv.	Sl (pr); tl.
Mumbra;	107·0	Poladpur;	6·0; Fri.	Kapde Bk.;	3·0	rv.;w.; W.	2 Sl (2 pr); 4 tl.
..	..	Poynad;	4·0; Mon.	Wadkhal;	1·0	t.	2 Sl (pr, m); Cs; Maruti Fr Ct Sud 15; 3 tl.
				Dharamtar;	2·0		
Bombay;	17·0	Panvel;	9·0; Daily	Vindhane;	2·0	t.	Sl (pr); tl.
Bombay;	17·0	Panvel;	9·0; ..	Vindhane;	2·0	t.; W.	
DESERTED							DESERTED.
Bombay;	8·4	Uran;	1·0; Daily	..	..	W.	4 tl; M; mq; 2 dg; dp.
..	..	Kihim;	1·0; Tue.	..	..	t.	Cs. (c); tl.
				Rewas;	12·0		
Neral;	7·0	Sugave;	2·0; Sat.	Mouje;	3·0	W.; w.	Sl (pr); 2 tl.
Karjat;	13·0	Khalapur;	12·0; Tue.	..	..	W.; rv.	2 tl.
Neral;	1·0	Neral;	1·0; Thu.	..	..	W.; w.	2 tl.
Mumbra;	87·0	Kharawali;	2·0; Sun.	Morbe;	1·2	str.; w.	Sl (pr); tl.
Karjat;	15·0	Panvel;	5·0; ..	..	1·0	w.; t.	Sl (pr); 3 tl.; 3 M; dg.
..	..	Borli Panchatan;	6·0; ..	..	..	W.	
..	..	..	.. ..	..	..	W.; pl.	Sl (pr); pyt. Cs. (mp); Ramnavami Fr Ct Sud 9; 4 tl; mq; 2 dg; 2 dh; lib; dp.
				Borli;	0·1		
..	..	..	.. Bazar	Local;	..	W.	2 Sl (2 pr); pyt; Cs; 5 tl; 2 mq; dg; dh; lib; 3 dp.
..	..	Poynad;	5·0; Mon.	Wadkhal;	2·0	t.	Maruti Fr Ct Sud 15; 3 tl; dg.
				Dharamtar;	3·0		
Mumbra;	42·0	Poynad;	9·0; Mon.	Washi;	2·0	t.; W.	Sl (pr); Cs; 4 tl.
				Akadevi;	2·4	w.	
Khopoli;	23·0	Parali;	11·4; Sat.	..	..	W.	tl.
..	..	..	.. ..	Kasu phata;	0·2	W.; w.	tl.
				Nigode;	3·0		

Serial No.; Village Name (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
270 Caī—Krt;—चई ..	NE;	23·4	2·3;	499;	103;	498	Neral;	13·0
271 Cāḷ—Pnl;—चाळ ..	N;	9·0	1·4;	72;	12;	62	Panvel;	8·0
272 Cāll—Msl;—चार्लि ..	S;	3·0	0·4;	..	..	..	DESERTED	
273 Cāmbhār Khiṇḍ—Mhd;—चांभारखिंड.	N;	1·2	0·3;	602;	96;	546	Mahad;	1·0
274 Chāmbhārgaṇī Bk.—Pld;—चांभारगणी बु.	E;	5·0	0·9;	352;	75;	309	Poladpur	5·0
275 Cmbhārgaṇī Kh.—Pld;—चांभारा—गणी खुर्द.	E;	5·0	0·8;	172;	41;	180	Poladpur;	5·0
276 Cāmbhārlī—Klr;—चांभार्ली ..	W;	11·4	0·2;	275;	46;	274	Mohopada;	1·0
277 Cāṇaje—Urn;—चाणजे ..	E;	1·0	3·2;	6100;	1080;	1949	Local;	..
278 Ciñcaghar—Mrd;—चिंचघर ..	..	..	2·0;	35;	7;	28	..	..
279 Cāñc—Mgn;—चांच ..	N;	9·0	1·8;	473;	84;	376	Nizampur;	5·0
280 Candaragāṅv—Sgd;—चंदरगाव ..	N;	15·0	2·9;	691;	136;	688	Varhad Jambhulpada;	6·0
281 Cāṇḍagāṅv—Rh;—चांडगांव ..	..	7·0	1·0;	352;	78;	319	Chaneie;	2·0
282 Cāṇḍake—Pld;—चांडके ..	E;	13·0	0·8;	58;	12;	58	Poladpur	12·0
283 Cāndale—Pld;—चांदले ..	E;	20·0	0·7;	93;	19;	93	Poladpur;	12·0
284 Cāndhaī;—Krt;—चांधई ..	E;	8·0	1·0;	379;	75;	351	Karjat;	5·0
285 Cāṇḍave Bk.—Mhd;—चांडवे बु. ..	E;	7·0	1·3;	881;	196;	803	Mahad;	4·0
286 Cāndore—Mgn;—चांदोरे ..	W;	16·0	5·6;	1021;	236;	997	Morbe;	6·0
287 Caṇere—Rh;—चणेरे ..	..	..	0·3;	627;	147;	436	Local;	..
288 Cannāt—Mgn;—चन्नाट ..	N;	10·0	1·0;	244;	47;	230	Nizampur;	4·0
289 Cāpaḍī—Mgn;—चापडी ..	W;	4·0	0·3;	274;	59;	272	Goregaon;	3·0
290 Cāpagāṅv—Mhd;—चापगांव ..	E;	8·0	1·0;	231;	62;	231	Nate;	3·0
291 Caraī—Pld;—चरई ..	E;	1·4	1·9;	702;	134;	622	Poladpur;	1·0
292 Caraī Bk.—Mgn;—चरई बु. ..	W;	8·0	1·8;	362;	90;	351	Morbe;	6·0
293 Corambhe—Pnl;—चोरंभे ..	..	0.6	..	..	..	..	DESERTED	
294 Caraī Kh.—Mgn;—चरई खुर्द ..	W;	16·4	1·5;	669;	139;	519	Tala;	6·0
295 Carī—Alg;—चरी ..	E;	9·0	0·4;	428;	84;	407	Poynad;	3·0
295-A Cavalcset—Mgn;—चवळशेत ..	N;	9·0	..	..	..	..	DESERTED	..
296 Cāvaṇe—Pnl;—चावणे ..	SE;	11·0	0·9;	320;	74;	205	Apta;	2·0
297 Cāvaṇḍholi—Pln;—चांवढोळी ..	SE;	10·4	0·2;	8;	1;	8	Mohopada;	2·0
298 Cāvaṇi—Klr;—चावणी ..	SE;	12·0	7·2;	849;	199;	609	Wawoshi;	8·0
299 Cāvare or Sānegānv—Rh;—चावरे उर्फ सानेगांव.	..	10·0	6·2;	1007;	224;	927	Medha;	6·0

Railway Station ; Distance. (5)		Weekly Bazar; Distance ; Bazar Day. (6)		Motor Stand ; Distance. (7)		Water. (8)	Institutions and other information. (9)
Neral;	14·0	Kalamb;	6·0; Fri.	Kashele;	3·4	W.;rv.	Sl (pr).; 4 tl.
Mumbra;	11·0	Panvel;	8·0; ..	Taloje;	3·0	W.;w.	
DESERTED							DESERTED.
Mumbra;	95·0	Mahad;	1·0; Daily	..	..	W.;	2 tl.
Mumbra;	103·0	Poladpur;	5·0; Fri.	..	..	rv.;W.	Sl (pr).; 2tl.; dh.
Mumbra;	103·0	Poladpur;	5·0; Fri.	..	..	Spr.	tl.
Karjat;	12·0	Khalapur;	11·0; Tue.	..	...	W.;rv.	3 tl.
Karjat;	35·0	Uran;	1·0; ..	Uran;	1·0	W.;pl.	3Sl (2 pr, h).; pyt.; 6 tl.; dh.; gym.; lib.; dp.
..	..	..	..	..	..	..	
Mumbra;	90·0	Nizampur;	5·0; Sun.	Nizampur;	5·0	rv.;w.	Sl (pr).; 2 tl.
Khopoli;	19·0	Parali	6·0; Sat.	..	..	W.;	Sl (pr).; tl.
Karjat;	65·0	Chanere;	2·0; Tue.	Chore;	2·4	W.;t.	Sl (pr).; 2 tl.; 2 M.; mq.
Mumbra;	109·0	Poladpur;	12·0; Fri.	Kapde Bk.;	8·0	w.	2 tl.
Mumbra;	109·0	Poladpur;	12·0; Fri.	Kapde Bk.;	..	w.	tl.
Bhivpuri Rd.;	2·0	Kadav;	1·0; Wed.	Karjat;	8·0	W.	Sl (pr).; tl.
Mumbra;	100·0	Mahad;	4·0; Daily	..	..	w.	2Sl (pr, m).; 3 tl.; mq.; dg.
Mumbra;	90·0	Mhasla;	6·0; Wed.	Morbe;	6·0	W.;w.	Sl(pr).; pyt.; Cs.(c).; Devi fr. Ct. Vad. 2.; 2 tl.; ch.
Karjat;	68·0	Local	.. Tue.	..	..	rv.	Sl (pr).; pyt.; 3 tl.; 3 M.; dg.; ch.; lib.
Mumbra;	86·0	Nizampur;	4·0; Sun.	..	5·0	W.;w.	Sl (pr).; tl.
Mumbra;	84·0	Mangaon;	4·0; Thu.	Mangaon;	4·0	W.;w.	Sl (pr).; 2 tl.
Mumbra;	104·0	Mahad;	6·0; Daily	..	..	W.	Sl (pr).
Mumbra;	104·0	Poladpur;	1·0; Fri.	Poladpur;	1·4	rv.;w.	Sl (pr).; 2 tl.
Mumbra;	90·0	Mhasla;	8·0; Wed.	Morbe;	5·0	W;w.; str.	Sl (pr).; 2 tl.
DESERTED							DESERTED.
Mumbra;	91·0	Tale;	6·0; ..	Tale;	0·5	W.;w.	Sl (pr).; tl.
..	..	Poynad;	3·0; Mon.	Pali;	0·4	rv.;w.	Sl (pr); Cs. (mp).; 3tl.; gym.
				Pewas;	16·0		
DESERTED							DESERTED
Karjat;	15·0	Panvel	13·0; ..	Gulsunde;	2·0	rv.	Sl (pr).; Cs. (mp).; 3tl.; dh.
Karjat;	13·0	Panvel;	11·0; ..	Gulsunde;	1·4	rv.	
Khopoli;	12·0	Parali;	6·0; Sat.	..	..	W. rv.	Sl (pr).; 3 tl.
Karjat	65·0	Medha;	6·0; Sun.	..	..	W.	Sl (pr).; 5 tl.; lib.

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
300 Ceher—Mrd;— चेहेर ..	N;	22·0	0·7;	245;	62;	244	Murud;	2·0
301 Cendhare—Alg;— चेंढरे ..	S;	1·0	0·8;	493;	103;	271	Alibag;	1·0
302 Ceravalī—Pnl;—चेरवली ..	E;	7·0	0·8;	214;	46;	161	Panvel;	7·0
303 Cevaṇe—Krt;— चेवणे ..	..	23·0	2·0;	208;	49;	208	Neral;	16·0
304 Cicavaṇ—Pnl;—चिचवण ..	S;	5·0	1·7;	431;	97;	293	Palaspe;	4·0
305 Cikaṇī—Mrd;—चिकणी ..	N;	10·0	5·4;	127;	24;	126	..	..
306 Cikaṇī—Rh;—चिकणी ..	NE;	11·0	0·9;	163;	38;	154	Nagothana;	1·0
307 Cikhalagāṅv—Rh;—चिखलगांव ..	..	..	3·0;	481;	112;	477	Pali;	1·4
308 Cikhalap—Msl;—चिखलप ..	E;	4·0	2·0;	499;	115;	491	Mhasla;	4·0
309 Cikhalap—Svn;—चिखलप ..	S;	4·0	0·5;	281;	52;	193	Vadawali;	3·0
310 Cikhale—Pnl;—चिखले ..	E;	6·0	0·8;	912;	168;	797	Palaspe;	5·0
311 Cikhalī—Alg;— चिखली ..	E;	17·0	0·2;	..	..	..	DESERTED	
312 Cikhalī—Pld;—चिखली ..	E;	11·0	1·0;	109;	27;	109	Birwadi;	12·0
313 Cikhalī Bhom.—Urn;—चिखली भोम	..	..	0·2;	..	..	..	DESERTED	
314 Cilhe—Rh;—चिल्हे ..	SW;	6·0	1·0;	288;	68;	274	Roha;	4·0
315 Cilathaṇ—Klr;—चिलठण ..	S;	10·0	0·4;	254;	45;	244	Wawoshi;	6·0
316 Cimbāve—Mhd;—चिंबावे ..	NE;	2·0	2·6;	1475;	254;	1081	Local;	..
317 Ciñcaghar—Pn;—चिंचघर ..	N;	2·4	0·4;	162;	41;	109	Pen;	2·0
318 CiñcagharTarph Nāṇḍale—Mrd; —चिंचघर तर्फे नांडले. ..	N;	19·0	0·5;	22;	5;	17	..	..
319 Ciñcakhār—Rh;—चिंचखार ..	W;	11·6	0·1;	33;	9;	28	Chanere;	3·0
320 Ciñcavalī—Alg;—चिंचवली ..	NE;	10·0	1·6;	594;	118;	342	Narangi;	0·2
321 Ciñcavalī—Krt;—चिंचवली ..	N;	5·1	0·3;	438;	92;	195	Local;	..
322 Ciñcavalī—Krt;—चिंचवली ..	NE;	6·0	0·3;	221;	43;	217	Karjat;	6·0
323 Ciñcavalī—Mgn;—चिंचवली ..	S;	7·4	0·9;	422;	82;	351	Nizampur;	6·0
324 Ciñcavalī Āḍagāṅv—Klr;—चिंचवली आडगांव.	E;	5·0	0·7;	8;	3;	4	Khalapur;	4·0
325 Ciñcavalī Gohe—Klr;—चिंचवली गोहे.	S;	9·0	0·6;	114;	20;	114	Khalapur;	9·0
326 Ciñcavalī Śekīn—Klr;—चिंचवली शेकीन.	E;	6·0	0·4;	332;	88;	319	Khopoli;	2·0

Railway Station ; Distance. (5)	Weekly Bazar ; Distance ; Bazar Day. (6)	Motor Stand ; Distance. (7)	Water. (8)	Institutions and other information. (9)
.. ..	.. ..	Selao 3·0	W.	Sl (m). ; tl.
.. ..	Kihim ; 6·0; Tue.	.. .. Dharamtar ; 13·0	t.; w.; rsr.	Sl (pr). ; tl. ; M. ; dh.
Mumbra ; 25·0	Panvel ; 7·0; ..	Panvel ; 7·0	w.	
Neral ; 16·0	Kalamb ; 8·0; Fri.	Karjat ; 3·0	W.;rv.	Sl (pr).; Maruti Fr. Ct. Sud. 15. ; 4 tl.
Karjat ; 20·0	Panvel ; 5·0; ..	.. ..	W.; t.	Sl (pr). ; 3 tl.
.. ..	.. .. ..	.. .. Borli ; 4·0	w;rv.	
Karjat ; 49·0	Nagothana ; 1·0; ..	Nagothana ; 1·0	w.	tl.
.. ..	Pali ; 1·4; ..	Pali 1·4	W.;w.	Sl (pr). ; 2 tl.
Mumbra ; ..	Mhasla ; 4·0; Wed.	Dehen ; 1·0	W.;w.	Sl (pr). ; tl.
.. ..	Shriwardhan; 3·0; Sat.	.. ..	W.	Sl (pr). ; tl.
Karjat ; 16·0	Panvel ; 5·0; ..	Panvel ; 6·0	rv.	Sl (pr). ; 4 tl.
DESERTED				DESERTED
		Dharamtar; 9·0		
Mumbra ; 110·0	Poladpur ; 12·0; Fri.	Kapde Bk.; 7·0	W.	tl.
DESERTED				DESERTED
Karjat ; 54·0	Roha ; 4·0; Daily.	Khamb ; 2·4	W.;w.	Sl (m). ; 2 tl.
Khopoli ; 10·0	Shirwali 4·0; Fri.	Donwat ; 2·4	W.	
Mumbra ; 106·0	Mhapral ; 8·0; Fri.	.. ..	W.	2 Sl (pr, m). ; pyt. ; 5 tl. ; mq. ; 2 dg.
Mumbra ; 42·0	Poynad ; 9·0; Mon.	Phata ; 0·2 Antore ; 0·4	w.	Maruti Fr. Ct. Sud. 15; 5 tl.
.. ..	.. ..	.. .. Rajpuri ; 4·4	W.	
Karjat ; 71·0	Chanere ; 3·0; Tue.	.. ..	w.	Sl (pr). ; tl.
	Poynad ; 7·4; Mon.	Local ; .. Rewas ; 9·0	w.	Sl (pr). ; 2 tl. ; dg.
Bhivpuri Rd. ; ..	Local ; .. Daily.	Karjat ; 5·1	W.	Sl (pr). ; Cs.; Ramanavami Fr. Ct. Sud. 9 ; 2 tl.
Bhivpuri Rd. ; 3·0	Kadav ; 1·0; Wed.	Karjat ; 6·0	W.;w.	pyt.
Mumbra ; 87·0	Nizampur ; 6·0; Sun.	Goregaon ; 0·4	W.;w.	Sl (pr). ; Datta Fr. Ct. Vad. 7 ; 3 tl.; dp.
Dolwali ; 1·4	Khalapur ; 4·0; Tue.	Khalapur ; 5·0	w.	
Khopoli ; 7·0	Khalapur ; 9·0; Tue.	Shil phata ; 4·0	W.;w.	2 tl.
Lawjee ; 2·0	Khalapur ; 4·0; Tue.	Shil phata ; 1·4	W.	Sl (pr). ; mp. ; pyt. ; 2 tl.

Serial No.; Village Name (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
327 Ciñcavalī Tarph Divālī—Rh;—चिंचवली तर्फ दिवाळी.	SE;	9·0	1·8;	508;	99;	324	Kolad;	2·0
328 Ciñcavalī Tarf Atoṇe—Rh;—चिंचवली तर्फ अतोणे.	NE;	7·0	2·6;	539;	112;	539	Kolad;	7·0
329 Ciñcavalī Tarf Taḷojā—Pnl;—चिंचवली तर्फ तळोजा.	SE;	10·0	0·4;	104;	19;	99	Panvel;	7·0
330 Ciñcavalī Tarf Vāje—Pnl;—चिंचवली तर्फ वाजे.	NE;	8·4	0·6;	210;	39;	207	Panvel;	10·0
331 Ciñcoḍe—Msl;—चिंचोडे ..	NE;	4·4	2·1;	476;	111;	335	Mhasla;	6·0
332 Ciñcoṭi—Alg;—चिंचोटी ..	E;	13·0	1·9;	1025;	250;	948	Revdanda;	4·0
333 Ciṇdhraṇ—Pnl;—चिंध्रण ..	SE;	8·0	1·7;	684;	130;	674	Panvel;	7·0
334 Cipaḷe—Pnl;—चिपळे ..	E;	3·2	0·6;	269;	49;	244	Panvel;	3·0
335 Ciragāñv—Msl;—चिरगांव ..	SE;	1·0	1·9;	505;	118;	451	Mhasla;	2·4
336 Cirale—Urn;—चिरले ..	E;	7·4	2·0;	1565;	327;	1440	Uran;	7·0
337 Cāṅḍave Kh.—Mhd;—चांडवे खुर्द.	E;	6·0	1·6;	565;	112;	541	Mahad;	4·0
338 Ciraner—Urn;—चिरनेर ..	E;	10·0	3·8;	2129;	719;	1609	Local;	..
339 Ciravat—Pnl;—चिरवत ..	S;	4·0	1·2;	581;	128;	508	Palaspe;	2·0
340 Cirbī—Pn;—चिर्बी ..	N;	6·0	0·5;	198;	39;	185	Nagothana;	11·0
341 Cive—Sgd;—चिवे ..	E;	5·0	1·4;	442;	93;	404	Pali;	5·0
342 Cocī—Krt;—चोची ..	SE;	6·0	3·2;	760;	133;	167	Karjat;	6·0
343 Cocīnde—Mhd;—चोचींदे ..	S;	2·0	1·8;	1014;	187;	961	Mahad;	2·0
344 Colaī—Pld;—चोलई ..	S;	1·0	0·3;	96;	25;	96	Poladpur;	1·0
345 Cole—Pn;—चोले ..	SW;	14·0	0·2;	260;	50;	253	Nagothana;	5·0
346 Coraḍhe—Mrd;—चोरढे ..	SE;	27·0	2·7;	970;	175;	508	..	..
347 Coravalī—Mgn;—चोरवली ..	W;	15·0	1·4;	225;	49;	225	Tala;	7·0
348 Covk—Klr;—चौक ..	NW;	6·4	0·1;	860;	182;	373	Local;	..
349 Caul—Alg;—चौल ..	..	..	3.6;	6751;	1427;	3954	Local;	..

Railway Station; Distance. (5)	Weekly Bazar; Distance; Bazar Day. (6)	Motor Stand; Distance. (7)	Water. (8)	Institutions and other information. (9)
Karjat; 52·0	Kolad; 2·0; Sun.	.. ..	W.; t.	Sl (pr).; 3 tl.
Karjat; 57·0	Kolad; 7·0; Sun.	Kolad; 6·0	w.;rv.	Sl (pr).; 2 tl.
Mumbra; 19·0	Panvel; 7·0; ..	.. 2·0	rv.;w.	Cs. (gr).; tl.
Mumbra; 10·0	Panvel; 10·0; ..	Panvel; 8·4	w.	Cs.; 2 tl.; Society Haji-malang.
Mumbra; ..	Mhasla; 6·0; Wed.	Mhasla; 4·4	W.;	Sl (pr).; tl.
	Ramraj; 3·0; Sat.	.. ..	W.	Sl (pr).; 2 tl.; lib.
Mumbra; 13·0	Panvel; 7·0; ..	Taloja; 5·0	W.; w.	2 Sl (2 pr).; Maruti Fr. Ct. Sud. 15.; 4 tl.
Mumbra; 21·0	Panvel; 3·0; ..	Panvel; 3·2	rv.	3 tl.
Mumbra; ..	Mhasla; 2·4; Wed.	Mhasla; 1·0	W.; p.	Sl (pr).; 2 tl.
Bombay; 16·0	Panvel; 8·0; ..	.. 1·4	W.; t.	3 Sl (2 pr, m).; Cs.; Maruti Fr. Ct. Sud. 15.; 5 tl.; 4 M.; lib.
Mumbra; 100·0	Mahad; 4·0; Daily	Local; 0·1	W.o.	Sl (pr).; 3 tl.
Bombay; 22·0	Panvel; 14·0; ..	Local; ..	W.;t.	Sl (pr).; Cs (c).; Maruti Fr. Ct. Sud. 15; Ram Fr. Ct. Sud. 9; Ganapati Fr. Mg. Sud. 4.; 7 tl.; M.; dg.; ch.
Karjat; 18·0	Panvel; 4·0; ..	.. ..	W.	Sl (pr).; tl.; M.
.. ..	.. .. ..	Phata; 0·1	o.	dg.
		Nigode; 4.0		
Khopoli; 20·0	Parali; 6·0; Sat.	.. ..	W.	Sl (pr).; 2 tl.
Karjat; 6·0	Kondivade; 2·0; Mon.	Karjat; 6·0	W.;rv.	Sl (pr).; 2 tl.; M.
Mumbra; 96·0	Dasgaon; 2·0; Sat.	Mahad; 4·0	W.;w.	Sl (pr).; Maruti Fr. Ct. Sud. 15.; 2 tl.
Mumbra; 100·0	Poladpur; 1·0; Fri.	.. ..	rv.	tl.
Khopoli 31·0	.. .. ..	Amtem; 4·0	W.	Sl (pr).; 2 tl.
		Gandhe; 2·0		
.. ..	.. .. ..	..	W.	2 Sl (2 pr).; Maruti Fr. Ct. Sud. 15.; 2 tl.; mq. dg.
		Salao; 6·0		
Mumbra; 92·0	Tala; 7·0; ..	.. 4·0	w.	tl.
Karjat; 6·0	Khalapur; 6·0; Tue.	Local; ..	W.	Sl(pr). pyt.; Cs. (mp); 3 tl.; lib.; dp.
Bombay; 35·0	Nagaon; 5·4; Thu.	.. ..	..	

Serial No.; Village Name. (1)		Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
350	Dābhil—Pld;—दाभीळ ..	E;	12·0	3·3;	353;	74;	352	Poladpur;	10·4
351	Dābhol—Mhd;—दाभोळ ..	W;	7·0	1·9;	975;	251;	862	Dasgaon;	1·0
352	Dādali—Mhd;—दादली ..	S;	0·4	0·2;	424;	71;	400	Mahad;	2·0
353	Dādar—Pn;—दादर ..	W;	7·0	3·5;	2418;	385;	2414	Pen;	7·0
354	Dagaḍ Ghoom—Msl;—दगड घुम ..	N;	5·0	0·9;	133;	31;	130	Mhasla;	10·0
355	Dahivalī—Rh;—दहिवली ..	..	..	0·5;	..	..	..	..	..
356	Ḍākelī—Mrd;—डाकेली ..	SE;	20·0	1·3;	134;	34;	133	Borli;	3·0
357	Ḍākelī Koṇḍ—Mrd;—डाकेली कोंड	SE;	20 0	1·3;	24;	10;	19	Rajpuri;	1·0
358	Dahivaḍ—Mhd;—दहिवड ..	N;	11·0	2·8;	736;	157;	573	Birwadi;	4·0
359	Dahigāṅv—Krt;—दहिगांव ..	E;	4·0	1·0;	157;	38;	155	Karjat;	3·0
360	Dahgāṅv—Sgd;—दहिगांव ..	N;	9·0	3·7;	672;	137;	662	Vahad Jambhulpada;	3·0
361	Dahivalī—Mgn;—दहिवली ..	SW;	4·0	1·0;	1388;	261;	1133	Morbe;	6·0
362	Dahivalī—Pnl;—दहिवली ..	E;	6·0	0·3;	135;	27;	132	Palaspe;	3·0
363	Dahivalī—Klr;—दहिवली ..	W;	9·0	0·7;	114;	22;	114	Khalapur;	4·0
364	Dahivalī Tarph Niḍ—Krt;—दहिवली तर्फ नीड.	E;	1·4	0·3;	1354;	282;	529	Karjat;	1·0
365	Dahivalī Tarph Taḷe—Mgn;—दहिवली तर्फ तळे.	W;	8·0	1·0;	293;	59;	293	Morbe;	5·0
366	Dahivalī Tarph Vareḍī—Krt;—दहिवली तर्फ वरेडी.	N;	11 2	0·3;	561;	112;	504	Neral;	2·0
367	Dākhaṇe—Mgn;—दाखणे ..	N;	3·0	2 6;	574;	120;	574	Nizampur;	4 0
368	Daḷavī Kharośi—Alg;—दळवी खरोशी.	E;	13·0	0·3;	31;	5;	31	Poynad;	4·0
369	Damkaḍikhār—Urn;—दमकडीखार	..	..	0·6;	..	..	..	DESERTED	
370	Dāmat—Krt;—दामत ..	N;	11·0	1·0;	70[illegible];	135;	559	Neral;	2·0
371	Dāṇḍagurī—Svn;—दांडगुरी ..	N;	8·0	1·3;	338;	75;	315	Borli Panchatan.;	4·0
372	Dāpoḍe—Sgd;—दापोडे ..	N;	1·0	0·3;	59;	12;	6	Pali;	1·0
373	Dāpolī—Mhd;—दापोली ..	N;	18·0	4·2;	670;	168;	615	Birwadi;	13·0
374	Dāpolī—Pnl;—दापोली ..	SW;	3·0	1·5;	610;	128;	556	Palaspe;	5·0
375	Dāpolī—Rh;—दापोली ..	..	13·0	2·6;	269;	43;	268	Medha;	8·0
376	Dāpivalī—Pnl;—दापिवली ..	NE;	10·0	0·3;	135;	27;	107	Mohopada;	2·0

Railway Station; Distance. (5)		Weekly Bazar; Distance; Bazar Day. (6)		Motor Stand; Distance. (7)		Water. (8)	Institutions and other information. (9)
Mumbra;	106·0	Poladpur;	10·4; Fri.	Kapde Bk;	8·0	w.	Sl (pr).; 2 tl.
Mumbra;	99·0	Dasgaon;	1·0; Sat.	..	..	W;	2 Sl (pr. m).; mq.; dg.; ch.
Mumbra;	98·0	Dasgaon;	5·0; Sat.	Mahad;	0·4	W;	Holi Fr. Phg Sud. 15; 2 tl.; M.
..	..	Pen;	7·0; ..	Homeropu Phata; Dadar;	3·4; 0·4	t.	Sl (pr).; Cs (c).; Ramanavmi Fr. Ct. Sud. 9; 4 tl.; M.; 4 ch.
Mumbra;	..	Mhasla;	10·0; Wed.	Mhasla;	5·0	n.;w.	tl.
DESERTED							DESERTED
..	..	Borli;	3·0; ..	Borli;	3·0	W.	tl.
..	..	Borli;	3·0; ..	Borli;	3·0	w.;	
Mumbra;	99 0	Mahad;	5·0; Daily	..	..	rv.; W.	2 Sl (2 pr).; Mahashivratra Fr. Mg. Vad 13.; 4 tl.
Karjat;	3·0	Karjat;	3·0; Tue.	Karjat;	4·0	W;	Sl (pr).; pyt.; Cs.; tl.
Khopoli;	16·0	Pardi;	3·0; Sat.	..	..	W.	Sl (pr).; tl.
Mumbra;	90·0	Goregaon;	3·0; ..	Goregaon;	3·0	rv.; W.	2 Sl (pr, m).; Bahiri Fr. Ct Sud. 15.; 2 tl.; 2 mq.; dg.
Karjat;	16·0	Panvel;	5 0; ..	..	2·0	w.	tl.; dg.
Khopoli;	5·0	Khalapur;	4·0; Tue.	..	..	W.	2 tl.
Karjat;	1·0	Karjat;	1·0; Thu.	..	..	w.; rv.	Sl (pr).; 7 tl.
Mumbra;	90·0	Mhasla;	8 0; Wed.	..	7·0	W; w.	Sl (pr).; 2 tl.
Neral;	2·0	Neral;	2·0; Thu.	..	..	W.; rv.	Sl (pr).; Maruti Fr. C·. Sud. 15.; 2 tl.
Mumbra;	78·0	Nizampur;	4·0; Sun.	Mangaon;	3·0	n.; w.	Sl (pr).; 2 tl.
..	..	Poynad;	4·0; Mon.	Pezari; Dharamtar;	4·0; 7·0	W.	Urs Mrg. Sud. 11; dg.
DESERTED							DESERTED.
Neral;	2·0	Neral;	2·0; Thu.	Karjat;	11·0	t.; cl.	Sl (pr).; 2 Cs. (mp. gr); mq.; dg.
..	..	Borli Panchatan;	4·0; ..	..	..	W.	Sl (pr).; Maruti Fr. Ct. Sud. 15.; tl.
Khopoli;	23·0	Parali;	10·0; Sat.	..	..	rv.	
Mumbra;	106·0	Mahad;	12·0; Daily	..	..	w.; rv.	2 Sl (pr, m).; 2 tl.
Karjat;	16·0	Panvel;	5·0; ..	..	1·0	w.; t.	2Sl (2 pr).; Cs.; Devi Fr. Ct Sud. 15.; 2 tl.; dg.
Karjat;	63·0	Alibag;	5·0; ..	..	..	W.; w.	Sl (pr).; Cs.; tl.; gym.
Karjat;	9·0	Panvel;	10·0; ..	..	0·1	rv.	tl.

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms); Pop; Households; Agriculturists. (3)				Post Office: Distance. (4)	
377 Dāsgāṅv—Mhd;—दासगांव ..	W;	5·0	3·8;	2361;	461;	1269	Local;	..
378 Dāvale—Alg;—दावले ..	SE;	7·0	0·5;	81;	15;	76	Nagaon;	1·0
379 Davaṇasar—Pn;—दवणसर ..	SW;	4·0	0·4;	126;	33;	125	Pen;	3·0
380 Degāṅv—Mgr;—देगांव ..	W;	5·0	1·4;	694;	140;	430	Morbe;	1·4
381 Deharaṅg—Pnl;—देहरंग ..	E;	8·4	1·9;	80;	15;	80	Panvel;	12·0
382 Devapurī—Pnl;—देवपुरी ..	..	..	0·1;	5;	1;	..	Panvel;	1·0
383 Dehen—Mal;—देहेनं ..	E;	6·0	1·3;	208;	52;	208	..	..
384 Dehenkonī—Alg;—देहेनकोनी ..	E;	12·0	0·7;	395;	80;	381	Poynad;	1·0
385 Derāvalī—Pnl;—डेरावली ..	N;	11·0	0·4;	216;	43;	198	Palaspe;	1·0
386 Ḍubej—Pn;—डबेज ..	..	..	0·03;	..	..	..	..	..
387 Devad—Pnl;—देवद ..	E;	1·4	0·5;	220;	38;	180	Panvel;	2·0
388 Devaghar—Alg;—देवघर ..	SE;	13·0	1·2;	286;	58;	245	Cheul;	3·2
389 Devaghar—Mal;—देवघर .	NE;	2·2	1·5;	456;	107;	441	Mhasla;	3·0
390 Devaghar or Hareśvar—Svn;—देवघर उर्फ हरेश्वर.	S;	5·0	0·7;	1042;	232;	535	P. O;	..
391 Devakānhe—Rh;—देवकान्हे ..	SW;	5·0	1·7;	590;	116;	576	Roha;	2·0
392 Devakhol—Svn;—देवखोल ..	N;	8·0	0·6;	98;	19;	92	Borli Panchatan.;	6·0
393 Devalāḍ—Klr;—देवलाड ..	E;	6·0	0·1;	942;	228;	160	Local;	..
394 Davale—Pld;—देवळे ..	E;	9·0	1·1;	620;	141;	583	Poladpur;	8·0
395 Devalī—Pn;—देवळी ..	N;	6·0	0·3;	159;	28;	148	Nagothana;	..
396 Devali—Mgn;—देवळी ..	S;	8·4	1·4;	694;	140;	440	Morbe;	1·4
397 Devanhāve—Klr;—देवन्हावे ..	S;	10·0	0·6;	546;	96;	400	Khalapur;	4·
398 Devapūr—Pld;—देवपूर ..	S;	4·0	1·1;	431;	102;	429	Poladpur;	5·
399 Devaghar—Mhd;—देवघर ..	N;	15·4	1·4;	154;	35;	137	Birwadi;	10·
400 Devalolī Bk.—Pnl;—देवळोली बु.	E;	9·0	0·7;	258;	51;	218	Mohopada;	2·
401 Devalolī Kh.—Pnl;—देवळोली खुर्द	SE;	12·0	0·5;	..	..	..	..	..
402 Devatalaī—Alg;—देवतळई ..	..	..	0·03;	..	..	..	..	..
403 Devatalaī—Alg;—देवतळई ..	NE;	7·0	0·3;	22;	8;	22	Kihim;	3·

Railway Station ; Distance. (5)	Weekly Bazar ; Distance ; Bazar Day. (6)	Motor Stand ; Distance. (7)	Water (8)	Institutions and other information. (9)
Mumbra; 88·0	Local; .. Sat.	Local; ..	..	2 Sl (2 p.).; pyt.; Cs.; Ct. 3 tl.; mq.; dg.; 3 dh.; lib.
.. ..	Nagaon; 1·0; Thu.	.. ..	r.	
		Dharamtar; 18·0		
.. ..	Pen; 3·0; ..	Govi le; 4·0	n.	Sl (pr).
		Kharpada; 3·0		
Mumbra; 86·0	Goregaon; 3·0; ..	Morbe; 1·0	rv.; w.	Sl (p.).; 3 tl.
Matheran; 7·0	Panvel; 12·0; ..	.. ..	w.; v.	
Mumbra; 17·0	Panvel; 1·0; ..	.. ..	..	
.. ..	.. .. ..	.. ..	rv.; W.	Sl (pr).; Maruti Fr. Ct. Sud. 15.; tl.
.. ..	Poynad; 1·0; Mon.	.. ..	o.	Sl (pr).; M.
		Dharamtar; 3·0		
Karjat; 13·0	Panvel; 4·0; ..	Apta; 2·0	w.; t.; rs.	
DESERTED				DESERTED
Mumbra; 18·0	Panvel; 2·0; ..	Panvel; 1·4	v.; W.	
.. ..	Ambepur; 3·0; Wed.	.. ..	W.	Sl (pr).; Ganapati Fr. Mrg. Vad. 4.; tl.; 2 dg.
		Rewas; 24·0		
Mumbra; ..	Mhasla; 3·0; Wed.	Mhasla; 3·0	W.; v.	Sl (p).; Datta Fr. Kt.Sud. 11.; Mahashivratra Fr. Mg. Vad. 13.; 4 tl.
.. ..	Shriwardhan; 6·0; Sat.	.. ..	W.	Sl (pr).; pyt.; 4 tl.; mq.
Karjat; 64·0	Roha; 2·0; Daily	Roha; 2·0	w ; rv	Sl (pr).; Cs. (fmg).; 2 tl.
.. ..	Shriwardhan; 6·0; Sat.	Dandaguri; 1·0	cl.	tl.
Local; ..	Khalapur; 5·0; Tue.	Local; ..	w.; rv.	School at Khopoli.; 2 tl.; ch.
Mumbra; 103·0	Poladpur; 8·0; Fri.	Kapde; 5·0	rv.; W.	2 Sl (2 pr).; 4 tl.
.. ..	.. .. ..	Kasu; 2·4	..	
		Nigode; 3·0		
Mumbra; 86·0	Mangaon; 6·0; Thu.	Goregaon; 3·0	W.; w.	2 Sl (2 p).; Maruti Fr. Ct. Sud. 15.; 2 tl.; mq.
Khopoli; 6·0	Khalapur; 4·0; Tue.	Shilphata; 4·0	..	Sl (p).; 2 tl.
Mumbra; 103·0	Poladpur; 8·0; Fri.	.. ..	w.	Sl (p).; Maruti Fr. Ct. Sud. 15.; 3 tl.
Mumbra; 108·0	Mahad; 10·0 Daily	.. ..	w.	2 tl.
Karjat; 12·0	Panvel; 8·0; ..	Panvel; 9·0	W.; r.	Sl (pr).; Cs.; 2 tl.; Society at Hajimalang.
DESERTED				DESERTED
DESERTED				DESERTED
.. ..	Kihim; 3·0; Tue.	.. ..		tl.

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
404 Dhagaḍavāḍī—Rh;—धगडवाडी ..	E;	13·0	1·2;	254;	58;	252	Kolad;	7·0
405 Ḍhāk—Krt;—ढाक ..	E;	8·0	7·4;	544;	108;	543	Karjat;	9·0
406 Ḍhākaselī—Mgn;—ढाकसेली ..	SW;	4·0	0·3;	135;	31;	125	Goregaon;	3·0
407 Ḍhāḷaghar—Mgn;—ढाळघर ..	S;	1·4	1·5;	235;	50;	215	Mangaon;	1·4
408 Dhāmaṇe—Mhd;—धामण ..	SW;	7·0	2·3;	727;	160;	703	Birwadi;	2·0
409 Dhāmaṇī—Krt;—धामणी ..	E;	19·0	4·3;	471;	98;	461	Neral;	18·0
410 Dhāmaṇī—Mgn;—धामणी ..	E;	8·0	0·7;	107;	20;	103	Nizampur;	6·0
411 Dhāmaṇī—Klr;—धामणी ..	S;	1·4	1·0;	418;	86;	365	Khalapur;	1·0
412 Dhāmaṇī—Pn;—धामणी ..	E;	10·0	2·2;	96;	26;	95	Pen;	9·0
413 Dhāmaṇi—Pnl;—धामणी ..	E;	10·0	1·0;	221;	45;	211	Panvel;	10·0
414 Dhāmaṇasaī—Rh;—धामणसई ..	NW;	4·0	2·4;	653;	138;	617	Roha;	2·4
415 Dhāmoṭe—Krt;—धामोटे ..	N;	10·0	0·8;	273;	51;	122	Neral;	1·(
416 Dhāmaṇadivī—Pld;—धामणदिवी ..	S;	4·0	1·5;	538;	110;	525	Poladpur;	5·(
417 Dhānakānhe—Rh;—धानकान्हे ..	SW;	5 0	1·3;	407;	98;	272	Roha;	3·
418 Dhānasar—Pnl;—धानसर ..	N;	9·0	1·3;	580;	120;	514	Panvel;	8·(
419 Dhāraṇī—Klr;—धारणी ..	N;	3·4	0 5;	222;	40;	149	Chowk;	3·(
420 Dhāravalī—Svn;—धारवली ..	SE;	10·0	1 4;	235;	62;	232	Shriwardhan;	7·
421 Dhāravalī—Pld;—धारवली ..	..	6·0	2·1;	1,009;	225;	974	Mahad;	7·
422 Dhāṭāv—Rh;—धाटाव ..	W;	3·4	2 3;	807;	175;	757	Roha;	3·
423 Ḍhavaḷe—Pld;—ढवळे ..	E;	15·0	7·9;	250;	64;	242	Poladpur;	13·
424 Ḍhavar—Alg;—ढवर ..	E;	2·4	1·7;	398;	87;	251	Alibag;	3·
425 Dhāvaṭe—Pn;—धावटे ..	NE;	1·0	0·8;	309;	69;	299	Pen;	1·
426 Dhāvuḷ Pāḍā—Pn;—धाऊळपाडा ..	S;	9·4	0·04;	137;	24;	135	Nagothana;	6·
427 Dhekū—Klr;—ढेकू ..	S;	8·0	0·6;	287;	51;	276	Khalapur;	5
428 Dheraṇḍ—Alg;—धेरंड ..	NE;	16·0	0·9;	303;	56;	299	Narangi;	3
429 Dhokaśet—Sgd;—ढोकशेत ..	N;	10·0	3·2;	772;	180;	537	Varhad Jambhulpada;	1
430 Ḍhokavaḍe—Alg;—ढोकवडे ..	N;	11·0	2·1;	1594;	333;	1,019	Awas;	2
431 Dhoṇḍavilī—Sgd;—धोंडविली ..	E;	7·1	0·2;	87;	17;	85	Varhad Jambhulpada;	5

Railway Station; Distance.		Weekly Bazar; Distance; Bazar Day.		Motor Stand; Distance.		Water.	Institutions and other information.
(5)		(6)		(7)		(8)	(9)
Karjat;	56·0	Kolad;	7·0; Sun.	..	..	W.; w.	Sl (pr); Devi Fr Ct. Vad. 5.; tl.
Karjat;	9·0	Karat;	9·0; Tue.	Karjat;	8·0	W.	Sl (pr).; tl.
Mumbra;	81·0	Goregaon;	3·0; ..	Mangaon;	4·0	W.; w.	Sl (pr).; tl.
Mumbra;	81·0	Mangaon;	1·4; Thu.	Mangaon;	1·4	W.; w.	Sl (pr).; Cs (gr).; tl.
Mumbra;	100·0	Dasgaon;	10·0; Sat.	..	..	W.	Sl (pr).; 3 tl.
Neral;	18·0	Sugave;	8·0; Sat.	Kashele;	9·0	W.; rv.	Sl (pr).; tl.
Mumbra;	90·0	Nizampur;	6·0; Sun.	Nizampur;	6·0	rv.; w. n.	2 tl.
Khopoli;	5·0	Khalapur;	1·0; Tue.	Khalapur;	1·4	W.	Sl (pr).; tl.
..	..	Pen;	9·0; ..	Wakrul;	4·0	W., rv.	Sl (pr).; tl.
				Paned;	2·0		
				Antore;	9·0		
Mumbra;	22·0	Panvel;	10·0; ..	Panvel;	10·0	rv.; w.	Sl (pr); Cs (mp); tl.
Karjat;	55·0	Roha;	2·4; Daily	Roha;	2·4	W.; w.	Sl (pr).; 2 tl.
Neral;	1·0	Neral;	1·0; Thu.	..	..	rv.; w.	tl.
Mumbra;	103·0	Poladpur;	5·0; Fri.	..	..	rv.; w.	Sl (pr).; 2 tl.
Karjat;	58·0	Roha;	3·4; Daily	..	..	W.; w.	4 tl.; M.
Mumbra;	8·0	Panvel;	8·0; ..	Local;	..	w.	Sl (pr).; 2 tl.
Karjat;	10·0	Khalapur	7·0; Tue.	..	..	W.	tl.
..	..	Shriwardhan;	7·0; Sat.	..	..	rsr.	Sl (pr).; 3 tl.
Bombay;	98·0	Poladpur;	7·0; Fri.	..	..	W.; w.	2 Sl (2 pr).; 3 tl.
Karjat;	58·0	Roha;	2·4; Daily	..	..	w.; t.; rv.	Sl (pr).; tl.
Mumbra;	106·0	Poladpur;	13·0; Fri.	..	..	rv.; W.	2 tl.
..	..	Nagaon;	3·0; Thu.	..	..	W.	Sl (pr).; 2 tl.
				Dharamtar;	16·0		
..	..	Pen;	1·0; ..	Pen;	1·0	rv.; w.	Sl (pr).; 2 tl.
				Antore;	2·0		
..	..	..	.. ..	Phata;	0·4	w.	Sl (pr).
				Antore;	2·0		
Khopoli;	3·0	Khalapur;	5·0; Tue.	Shil phata;	3·0	W.	Sl (pr).; Shankar Fr. Mg. Vad. 13.; 2 tl.
..	..	Nagaon;	3·0; Thu.	..	..	t.	Sl (pr).; Cs; tl.
				Rewas;	9·0		
Khopoli;	16·0	Parali;	1·0; Sat.	..	..	W.	Sl(pr) 3 tl.
..	..	Kihim;	6·0; Tue.	..	..	W.; t.	Sl (pr).; 7 tl.; dh.; lib.
				Rewas;	6·0		
Khopoli;	17·0	Parali;	4·0; Sat.	..	..	w.; rv..	tl.

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
432 Dhoṇḍkhār Tarph Umte—Rh;—धोंडखार तर्फे उमटे.	..	14·0	0·3;	277;	56;	275	Medha;	9 0
433 Dhoṇḍkhār Tarph Biravāḍī—Rh;—धोंडखार तर्फ बिरवाडी.	W;	11·0	0·2;	243;	58;	231	Chanere;	2·0
434 Dhoraje—Mal;—ढोरजे ..	NE;	1·4	0·6;	126;	38;	122	Mhasla;	2·0
435 Dhoṇḍse—Sgd;—धोंडसे ..	E;	7·0	1·5;	550;	118;	401	Nadsur;	1·0
436 Dhotre—Krt;—धोत्रे ..	E;	16·0	1·6;	480;	125;	475	Neral;	15·0
437 Dhuvāḍakhār—Alg;—धुवाडखार. .	E;	13·0	0·1;	..	..	..	DESERTED	
438 Dighāṭī—Pnl;—दिघाटी ..	W;	13·6	1·5;	403;	83;	381	Chirner;	3·0
439 Dighī—Svn;—दिघी ..	N;	20·0	1·5;	1,879;	332;	544	P. O;	..
440 Dighoḍe—Urn;—दिघोडे ..	E;	10·0	1·1;	863;	178;	582	Chirner;	3·0
441 Ḍikasaḷ—Krt;—डिकसळ ..	N;	5·0	0·3;	347;	63;	271	Karjat;	5·0
442 Div—Pn;—दिव ..	W;	6 0	0 1;	563;	131;	517	Washi;	1·0
443 Div—Rh;—दिव ..	W;	12·0	1·1;	295;	41;	265	Chanere;	3·0
444 Divalāṅg—Alg;—दिवलांग ..	W;	10·4	0 3;	236;	51;	116	Poynad;	1·0
445 Diveāgar— Svn;—दिवेआगर .	N;	12 4	1·8;	2448;	451;	2378	Borli Panchatan;	2·0
446 Divil—Pld;—दिविल ..	..	4·0	1·9;	689;	144;	57	Poladpur;	5·0
447 Divī Parangi— Alg;—दिवी पारंगी	E;	13·0	0·5;	475;	91;	449	Revdanda;	5·0
448 Ḍolavī—Pn;—डोळवी ..	W;	4·0	1 7;	1032;	191;	1002	Washi;	6·0
449 Ḍolavī Dabābā—Pn;—डोलवी दाबाबा. ..	W;	6 0	0·5;	..	..	..	DESERTED	
450 Ḍolāvahāl—Rh;—डोळवहाल ..	E;	10 0	0·8;	162;	32;	157	Kolad;	2·0
451 Ḍoṅgarī—Urn;—डोंगरी ..	NE;	3·0	0·1;	447;	79;	289	Chirner;	3·0
452 Donavat—Klr;—दोनवत ..	S;	12·0	0 3;	54;	12;	52	Wawoshi;	3·0
453 Ḍolavalī—Klr;—डोलवली ..	S;	12·0	0·3;	76;	14;	72	Khalapur;	4·0
454 Ḍoṇe—Krt;—डोणे ..	E;	7·0	0 3;	120;	25;	120	Karjat;	7·0
455 Ḍoṅgarī—Mrd;—डोंगरी ..	S;	1·2	Included in Rajapuri	380;	69;	261	..	..

Railway Station; Distance.	Weekly Bazar, Distance; Bazar Day.	Motor Stand; Distance.	Water.	Institutions and other information.
(5)	(6)	(7)	(8)	(9)
Karjat; 70·0	Alibag; 4·0; Sat.	.. ..	W.; w.	tl.
Karjat; 71·0	Chanere; 2·0; Tue.	.. ..	W.	Sl (pr).; tl.
Mumbra; ..	Mhasla; 2·0; Wed.	Mhasla; 2·0	rv.; p.	tl.
Khopoli; 26·0	Parali; 10·0; Sat.	.. ..	W.	Sl (pr).; Cs.; Maruti Fr Ct Sud 15.; 6 tl.
Neral; 15·0	Sugave; 6·0; Sat.	Kashele; 5·0	W.; w.	Sl (pr).; tl.
DESERTED				DESERTED
		Dharamtar; 14·0		
Mumbra; 33·0	Panvel; 17·0; ..	Sai; 1·4	w.; t.	Sl (pr).; Cs (gr).; Ramnavmi Fr Ct Sud 9; tl.; M.; Society at Sai.
.. ..	Bazar;	Local ..	p.; W.	Sl (pr).; pyt.; tl.; mq.; 2 dg. dh.; ch.
Bombay; 19·0	Panvel; 12·0; ..	.. 0·1	w.; t.	Sl (pr).; Shri Ram Fr Ct Sud 9.; 2 tl.; M.; lib.
Bhivpuri Rd.; 1·0	Dahivali; 5·0; Tue.	Karjat; 5·0	W.; w.	Sl (pr).; Cs.; tl.
.. ..	Poynad; 7·0; Mon.	Washi; 2·0 Akadevi; 2·4	t.	Sl (pr).; Cs.; Devi Fr Srn Sud 5.; Maruti Fr Ct Sud 15.; 6 tl.; M.
Karjat; 54·0	Chanere; 3·0; Tue.	.. ..	W.; w.	tl.; dg.
.. ..	Ambepur; 1·0; Mon.	.. ..	W.	tl.
		Dharamtar; 3·0		
.. ..	Borli Panchatan; 2·0; ..	.. ..	W.	2 Sl (2pr).; pyt.; Maruti Fr Ct Sud 15.; 8 tl.; M. mq.; dh.; dp.
Bombay; 103·0	Poladpur; 5·0; Fri.	.. ..	W.	Sl (pr).; 2 tl.
.. ..	Ramraj; 2·0; Sat.	.. ..	W.	Sl (pr).; tl.; gym.
		Dharamtar; 27·0		
.. ..	Poynad; 3·0; Mon.	Wadkhal; 1·0 Dharamtar; 1·4	W.; w.	Sl (pr).; 4 tl.; mq.
DESERTED				DESERTED
		Wadkhal; 1·0		
Karjat; 59·0	Kolad; 2·0; Sun.	Khamb; 2·4	w.; rv.	Sl (pr).; 2 tl.
Bombay; 19·0	Panvel; 12·0; ..	.. 2·0	W.	Sl (pr).; tl.
Khopoli; 5·0	Shirawali; 4·0; Fri.	Donwat; 2·0	W.; rv.	Sl (pr).; 2 tl.
Local; ..	Khalapur; 4·0; Tue.	Nal Kh.; 3·0	rv.; p.	
Karjat; 7·0	Karjat; 7·0; Tue.	Karjat; 7·0	p.; W.	pyt.
.. ..	.. .. ..	Murud; 1·4	W.; w.	Sl (pr).; tl.

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
456 Dongaroli—Mhd;—डोंगरोळी ..	..	6·0	1·0;	121;	24;	120	Nate;	4·0
457 Dongaroli—Mgn;—डोंगरोळी ..	W;	6·0	3·0	625;	119;	625	Morbe;	2·0
458 Dūndre—Pnl;—दुंद्रे ..	E;	8·0	1.1	517;	103;	473	Panvel;	9·0
459 Dūratolī—Rh;—दुरटोली ..	E;	13·0	4·4;	787;	165;	763	Kolad	5·4
460 Durgā Daryā—Alg;—दुर्गा दर्या ..	NE;	18·4	0·1;	..	..	..		..
461 Durśet—Klr;—दुर्शेत ..	S;	11·0	1·8;	155;	36;	148	Wawoshi;	8.0
462 Durśet—Pn;—दुर्शेत ..	N;	6·1	1·8;	378;	88;	362	Pen;	7.0
463 Dūtarphā Sāpolī—Pn;—दुतर्फा सापोली.	NW;	2·4	0·2;	..	..	..	..	..
464 Ekadarā—Mrd;—एकदरा ..	S;	1·0	Included in Rajpuri.	371;	49;	..	Rajpuri;	1.0
465 Ekasal—Krt;— एकसळ ..	N;.	5·0	0 8;	315;	65;	219	Karjat;	7·0
466 Esāmbe—Klr;—इसांबे ..	W:	5·0	0·8;	158;	39;	153	Khalapur;	5·0
467 Gāḍhe—Pnl;—गाढे ..	E;	8·0	0·9;	110;	23;	100	Panvel;	9·0
468 Gāgode Bk.—Pn;—गागोदे बु. ..	NE;	7 0	1·3;	375;	80;	375	Warsai;	3·0
469 Gāgode Kh.—Pn;—गागोदे खुर्द ..	NE;	8·5	1·3;	259;	51;	259	Warsai;	1·0
470 Gālsure—Svn;—गालसुरे ..	E;	4·4	3·1;	841;	198;	658	Shriwardhan;	3·0
471 Gāndhe—Pn;—गांधे ..	S;	13·0	0·3;	196;	40;	185	Nagothana;	6·0
472 Gaṇeśakhār—Rh;—गणेशखार ..	W;	7 4	0·3;	..	..	..	DESERTED	
473 Gāṅgavalī—Mgn;—गांगवली ..	N;	4·0	1·6;	573;	121;	625	Mangaon;	4·0
474 Gāñjavaṇe—Pld;—गांजवणे ..	S;	4·0	0·6;	169;	36;	166	Poladpur;	4·0
475 Gaṇegāṅv—Krt;—गणेगांव ..	NE;	6·0	0·8;	..	..	..	..	..
476 Gāṇī—Svn—गाणी ..	E;	8 0	1·6;	292;	71;	290	Shriwardhan;	7·0
477 Gāṇ Tarph Śrīgāṅv—Alg;—गाण तर्फे श्रीगांव.	E;	7·0	0·6;	4;	1;	4	Poynad;	5·0
478 Gāṇ Tarph Parahur—Alg;—गाण तर्फे परहुर.	E;	7·0	0·3;	5;	3;	5	Poynad;	5·0
479 Gherā Killā Rāyagaḍ—Mhd;—घेरा किल्ला रायगड.	..	2.0	..	..	..	..	..	..
480 Giragāṅv—Svn—गिरगांव ..	..	2·0	..	..	..	..	..	..

Railway Station; Distance. (5)	Weekly Bazar; Distance; Bazar Day. (6)	Motor Stand; Distance. (7)	Water. (8)	Institutions and other information. (9)
Mumbra; 108·0	Mahad; 10·0; Daily	.. ..	W.	tl.
Mumbra; 87·0	Kharawali; 4·0; Sun.	Mangaon; 6·0	w.; n.	2 Sl (2 pr).; tl.
Mumbra; 21·0	Panvel; 9·0; ..	Panvel; 8·0	n.; w.	Sl (pr).; 3 tl.
Karjat; 65·0	Kolad; 5·4; Sun.	.. ..	w.	Sl (pr).; 2 tl.
.. ..	.. .. ..	.. .. Dharamtar; 1·0	W.	dg.
Khopoli; 11·0	Pardi; 2·0; Sat.	.. ..	w.;rv.	2 tl.
.. ..	Pen; 7·0; ..	Chunabhatti 2·0 Kharpada; 1·4	rsr.;rv	2 tl.
.. ..	.. .. ..	Pen; 2·4	..	DESERTED
.. ..	Rajpuri; 1·0; ..	Murud; 1·0	W.	tl.; light house.
Bhivpuri; 2·0	Neral; 4·0; Fri.	Karjat; 5·0	W.	Sl (pr).; 2 tl.
Kelwali; 2·0	Khalapur; 5·0; Tue.	Chowk; 5·0	W.	pyt.; Maruti Fr. Ct. Sud. 15; 2 tl.
Matheran; 7·0	Panvel; 9·0; ..	Panvel; 8·0	rv.	tl.; dh.
.. ..	Warsai; 3·0; Thu.	Warsai phata; 1·0 Antore; 9·4	..	Sl (pr).; 2 tl.
.. ..	Warsai; 1·0; Thu.	Warsai phata; 1·0	W.;w.	2 tl.
.. ..	Shriwardhan; 3·0; Sat.	Shriwardhan; 4·4	W.	Sl (pr).; 3 tl.; mq.; dg.
Khopoli; 31·0	.. .. ..	Amtem; 3·0 Gandhe; 1·0	n.	dg.
DESERTED				DESERTED
Mumbra; 84·0	Mangaon; 4·0; Thu.	Mangaon; 4·0	rv.;w.	Sl (pr).; Mahashivratra Fr. Mg. Vad. 13; 2 tl.
Mumbra; 111·0	Poladpur; 4·0; Fri.	.. ..	W.	2 tl.
.. ..	.. .. ..	Karjat; 6·0	W.	tl.
	Shriwardhan; 7·0; Sat.	Shriwardhan; 8·0	W.	Sl (pr).; tl.
.. ..	Poynad; 5·0; Mon.	Karle Khind; 1·0	W.	
.. ..	Poynad; 5·0; Mon.	Karle Khind; 1·0	W.	
.. ..	DESERTED	DESERTED		
.. ..	DESERTED	DESERTED		

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
481 Gāvakhār—Alg;—गांवखार ..	E;	10·4	0·1;	..	..	..	DESERTED	
482 Gāraḷ—Mgn;—गारळ ..	S;	3·0	0·6;	202;	50;	201	Mangaon;	2·0
483 Gārapolī—Kjt;—गारपोली ..	N;	4·4	3·3;	107;	16;	58	Karjat;	5·0
484 Gauḷīkothā—Alg;—गवळीकोठा ..	E;	15·0	0·1;	..	..	..	DESERTED	
485 Gāvaḍī—Mhd;—गावडी ..	SW;	9·0	0·6;	133;	28;	125	Birwadi;	4·0
486 Gavenḍikhār—Urn;—गवेंडीखार ..	..	..	..	..	..	..	DESERTED	
487 Gavhāṇ—Pnl;—गव्हाण ..	SW;	9·0	4·4;	3,939;	826;	1665	Panvel;	8·0
488 Ghārapole—Kjt;—घारपोळे ..	N;	14·0	0·2;	..	..	..	DESERTED	
489 Ghārāpurī—Urn;—घारापुरी ..	N;	6·0	0·8;	353;	81;	246	Local;	..
490 Gandhār—Mhd;—गंधार ..	..	0·2	DESERTED				DESERTED	..
491 Gharośī—Mgn;—घरोशी ..	E;	9·0	1·2;	485;	104;	467	Mangaon;	9·0
492 Ghasavaḍ—Alg;—घसवड ..	E;	11·4	0·1;	320;	69;	320	Poynad;	0·2
493 Gherākillāmāṇīkagaḍ—Pnl;—घेराकिल्लामाणिकगड.	SE;	14·0	3·1;	88;	16;	88	Warsai;	3·0
494 Gherāsuragaḍ—Rh;—घेरासुरगड	E;	8·4	2·2;	88;	21;	83	Kolad;	4·0
495 Gherāsudhāgaḍ—Sgd;—घेरासुधागड.	E;	9·0	14·1;	784;	190;	770	Pali;	1·4
496 Gherāvāḍī—Pnl;—घेरावाडी ..	SE;	16·4	1·0;	45;	12;	10	Apta;	1·0
497 Ghoḍivalī—Klr;—घोडिवली ..	NE;	1·4	0·3;	122;	30;	111	Khalapur;	1·0
498 Ghoḍasavaṇē—Pnl;—घोडसवणें ..	SE;	12·0	0·5;	40;	17;	40	Apta;	4·0
499 Ghoṇase—Msl;—घोणसे ..	NE;	3·0	2·1;	562;	111;	489	Mhasla;	4·0
500 Ghūm—Msl;—घूम ..	S;	5·0	1·3;	230;	58;	224	Mhasla;	4·0
501 Ghorathaṇ Kh.—Klr;—घोरठण खुर्द.	S;	12·0	0·2;	74;	12;	67	Wawoshi;	3·0
502 Ghosāḷe—Rh;—घोसाळे .	S;	6·0	3·8;	1632;	361;	1360	Roha;	6·0
503 Ghoṭ—Pnl;—घोट ..	N;	8·0	1·1;	452;	88;	428	Panvel;	8·0
504 Ghoṭavaḍe—Sgd;—घोटवडे ..	..	13·0	2·9;	511;	115;	508	Varhad Jambhulpada;	7·0
505 Ghoṭavaḍe—Alg;—घोटवडे ..	SW;	12·0	0·2;	206;	47;	206	Revdanda;	6·0

Railway Station ; Distance. (5)	Weekly Bazar ; Distance ; Bazar Day. (6)	Motor Stand ; Distance. (7)	Water. (8)	Institutions and other information. (9)
DESERTED				DESERTED
		Rewas; 17·0		
Karjat; 5·0	Karjat; 5·0; Tue.	Karjet; 4·4	W.; w.	tl.
Mumbra; 82·0	Mangaon; 2·0; Thu.	Mangaon; 3·0	W.; rv.	4 tl.
DESERTED				DESERTED
		Dharamtar; 5·0		
Bombay; 126·0	Mahad; 6·0; Daily	Varandh; 2·4	rv.	Sl (pr).; 2 tl.
DESERTED				DESERTED
Mumbra; 24·0	Panvel; 8·0; ..	Koparpada ..	w.	2 Sl (2 pr).;Bahirideo Fr. Ct. Vad. 9.;Santoobai Fr. Ct. Vad. 1.; 3 dp. (vte).
.. ..	.. .. ..	.. ..	o.	
Bombay; 7·0	.. .. ..	Uran; 6·0	W.	Sl (pr).; dh.
DESERTED				DESERTED
Mumbra; 89·0	Mangaon; 9·0; Thu.	Mangaon; 9·0	w.; W.	Sl (pr).; 2 tl.
.. ..	Poynad; 2·0; Mon.	Poynad; 1·0	o.	4 tl.
		Dharamtar; 2·0		
Karjat; 17·0	Panvel; 15·0, ..	.. ..	..	
Karjat; 65·0	Kolad; 5·2; Sun.	Khamb; 1·2	w.	3 tl.
Khopoli; 23·0	Parali; 10·0; Sat.	.. ..	W.	Sl (pr).; Navratra Fr. An. Sud. 1 to Sud. 10.; 6 tl. g.; Ghera Suragad' Fort. Inscription; Caves.
Karjat; 13·0	Panvel; 15·0; ..	Apta; 1·4	n.	
Kelwali; 3·0	Khalapur; 1·0; Tue.	Khalapur; 1·4	W.	tl.; dg
Karjat; 19·0	Panvel; 14·0; ..	.. ..	..	
Mumbra; ..	Mhasla; 4·0; Wed.	Mhasla; 4·0	rv.; p.	Sl (pr).; 3 tl.
Mumbra; .	Mhasla; 4·0; Wed.	Mhasla; 5·0	rv.; W.	Sl (pr).; tl.
Khopoli; 5·0	Shirawali; 4·0; Fri.	Donwat; 0·4	W.; p.	Cs. (mp).; 2 tl.
Karjat; 52·0	Chanere; 6·0; Tue.	Roha; 6·0	w.; W.	2 Sl (pr, m).; pyt.; Maruti Fr. Ct. Sud. 15.; 6 tl.; dg; ch.; lib.; dp.
Mumbra; 10·0	Panvel; 8·0; ..	Taloje Panchan; 3·0	W.; rv.	Sl (pr).; 2 tl.
Khopoli, 12·0	Parali; 7·0; Sat.	Parali; 1·6	W.; rv. w.	Sl (pr).; 5 tl.
.. ..	Ambepur; 1·0; Wed.	.. .. Dharamtar; 21·0	w.	Sl (pr).; Maruti Fr. Ct. Vad. 7.; 2 tl.

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office: Distance. (4)	
506 Gāvahāḍī—Pld;—गांवहाडी ..	..	..	0·7;	235;	46;	223	Vinhere;	2·0
507 Ghotaval—Mgn;—घोटवल ..	N;	11·0	0·6;	310;	62;	310	Talashet;	5·0
508 Ghote—Pn;—घोटे ..	NE;	11·6	2·3;	230;	25;	182	Warsai;	3·0
509 Girṇe—Mgn;—गिर्णे ..	NW;	19·0	1·4;	433;	91;	323	Tala;	5·0
510 Giravale—Pnl;—गिरवले ..	S;	4·0	0·4;	208;	42;	197	Palaspe;	2·0
511 Goḍasaī—Rh;—गोडसई ..	N;	10·0	0·8;	..	..	..	DESERTED	
512 Goḍhīvalī—Klr;—गोढीवली ..	S;	9·4	2·1;	172;	31;	161	Khalapur;	1·0
513 Gohe—Klr;—गोहे ..	SW;	11·0	0·5;	300;	59;	287	Wawoshi;	6·0
514 Goladarā—Pld;—गोलदरा ..	S;	10·0	0·4;	178;	32;	181	Poladpur;	10·0
515 Golegaṇī—Pld;—गोळेगणी ..	SE;	9·0	1·8;	559;	119;	651	Poladpur;	7·0
516 Gomāśī—Sgd;—गोमाशी ..	..	10·0	2·9;	582;	127;	568	Nadsur;	10·0
517 Goṇḍaghar—Msl;—गोंडघर ..	N;	10·0	1·1;	782;	186;	507	Borli Panchatan;	2·0
518 Goṇḍāle—Sgd;—गोंडाळे ..	..	8·0	1·8;	145;	39;	145	Nadsur;	8·0
519 Goṇḍāle—Mhd;—गोंडाळे ..	..	2·0	0·2;	704;	164;	659	..	..
520 Gondāv—Sgd;—गोंदाव ..	N;	15·0	2·9;	293;	64;	242	Varhad;	..
521 Gopālavat—Rh;—गोपाळवट ..	S;	12·0	1·3;	179;	39;	177	Chanere;	6·0
522 Gorathaṇ Bk.—Klr;—गोरठण बु.	SW;	11·0	0·4;	330;	63;	287	Wawoshi;	5·0
523 Goregāṅv—Mgn;—गोरेगांव ..	S;	8·0	1·1;	3678;	841;	1743	Local;	..
524 Gorekāmath—Krt;—गोरेकामथ ..	E;	6·0	0·9;	693;	147;	678	Karjat;	5·0
525 Goṭhe Bk.—Mhd;—गोठे बु. ..	W;	6·0	0·7;	197;	48;	196	Dasgaon;	2·0
526 Goṭhe Kh.—Mhd;—गोठे खुर्द ..	W;	6·0	0·2;	237;	49;	231	Dasgaon;	1·0
527 Goṭheghar—Alg;—गोठेघर ..	NE;	6·2	0·2;	97;	18;	96	Poynad;	5·0
528 Goṭhī—Alg;—गोठी ..	E;	5·4	0·1;	156;	27;	122	Nagaon;	4·4
529 Govirle—Pn;—गोविर्ले ..	NW;	5·0	0·1;	87;	20;	77	Pen;	5·0
530 Ghāṭyācā Koṭhā—Pnl;—घाटयाचा कोठा.	..	..	0·1;	..	..	..	DESERTED	
531 Govathaṇe—Urn;—गोवठणे ..	SE;	7·0	0·2;	865;	162;	579	Chirner;	7·0
532 Gove—Rh;—गोवे ..	E;	6·0	1·0;	366;	61;	304	Kolad;	3·0
533 Govele—Pld;—गोवेले ..	E;	13·0	2·1;	564;	132;	460	Poladpur;	10·0
534 Govele—Mgn;—गोवेले ..	SW;	14·0	4·7;	1524;	353;	1353	Mhasla;	6·0

Railway station; Distance. (5)	Weekly Bazar; Distance; Bazar Day. (6)	Motor Stand; Distance. (7)	Water. (8)	Institutions and other information. (9)
Mumbra; 115·0	Poladpur; 7·0; Fri.	.. ..	..	
Mumbra; 71·0	Talashet; 5·0; ..	Mangaon; 11·0	W.; w.	Sl (pr).; tl.
.. ..	Warsai; 3·0; Thu.	Warsai phata; 5·0 Antore; 15·0	w.	2 tl.
Mumbra; 90·0	Tala; 5·0; ..	Tala; 5·0	W.; w.	Sl (pr).; tl.
Karjat; 16·0	Panvel; 3·0; ..	.. ..	W.	tl.; M.
DESERTED				DESERTED
Kelwali; 3·0	Khalapur; 1·0; Tue.	Donwat; 0·4	W.; p.	2 tl.
Khopoli; 11·0	Shirawali; 4·0; Fri.	.. ..	W.	Sl (pr).; tl.; M.
Mumbra; 108·0	Poladpur; 10·0; Fri.	.. ..	spr.	Sl (pr).; tl.
Mumbra; 108·0	Poladpur; 7·0; Fri.	.. ..	W.	Sl (pr).; 2 tl.
Karjat; 50·0	Parali; 17·0; Sat.	.. ..	W.	Sl (pr).
Mumbra; ..	Mhasla; 10·0; Wed.	Borli Panchatan; 2·0	pl.	Sl (pr).; mq.; dg.
Karjat; 49·0	Parali; 11·0; Sat.	Pali; 8·0	W.	2 tl.
.. ..	.. .. ..	.. ..	W.	2 Sl (2 pr).; Maruti Fr. Ct. Sud. 15.; 4 tl.
Khopoli; 19·0	Parali; 6·0; Sat.	Parali; 3·0	W.	Sl (pr).; tl.
Karjat; 54·0	Chanere; 6·0; Tue.	Murud; 5·0	spr.	tl.
Khopoli; 10·0	Shirawali; 4·0; Fri.	Wawoshi; 6·0	W.	mp.; 3 tl.
Mumbra; 88·0	Local;	Local; ..	pl.; w	3 Sl (pr, m., h).; pyt.; 2 Cs; Bahiri Fr. Ct. Sud. 10.; 15 tl. mq.; 5 dg.; 2dh. gym.; ch.; 3 lib.; dp.
Karjat; 5·0	Karjat; 5·0; Tue.	Karjat; 6·0	W.	Sl (pr).; pyt.; Cs.; 4 tl.; dh.
Mumbra; 96·0	Dasgaon; 2·0; Sat.	Dasgaon; 0·4	W.	2 tl.; dh.
Mumbra; 95·0	Dasgaon; 1·0; Sat.	Dasgaon; 0·4	W.	Sl (pr).; Maruti Fr. Ct. Sud. 15.; 2 tl.; mq.
.. ..	Poynad; 5·0; Mon.	.. .. Dharamtar; 10·0	W.	
.. ..	Nagaon; 4·4; Thu.	.. .. Rewas; 20·0	W.; rv.	tl.
.. ..	Pen; 5·0; ..	Phata; 0·2	o.	tl.; M.
DESERTED				DESERTED
Bombay; 16·0	Uran; 9·0; ..	Chirner; 5·0	W.; t.	Sl (m).; tl.
Karjat; 57·0	Kolad; 3·0; Sun.	Kolad; 1·4	rv.	Sl (pr).; 4 tl.
Mumbra; 115·0	Poladpur; 10·0; Fri.	.. ..	rv.; w.	Sl (pr).; tl.
Mumbra; 96·0	Mhasla; 6·0; Wed.	.. 10·0	W.; w.	Sl (pr).; Bahiri Fr. Ct. Vad. 3.; 2 tl.

Serial No. ; Village Name. (1)	Direction ; Travelling distance. (2)		Area (Sq. ms.) ; Pop ; Households ; Agriculturists. (3)				Post Office ; Distance. (4)	
535 Gopacarī—Alg;—गोपचरी	..	..	..	..	..	..	DESERTED	
536 Gothavalī—Mhd;—गोठवली	..	..	1·7;	197;	48;	196	Birwadi;	11·0
537 Goyagāṇ—Mrd;—गोयगाण	E;	2·4	1·7;	110;	23;	62	Rajpuri;	3·0
538 Gudange—Krt;—गुडंगे	S;	1·0	0·6;	488;	115;	91	Karjat;	1·0
539 Gudhavaṇ—Krt;—गुढवण	SW;	13·0	1·9;	240;	47;	239	Neral;	6·0
540 Gugūḷavāḍā—Sgd;—गुगुळवाडा	SW;	7 0	1·6;	27;	8;	27	Nadsur;	6·0
541 Guladhe—Svn;—गुळधे	NE;	6·0	1·0;	220;	58;	137	Valwati;	4·0
542 Gulasunde—Pnl;—गुळसुंदे	N;	10 0	0·7;	417;	89;	321	Apta;	3 0
543 Gunjis—Alg;—गुंजीस	N;	4·4	0 3;	105;	18;	96	Thal;	3·0
544 Guravalī—Rh;—गुरवली	NE;	2 4	0 3;	..	..	..	DESERTED	
545 Hāḍāmbe—Pnl;—हाडांबे	W;	14 0	0 0;	21;	6;	19	Sai;	1·0
546 Hāl—Rh;—हाल	S;	8 0	0 9;	283;	56;	278	Roha;	8 0
547 Hāl Bk.—Klp;—हाल बु	W;	2 4	0 8;	285;	58;	260	Khalapur;	2·0
548 Hāl Kh.—Klp;—हाल खुर्द	E;	1 6	0 7;	783;	167;	739	Khalapur;	1·0
549 Haḷaduḷe—Pld;—हळदुळे	E;	11·0	1·2;	240;	40;	239	Poladpur;	10 0
550 Hālivalī—Krt;—हालिवली	SW;	1 4	0 7;	309;	56;	170	Karjat;	2 0
551 Hamarāpūr—Pen;—हमरापूर	NW;	4 2	1·6;	639;	122;	512	Pen;	4 0
552 Hapijakhār—Mrd;—हपिजखार	SE;	6 0	0 5;	256;	61;	36	Murud;	5·0
553 Harakol—Mgn;—हरकोल	SW;	11·0	1·2;	686;	138;	478	Goregaon;	3·4
554 Haranerī—Sgd;—हरनेरी	E;	9 0	0 8;	67;	12;	67	Varhad Jambhulpada;	4 0
555 Haravandi—Mga;—हरवंडी	N;	7·0	1·0;	329;	64;	229	Nizampur;	6·0
556 Haravit—Svn;—हरवित	N;	18 0	2 6;	395;	74;	277	Dighi;	2·0
557 Hariscandra Pimpaḷe—Urn;—हरिश्चंद्र पिंपळे.	E;	12·0	0 1;	119;	25;	119	Chirner;	2·4
558 Hariscandra Kothā—Urn;—हरिश्चंद्र कोठा.	..	..	0 1;	..	..	..	DESERTED	
559 Harigrām—Pnl;—हरिग्राम	NE;	4·2	1 4;	432;	75;	384	Panvel;	4·0
560 Haśivare (Pāḍā Śiravalī)—Alg;—हशिवरे पाडा शिरवली.	NE;	11·0	3·0;	477;	112;	416	Saral;	0·2
561 Hātakelī—Mgn;—हातकेली	SE;	4 0	1·0;	299;	73;	299	Mangaon;	3·0
562 Hātanolī—Klr;—हातनोली	NW;	6 0	1 2;	437;	195;	739	Chowk;	1·0
563 Hātoṇḍ—Sgd;—हातोंड	..	..	2·1;	302;	93;	302	Varhad Jambhulpada;	6·0
564 Hāvare—Pld;—हावरे	N;	6·0	0·8;	253;	53;	253	Mahad;	6·0
565 Hedavali—Rh;—हेदवली	..	..	1 1;	192;	44;	192	Nagothana;	4·0
566 Hedavalī—Krt;—हेदवली	NE;	11 0	2·2;	279;	68;	276	Karjat;	11·0

Railway Station; Distance. (5)	Weekly Bazar; Distance; Bazar Day. (6)	Motor Stand; Distance. (7)	Water. (8)	Institutions and other information. (9)
DESERTED				DESERTED
Bombay; 137·0	Mahad; 12·0; Daily	.. ..	..	
.. ..	Rajpuri; 3·0; ..	Barshiv; 2·4	W.; rv.	
Karjat; 1·0	Dahivali; 1·0; Tue.	Karjat; 0·4	rv.	Sl (pr).; tl.; dg.
Neral; 6·0	Sugave; 1·0; Sat.	Karjat; 13·0	rv.; W.	Sl (pr).; pyt.; 2 tl..
Karjat; 46·0	Parali; 12·0; Sat.	.. 7 0	W.	tl.
.. ..	Shriwardhan; 4·0; Sat.	.. ..	w.	Sl (pr).; tl.
Karjat; 10·0	Panvel; 10·0; ..	.. ..	rv.	Sl (pr).; pyt.; 3 tl.; ch.; lib.
.. ..	Kihim; 2·4; Tue.	Local; ..	W.	Sl (pr).; tl.
		Rewas; 17·0		
DESERTED		Sai; 1·0	w.	tl.
Mumbra; 28·0	Panvel; 12·0; ..	.. ..	W.	Sl (pr).; Cs. (c).; 2 tl.
Karjat; 58·0	Roha; 8·0; Daily	Shil phata; 0·6	W.	Sl (pr).; Urs. Kt. Sud. 16, 17.; mq.; dg.
Khopoli; 2·0	Khalapur; 2·0; Tue.			
		Khalapur; 1·6	W.	Sl (pr).; 2 mq.; 2 dg. Society at Chinchavali Shekin.
Khopoli; 2·0	Khalapur; 1·0; Tue.			
		.. ..	w.	Sl (pr).; tl.
Mumbra; 116·0	Poladpur; 10·0; Fri.	Karjat; 1·4	W.; w.	Sl (pr).; tl.
Karjat; 2·0	Karjat; 2·0; Tue.	Phata; 2·0	W.	Sl (pr).; Tripuri Paurnima Fr. Ct. Vad. 15; 6 tl.; 2 M.; gm.; ch.
.. ..	Pen; 4·0; ..			
		.. ..	W.	
.. ..	.. .. ..	Rajpuri; 6·0		
		Goregaon; 4·0	pl.; w.	3 Sl (3 pr).; tl.; mq.
Mumbra; 91·0	Goregaon; 3·4; ..	Jambhulpada; 2·0	o.	tl.
Khopoli; 20·0	Parali; 5·0; Sat.			
		Nizampur; 6·0	W.; w	Sl (pr).; tl.
Mumbra; 92·0	Nizampur; 6·0; Sun.	. ..	..	Sl (pr).; tl.; mq.
.. ..	Dighi; 2·0; ..	.. 1·0	t.	tl.
Bombay; 18·4	Uran; 11·0; Daily			
				DESERTED
DESERTED				
Mumbra; 20·0	Panvel; 4·0; ..	Panvel; 4·2	W.	Sl (pr).; 2 tl.
.. ..	Poynad; 6·0; Mon.	.. ..	W.	Sl (pr).; 3 tl.; M.
Mumbra; 83·0	Mangaon; 3·0; Thu.	Mangaon; 4·0	W.; w.	Sl (pr).; 2 tl.
Karjat; 6·0	Khalapur; 6·0; Tue.	Local; ..	W.; rv.	Sl (pr).; 3 tl.; dp.
Khopoli; 19·0	Parali; 6·0; Sat.	.. ..	..	
Bombay; 99·0	Poladpur; 5·0; Fri.	.. ..	rv.	Sl (pr).; 2 tl.
Karjat; 59·0	Nagothana; 4·0; Daily	.. ..	W.; w.	Sl (pr).; tl.
Bhivpuri Rd.; 8·0	Gaulwadi; 3·0; Sun.	Savale phata; 3·0	W.; w.	Sl (pr).; tl.

Serial No.; Village Name. (1)	Direction; (2)	Travelling distance (2)	Area (Sq. ms.); (3)	Pop; (3)	Households; (3)	Agriculturists. (3)	Post Office; (4)	Distance. (4)
567 Hedavalī—Sgd;—हेदावली ..	N;	9·0	0·4;	121;	22;	121	Varhad Jambhulpada;	1·0
568 Hedutaṇe—Pnl;—हेदुटणे ..	N;	5·0	1·3;	125;	18;	120	Panvel;	5·0
569 Hetavaṇe—Rh;—हेटवणे ..	N;	10·0	0·2;	128;	29;	123	Kolad;	1·4
570 Hetavaṇe—Pn;—हेटवणे ..	SE;	9·0	1·9;	272;	60;	243	Pen;	7·0
571 Hilālapūr—Krt;—हिलालपूर ..	E;	8·0	0·6;	..	..	..	DESERTED	
572 Hoḍagānv—Mgn;—होडगांव ..	E;	4·0	0·8;	511;	128;	460	Mangaon;	3·0
573 Honāḍ—Klr;—होनाड ..	SE;	9·0	0·8;	377;	60;	360	Khalapur;	9·0
574 Horāḷe—Klr;—होराळे ..	NW;	10·0	1·2;	213;	42;	209	Wawoshi;	3·0
575 Hūmagānv—Krt;—हुमगांव ..	NE;	10·0	4·0;	1256;	240;	860	Karjat;	7·0
576 Hūnaravālī—Svn;—हुनरवाली ..	E;	6·0	0·8;	159;	32;	117	Valwati;	2·0
577 Hurḍī—Mgn;—हुर्डी ..	S;	9·0	0·5;	150;	27;	144	Goregaon;	1·0
578 Indāpūr—Mgn;—इंदापूर ..	SE;	6·4	0·7;	232;	33;	132	Talashet;	0·4
579 Iñjivalī—Krt;—इन्जिवली ..	E;	5·0	0·2;	113;	19;	72	Karjat;	3·0
580 Jaḷaśī—Alg;—जळशी ..	E;	17·0	0·1;	..	..	..	DESERTED	
581 Jāmagānv—Rh;—जामगांव ..	E;	13·0	2·7;	797;	169;	763	Kolad;	6·0
582 Jāmaruṅg—Klr;—जामरुंग ..	E;	5·4	1·8;	570;	111;	470	Khalapur;	5·0
583 Jāmbaruṅg—Krt;—जांबरुंग ..	E;	20·0	5·0;	518;	105;	496	Neral;	18·0
584 Jāmbhūḷ—Msl;—जांभूळ ..	W;	5·4	1·7;	358;	95;	199	Mhasla;	4·0
585 Jāmbivalī—Krt;—जांबिवली ..	E;	7·0	0·8;	116;	24;	113	Karjat;	6·0
586 Jāmbīvalī—Pnl;—जांबिवली ..	SE;	12·0	1·1;	332;	71;	330	Apta;	3·0
587 Jambivali Boretī—Klr;—जांबिवली बोरेटी.	W;	6·0	0.4;	222;	49;	212	Chowk;	1.0
588 Jāmbivalī Tarph Chatiśī—Klr;—जांबिवली तर्फ छत्तिशी.	S;	9·4	0·5;	296;	65;	267	Wawoshi;	1·0
589 Jāmbośī—Pn;—जांबोशी ..	SE;	13·0	1·2;	182;	32;	182	Nagothana;	7·0
590 Jāmbhūḷatep—Pn;—जांभूळटेप ..	SW;	12·0	0·3;	204;	35;	203	Nagothana;	5·0
591 Jamrūtkhār—Mrd;—जम्मृतखार	E;	12·0	Included in Saoli;	203;	43;	194	..	..
592 Jañjīra Fort—Mrd;—जंजिरा-किल्ला.	W;	3·0	..	992;	217;	154	Murud;	3·0
593 Javaḷe—Svn;—जवळे ..	..	0·9	..	..	..	..	DESERTED	
594 Jāsaī—Urn;—जासई ..	E;	5·4	1·7;	1211;	255;	1008	Uran;	6·0

Railway Station; Distance.	Weekly Bazar, Distance; Bazar Day.	Motor Stand; Distance.	Water.	Institutions and other information.
(5)	(6)	(7)	(8)	(9)
Khopoli; 17·0	Pardi; 2.0; Sat.	Local ..	rv.	Sl (pr). tl.
Mumbra; 13·0	Panvel; 6·0; ..	Rodpali; 3·0	n.	
Karjat; 51·0	Kolad; 1·4; Sun.	.. ..	W.	Cs.; tl.
.. ..	Pen; 7·0; ..	Wakrul; 3·0	W.; rv.	Sl (pr).; 3 tl.
DESERTED				DESERTED.
Mumbra; 83·0	Mangaon; 3·0; Thu.	Mangaon; 4·0	rv.; w. w.	Sl (pr).; 3 tl.
Khopoli; 7·0	Khalapur; 9·0; Tue.	Shil phata; 4·0	W.	Sl (pr).; 3 tl.
Khopoli; 8·0	Shirawali; 1·0; Fri.	Wawoshi; 2·0	W.	Sl (pr).; 3 tl.
Bhivpuri Rd.; 8·0	Kadav; 5·0; Wed.	Kadav; 5·0	W.; rv.	4 Sl (2pr, 2h).; 4 tl.; dh.; dp.
.. ..	Shriwardhan; 5·0; Sat.	.. ..	W.	tl.
Mumbra; 89·0	Goregaon; 1·0; ..	Goregaon; 1·0	W.; w.	Maruti Fr. Ct. Sud 15.; tl.
Mumbra; 76·0	Talashet; 0·4; Sun.	Talashet; 0·4	W.; n.	Cs; Bhavani Fr. Ct. Vad. 4.; 4 tl.; dg.
Karjat; 3·0	Karjat; 3·0; Tue.	Karjat; 5·0	W.; w.	pyt.; Cs.; tl.
DESERTED				DESERTED.
		Dharamtar; 3·0		
Karjat; 61·0	Kolad; 6·0; Sun.	.. ..	W.	Sl (pr).; 2 tl.; dp.
Kelwali; 2·0	Khalapur; 5·0; Tue.	Khopoli; 5·0	w.	Sl (pr).; pyt.; 3 tl.; dp.
Neral; 18·0	Sugave; 8·0; Sat.	Kashele; 10·0	w.; rv.	Sl (pr).; tl.
Mumbra; ..	Mhasla; 4·0; Wed.	Mhasla; 4·0	W.;	Sl (pr).; tl.; ch.
Karjat; 6·0	Karjat; 6·0; Tue.	Karjat; 7·0	W.	pyt.
Karjat; 15·0	Panvel; 14·0; ..	Gulsunde; 3·0	W.	Sl (pr).; Cs. (mp).; tl.; dh; Chavane Multipurpose Society.
Karjat; 6·0	Khalapur; 6.0 Tue.	.. 1·0	rv.;	tl.
Khopoli; 7·0	Shirawali; 1·0; Fri.	.. 0·4	rv.; W.	Sl (pr).; 2 tl.
.. ..	.. .. ..	Koleti; 5·0	rv.; W.	Sl (pr).; 2 tl.
		Nigode; 6·0		
Khopoli; 31·0	.. .. ..	Koleti; 4·0	t.	tl.
		Benase; 2·4		
.. ..	.. .. ..	Murud; 12·0	W.; W.	Cs. (mp).; tl.; Group Society.
.. ..	Murud; 3·0; ..	Murud; 3·0	t.	Sl (pr).; 3 mq.
DESERTED				DESERTED.
Bombay; 14·0	Panvel; 9·0; ..	Local; ..	W.; t.	2 Sl (pr, m).; Maruti Fr. Ct. Vad. 5.; 4tl.; M.; db; 2 gym.; dp.

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
595 Jasakhār—Urn;—जसखार ..	E;	4·0	2·0;	948;	195;	747	Uran;	4·0
596 Jasavalī—Svn;—जसवली ..	E;	2·4	1·0;	974;	238;	825	Shriwardhan;	3 0
597 Jātāḍe—Pnl;—जाताडे ..	E;	8 0	0·8;	135;	26;	114	Mohopada;	1·0
598 Jāvalī—Mgn;—जावळी ..	SE;	3·0	0·6;	230;	63;	230	Mangaon;	2·0
599 Jāvalī—Pn;—जावळी ..	SW;	14·1	1·7;	449;	88;	447	Warsai;	3·0
600 Jāvaṭe—Mgn;—जावटे ..	N;	10·0	0·6;	336;	69;	330	Nizampur;	4 0
601 Jāvele—Svn;—जावेळे ..	..	4·0	1·3;	194;	49;	188	Shriwardhan;	5·0
602 Jirṇe—Pn;—जिर्णे	S;	6·0	4·6;	352;	75;	304	Nagothana;	9 0
603 Jite—Krt;—जिते	N;	9·0	0·7;	320;	48;	285	Neral;	2 0
604 Jite—Mhd;—जिते	NE;	6 0	1·5;	470;	103;	443	Birwadi;	2 0
605 Jite—Mgn;—जिते	E;	15·0	4·8;	539;	100;	524	Nizampur;	10 0
606 Jite—Pn;—जिते	N;	6·0	1·7;	1243;	251;	1199	Pen;	6 0
607 Johe—Pn;—जोहे	N;	6 0	0 7;	3095;	596;	2949	Pen;	5·
608 Jor—Mgn;—जोर ..	N;	12·0	1·8;	274;	61;	263	Nizampur;	6
609 Josarāṅjaṇ—Mrd;—जोसरांजण	E;	2·4	0·2;	201;	43;	160	Murud;	2
610 Juī—Urn;—जुई	NE;	7·0	0·9;	948;	186;	893	Chinchner;	1·
611 Juī Bāpujī—Alg;—जुई बापुजी..	E;	13 4	0·6;	..	..	..	DESERTED	.
612 Juī Bk.—Mhd;—जुई बु. ..	W;	6·0	0·8;	839;	150;	664	Tudil;	2
613 Juī Gaulī—Alg;—जुई गवळी ..	E;	17·0	0 2;	..	..	..	DESERTED	.
614 Juī Kh.—Mhd;—जुई खुर्द ..	W;	5·0	0·2;	..	..	..	..	.
615 Juī Havās Khānī—Pn;—जुई हवास खानी.	NE;	8·0	0·5;	401;	71;	401	Nagothana;	9
616 Juī Punāḍe—Urn;—जुई पुनाडे	..	..	0 02;	..	..	..	DESERTED	
617 Kācale—Mgn;—काचले ..	S;	11·0	0·04;	243;	45;	235	Goregaon;	2
618 Kācaḷe—Mhd;—काचळे ..	N;	4·0	0·8;	311;	57;	295	Mahad;	4
619 Kācaḷī—Alg;—काचळी ..	E;	14·0	0·6;	500;	112;	491	Poyand;	3
620 Kaḍāpe—Mgn;—कडापे ..	E;	11·0	2·3;	626;	140;	596	Nizampur;	(
621 Kaḍāpe—Urn;—कडापे ..	..	..	0·6;	..	..	..	DESERTED	
622 Kaḍasarī Lingāṇ—Mhd;—कडसरी लिंगाण.	..	..	0·3;	..	..	..	DESERTED	
623 Kaḍāpūr—Mgn;—कडापूर ..	E;	8·0	1·2;	232;	64;	170	Mangaon;	

Railway Station; Distance. (5)	Weekly Bazar; Distance; Bazar Day. (6)	Motor Stand; Distance. (7)	Water. (8)	Institutions and other information. (9)
Bombay; 11·0	Uran; 4·0; ..	.. 1·0	t.; rsr.	Sl (pr).; Ratneshwari Fr. Ct. Sud. 8, 9.; 4 tl.; M.
.. ..	Shriwardhan; 3·0; Sat.	.. ..	p.; w.	Sl (pr).; tl.; mq.; 3 dg.
Karjat; 11·0	Panvel; 9·0; ..	.. 1·4	W.	tl.
Mumbra; 82·0	Mangaon; 2·0; Thu.	Mangaon; 3·0	rv.	Sl (pr).; tl.; ch.
.. ..	Warsai; 3·0; Thu.	Chunabhatti; 4·4	w.; rv.;	Sl (pr).; 2 tl.
		Kharpada; 4·0		
Mumbra; 89·0	Nizampur; 4·0; Sun.	Kolad; 6·0	W.	Sl (pr).; tl.
.. ..	Shriwardhan; 2·5; Sat.	Shriwardhan; 6·0	W.	Sl (pr).; 3 tl.
.. ..	.. .. ..	Kasu; 2·4	W.	Sl (pr).; tl.
		Nigode; 5·4		
Neral; 2·0	Neral; 2·0; Thu.	.. ..	W.	Sl (pr).; 2 tl.
Mumbra; 140·0	Dasgaon; 9·0; Sat.	.. ..	W.; t.	Sl (pr).; 2 tl.; mq.
Mumbra; 95·0	Nizampur; 10·0; Sun.	Nizampur; 8·0	rv.	Sl (pr).; 2 tl.
.. ..	Pen; 6·0; ..	Local; ..	W.	Sl (pr).; Mahashivratra Fr. Mg. Vad. 13.; 4 tl.; M.
		Kharpada; 2·0		
.. ..	.. .. ..	Hamarapur; 3·0	w.; t.	Sl (pr).; 2 Cs (mp, c).; Maruti Fr. Ct. Sud. 15.; 11 tl.; mq.; dg.; dp.
		Akadevi; 2·0		
Mumbra; 91·0	Nizampur; 6·0; Sun.	Nizampur; 6·0	W.	Sl (pr).; tl.
.. ..	.. .. ..	.. ..	W.	Sl (pr).; tl.
		Murud; 3·0		
Bombay; 15·0	Uran; 9·0; ..	Chirner; 2·0	W.	Sl (pr).; tl.; M.; dg.
DESERTED				DESERTED
		Dharamtar; 13·0		
Mumbra; 108·0	Dasgaon; 1·0; Sat.	Local; ..	W.	2 Sl (2 pr).; tl.; mq.; 2 dg.; lib.; dp.
DESERTED				DESERTED
.. ..	.. .. ..	Dharamtar; 12.0	..	dg.
.. ..	.. .. ..	Phata; 2·0	w.; w.	Sl (pr).; tl.; M.
DESERTED				DESERTED
Mumbra; 90·0	Goregaon; 2·0; ..	Goregaon; 2·0	W.	Sl (pr).; tl.
Bombay; 124·0	Mahad; 4·0; Daily	.. ..	W.; rv.	Sl (pr).; tl.
.. ..	Poynad; 3·4; Mon.	Poynad; 4·0	o.	Sl (pr).; Cs.; 2 tl.; M.
Mumbra; 6·0	Nizampur; 3·0; Sun.	Nizampur; 5·0	W.; w.	Sl (pr).; Bapuji Deo Fr. Vsk. Sud. 15.; tl.
DESERTED				DESERTED
DESERTED				DESERTED
Mumbra; 87·0	Mumbar; 7·0; Thu.	Mangaon; 6·0	W.; w.	Sl (pr).; 2 tl.

Serial No. ; Village Name. (1)	Direction ; Travelling distance. (2)		Area (Sq. ms.) ; Pop. ; Households ; Agriculturists. (3)				Post Office ; Distance. (4)	
624 Kaḍasarī Kāṅgorī—Mhd;—कडसरी कांगोरी.	E;	15·0	2·4;	130;	26;	130	Birwadi;	11 0
625 Kaḍasure—Rh;—कडसुरे ..	N;	12·0	1·3;	297;	159;	286	Nagothana;	5·0
626 Kaḍāv—Krt;—कडाव ..	E;	5·4	0·5;	648;	127;	509	Karjat;	6·0
627 Kaḍavalī—Ph;—कडवली ..	W;	15·0	0·9;	..	..	..	..	..
628 Kaḍhaṇe Bk.—Rh;—काढणे बु.	S;	9·0	0·7;	259;	59;	251	Roha;	9·0
629 Kāḍhaṇe Kh.—Rh;—काढणे खुर्द	S;	10·0	0·9;	303;	60;	298	Roha;	9·4
630 Kaire—Klr;—कैरे ..	N;	11·0	1·0;	236;	47;	226	Mohopada;	1 0
631 Kāḷyāmuṅgāgīs Kharāt—Pnl;—काळयामुंगागीज खरात.	..	..	0·1;	..	..	..	DESERTED.	
632 Kājuvāḍī—Mrd;—काजुवाडी ..	N;	19·0	..	97;	25;	92	Borli;	3 0
633 Kākalghar—Mrd;—काकलघर	N;	20·0	0·6;	182;	38;	164	Murud;	20·0
634 Kakaḍaśet—Mgn;—काकडशेत ..	NW;	11·4	2 4;	532;	132;	510	Tala;	4 4
635 Kākal—Mgn;—काकल ..	W;	10·0	1·7;	423;	87;	330	Morbe;	6 0
636 Kāḷādhoṇḍā—Pld;—काळाधोंडा	W;	0·1	0·4;	138;	24;	97	Uran;	0 2
637 Karambeḷī—Klr;—करंबेळी ..	S;	11·0	1·7;	274;	50;	274;	Wawoshi;	6·(
638 Kāḷaī—Pn;—काळई ..	S;	10 4	0·2;	238;	54;	233	Kasu;	2·(
639 Kāḷamaśet—Rh;—काळमशेत ..	S;	5·0	0·4;	..	..	..	DESERTED	
640 Kāḷamaśet—Mgn;—काळमशेत ..	W;	17·0	0·8;	216;	47;	203	Tala;	4.
641 Kaḷaṁb—Sgd;—कळंब ..	NE;	9·0	0·1;	366;	66;	366	Varhad Jambhulpada;	5·
642 Kaḷaṁb—Krt;—कळंब ..	N;	19·0	2·3;	1681;	366;	1247	Neral;	10
643 Kaḷaṁbolī—Krt;—कळंबोली ..	NE;	7·0	0·6;	89;	18;	71	Neral;	5
644 Kaḷaṁbolī—Pnl;—कळंबोली ..	N;	3·0	0·6;	504;	79;	287	Panvel;	3
645 Kaḷaṁbolī (Tarph Chattiśī)—Klr;—कळंबोली तर्फ छत्तिशी.	NW;	10·0	0·2;	..	..	..	..	..
646 Kaḷaṁbolī Tarph Vareḍī—Krt;—कळंबोली तर्फ वरेडी.	..	..	1·4;	10;	3;	..	Neral;	4
647 Kaḷaṁbośī—Sgd;—कळंबोशी ..	S;	13·0	1·4;	367;	57;	360	Nadsur;	10
648 Kāvaḷe Tarph Vinhere—Pld;—कावळ तर्फ विन्हेरे.	..	..	1·5;	425;	91;	357	Vinhere;	3
649 Kaḷaṁbusare—Urn;—कळंबुसरे	E;	8·0	1·7;	793;	171;	730	Chirner;	1
650 Kaḷamje—Mgn;—कळमजे ..	NW;	1·0	0·6;	314;	49;	290	Mangaon;	
651 Kaḷasāmbaḍe—Mgn;—कळसांबडे	NW:	10·4	1·3;	475;	111;	362	Tala;	
652 Kālasūrī—Msl;—कालसूरी ..	N;	6·0	3·4;	513;	101;	466	Borli Panchatan;	

Railway Station ; Distance. (5)		Weekly Bazar ; Distance ; Bazar Day. (6)			Motor Stand ; Distance. (7)		Water. (8)	Institutions and other information. (9)
Mumbra;	110·0	Mahad;	10·0;	Daily	..	..	o.	
Karjat;	54·0	Nagothana;	5·0;	Daily	..	..	W.; w.	Sl (pr).; 4 tl.
Bhivpuri Rd.;	3·0	Local;	..	Wed.	Karjat;	5·4	W.	Sl (pr).; 3 tl.; ch.
..	..	DESERTED	..	..	Kokban;	1·0	W.; tn.	Datta Fr. Mrg. Sud. 15.; 6 tl.
Karjat;	58·0	Chanere;	8·4;	Tue.	Roha;	9·0	W.	Sl (pr).; 2 tl.
Karjat;	69·0	Chanere;	9·0;	Tue.	Toche;	10·0	W.	Sl (pr).; 3 tl.
Karjat;	13·0	Khalapur;	13·0;	..	..	2·0	W.; w.	Sl (pr).; 2 tl.
DESERTED								DESERTED
..	..	..	..	..	Borli;	3·0	rv.	
..	..	..	..	..	..	..	W.	Sl (pr).; tl.
					Borli;	3·4		
Mumbra;	89·0	Tala;	4·4;	..	Tala;	4·4	W.; w.	Sl (pr).; tl.
Mumbra;	86·0	Mhasla;	7·0;	Wed.	..	7·0	W.; w. rv.	Sl (pr).; tl.
Karjat;	35·0	Uran;	0·2;	Daily	..	..	p.	tl.
Khopoli;	8·0	Shirawali;	5·0;	Fri.	Donwat;	4·0	w.	tl.
Khopoli;	31·0	Poynad;	11·0;	Mon.	Kasu;	2·3	..	Sl (pr).; tl.; ch.
..	..	..	..	..	DESERTED		..	tl.
Mumbra;	89·0	Tala;	4·2;	..	Tala;	2·2	W.; w.	Sl (pr).; tl.
Khopoli;	21·0	Parali;	6·0;	Sat.	Pehadali;	3·0	rv.; w.	Sl (pr).; tl.
Vangani;	8·0	Local;	..	Fri.	Karjat;	19·0	W.;	2 Sl (2 pr).; mp.; Maruti Fr. Ct. Sud. 15.; Urs. Ps. Sud. 11.; 2 tl.; mq.; 2 dg. lib.; dp.
Bhivpuri Rd.;	4·0	Kadav;	2·0;	Wed.	Karjat;	7·0	rv.	tl.
Mumbra;	14·0	Panvel;	5·0;	..	..	0·1	W.	Sl (pr).; cs. (mp).; gr.; 2 tl.;
DESERTED	..	..	..	..	Wawoshi;	1·0	W.	tl.
Neral;	4·0	Kadav;	3·0;	Wed.	Kadav;	3·0	W.; w.	tl.
Khopoli;	32·0	Parali;	17·0;	Sat.	..	..	W.	Sl (pr).
Mumbra;	111·0	Poladpur;	8·0	Fri.	..	..	..	
Bombay;	24·0	Panvel;	15·0;	..	Chimer;	1·0	t.; W.	Sl (pr).; Mahashivratra Fr Mg. Vad. 13.; 2 tl.; M.
Mumbra;	77·0	Mangaon;	3·0;	Thu.	Mangaon;	1·0	W.; rv.	Sl (pr).; tl.
Mumbra;	89·0	Tala;	4·2;	..	Tala;	4·0	W.; w.	Sl (pr).; 3 tl.
Mumbra;	..	Mhasla;	10·0;	Wed.	Borli Panchatan;	5·0	W.; w.	Sl (pr).; tl.

Serial No.; Village Name. (1)	Direction ; Travelling distance. (2)		Area (Sq. ms.) ; Pop. ; Households ; Agriculturists. (3)				Post Office ; Distance. (4)	
653 Kālavaḍ—Alg;—कालवड ..	E;	11·4	0·4;	198;	46;	187	Poynad;	1·0
654 Kālavaṇ—Mgn;—काल्वण ..	N;	4·0	2·1;	504;	110;	492	Nizampur;	4·0
655 Kāḷavaḷī—Pld;- काळवली ..	NE;	7·0	1·7;	493;	107;	492	Mahad;	6·0
656 Kaḷhe—Pnl;—कल्हें ..	W;	9·0	2·4;	301;	57;	287	Apta;	3·0
657 Kāḷīj—Mhd;—काळीज ..	E;	7·4	1·6;	259;	69;	187	Birwadi;	1·0
658 Kāḷīṅje—Svn;—काळीजे ..	S;	3·0	2·9;	664;	122;	537	Shriwardhan	2·0
659 Kāḷiaḷī—Pnl;—काळिवली ..	N;	14·0	0·9;	49;	12;	47	Apta;	2·0
660 Kāḷośī—Alg;—काळोशी ..	E;	5·0	0·3;	..	..	..	DESERTED	
661 Kalad—Pn;—कलद ..	S;	10·0	1·1	69;	20;	69	Nagothana;	8·0
662 Kāḷuṅdre—Pnl;—काळुंद्रे ..	E;	1·0	0·9;	857;	176;	501	Panvel;	1·0
663 Kāmārle—Alg;—कामार्ले ..	NE;	7·0	1·8;	1491;	316;	1217	Poynad ;	4·0
664 Kāmārlī—Pn;—कामार्ली ..	SW;	5·1	0·6;	424;	89;	210	Pen;	5·0
665 Kāmath—Rh;—कामथ ..	E;	12·0	1·2;	192;	44;	192	Kolad;	5·0
666 Kāmathe—Pld;—कामथे ..	E;	20·0	5·6;	362;	69;	237	Birwadi;	10·0
667 Kāmble Tarph Birvāḍī—Mhd;—कांबळे तर्फ बिरवाडी.	SW;	6·0	1·5;	647;	135;	595	Birwadi;	2·0
668 Kāṁble Tarph Mahāḍ—Mhd;—कांबळे तर्फ महाड.	E;	4·0	1·3;	786;	156;	649	Birwadi;	3·0
669 Kāṁbe—Kh;—कांबे ..	N;	10·4	0·3;	213;	34;	213	Mohopada;	1·0
670 Kāmothe—Pnl;—कामोठे ..	NW;	4·0	2·3;	1375;	253;	1307	Panvel;	3·0
671 Kaṇaghar—Msl;—कणघर ..	S;	9·0	2·0;	621;	132;	525	Mhasla;	9·0
672 Kaṇagule—Pld;—कणगुले .	N;	9·0	2·1;	182;	32;	181	Birwadi;	3·0
673 Kaṇakeśvar—Alg;—कणकेश्वर	NE;	8·0	·5;	57;	13;	13	Kihim;	6·0
674 Kānamān—Pnl;—कानमान ..	..	..	0·2;	..	..	..	DESERTED	
675 Kānapolī—Pen;—कानपोली ..	N;	6·0	0·4;	152;	32;	152	Panvel;	6·0
676 Kānasaī—Rh;—कानसई ..	N;	10·0	0·9;	165;	32;	165	Nagothana;	5·0
677 Kānasaḷ—Sgd;—कानसळ ..	N;	8·0	0·8;	217;	38;	199	Varhad-Jambhulpada;	2·0
678 Kāṅdaḷagāṅv Bk.—Mgn;—कांदळगांव बु.	N;	9·0	1·9;	295	35;	280	Nizampur;	3·0
679 Kāṅdaḷagāṅv Kh.—Mgn;—कांदळगांव खुर्द.	NE;	11·0	0·7;	54;	11;	54	Nizampur;	4·0
680 Kāṇdaḷe—Pn;—कोंदळे ..	W;	2·5	1·6;	742;	151;	512	Pen;	3·0

Railway Station; Distance.		Weekly Bazar; Distance; Bazar Day.			Motor Stand; Distance.		Water.	Institutions and other information.
(5)		(6)			(7)		(8)	(9)
..	..	Poynad;	1·0;	Mon.	Poynad; Dharamtar;	1·4 3·0	W.	Shri Maruti Fr. Ct. Sud. 15.; 2 tl.
Mumbra;	79·0	Nizampur;	4·0;	Sun.	Indapur;	3·0	W. w.;t	Sl (pr).; 2 tl.
Bombay;	100·0	Poladpur;	7·0;	Fri.	..	..	W.	2 Sl (2 pr).; 2 tl.; mq.
Mumbra;	26·0	Panvel;	10·0;	..	Apta;	2·0	w.; rv.	Sl (pr).; 2 tl.; dg.
Bombay;	125·0	Mahad;	5·0;	Daily	Birwadi;	0·2	W.	3 tl.
..	..	Shriwardhan;	2·0;	Sat.	..	..	W.	Sl (pr).; tl.; mq.
Karjat	15·0	Panvel;	16·0;	..	Apta;	2·0	rv.	tl;
DESERTED								DESERTED
..	..	..	..	..	Dharamtar; Kasu; Koleti;	10·0 3·0 2·0	rv.; w.	tl.
Mumbra;	17·0	Panvel;	1·0;	..	Panvel;	1·4	rv.;w.	Sl (pr).; Cs (mp); Group Society.; tl.
..	..	Poynad;	4·0;	Mon.	Local Dharamtar;	.. 8·0	W.	2 Sl (2 pr).; Cs (mp); 8 tl; dg.
..	..	Local;	..	Wed	Local; Antore;	.. 4·4	w;rv.	Sl (pr).; 3 tl.; ch.
Karjat	152·0	Kolad;	5·0;	Sun.	..	..	..	tl.
Mumbra;	116·0	Poladpur;	8·0;	Fri.	..	..	rv.	Sl (pr); tl.
Mumbra;	100·0	Mahad;	4·0;	Daily	..	..	W.	Sl (pr).; 2 tl.
Mumbra;	100·0	Mahad;	4·0;	Daily	..	..	rv.	4 Sl (4 pr).; tl.; mq.
Karjat;	11·0	Khalapur;	11·0;	Tue.	..	..	W.;rv.	3 tl.
Mumbra;	14·0	Panvel;	3·0;	..	..	2·4	w.;t.	2 Sl (2 pr).; Cs (mp); 3 tl.; lib.
Mumbra;	..	Mhasla;	9·0;	Wed.	Local;	..	W;w.	2 Sl (pr, m).; 3 tl.; M.
Bombay;	100·0	Poladpur;	8·0;	Fri.	..	..	rv;w.	tl.
..	..	Kihim;	6·0;	Tue.	.. Rewas;	.. 13·0	W.;rsr. ..	Kanakeshwar Fr. Kt. Sud. 15.; 4 tl.; 3 dh.
DESERTED								DESERTED
Mumbra;	13·0	Panvel;	6·0;	..	Rodpali;	2·4	W.	2 tl.
Karjat;	53·0	Nagothana;	5·0;	Daily	..	..	W;w.	tl.
Khopoli;	18·0	Parali;	3·0;	Sat.	..	..	W;rv.	3 tl.
Mumbra;	88·0	Nizampur;	3·0;	Sun.	Nizampur;	3·0	rv.;w.	Sl (pr).; tl.
Mumbra;	89·0	Nizampur;	4·0;	Sun.	Nizampur;	5·4	rv.	tl.
..	..	Pen;	3·0;	..	Phata; Dharamtar;	0·1 3·0	W.;w.	Sl (pr).; 3 tl.; ch.

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop.; Households; Agriculturists. (3)				Post Office; Distance. (4)	
681 Kāndaḷe—Rh;—कांदळे ..	NE;	14·0	4·5;	592;	133;	595	Kolad;	5·0
682 Kandaṇe—Svn;—कांदणे ..	..	3·0	0·6;	62;	17;	35	Shriwardhan	5·0
683 Kāndaḷavāḍā— Msl;—कांदळवाडा.	N;	5·0	3·7;	585;	128;	580	Mhasla;	6·0
684 Kāṅḍavirā—Alg;—कांडविरा ..	NE;	..	0·2;	..	..	..	..	..
685 Kāṇḍharoḷi Tarph Boreṭi—Klr;—कांढरोळी तर्फ बोरेटी.	E;	1·4	0·3;	220;	49;	205	Khalapur;	2·0
686 Kāṇḍharoḷi Tarph Vaṇkhaḷ—Klr;—कांढरोळी तर्फ वणखळ.	W;	5·0	0·7;	460;	92;	418	Chowk;	1·0
687 Kaṇe—Pn;—कणे ..	W;	4·0	0·7;	545;	115;	534	Washi;	1·0
688 Kānhavilī—Sgd;—कान्हविली ..	E;	7·3	0·5;	257;	58;	252	Pali;	7·0
689 Kāsā Killā—Mrd;—कासा किल्ला	..	..	..	3;	1;	..	Nandgaon;	2·0
690 Kaṅṭhavalī—Urn;—कंठवली ..	E;	10·4	0·2;	132;	29;	129	Chirner;	2·4
691 Kāṇṭī—Rh;—कांटी ..	S;	11·0	2·0;	188;	29;	186	Chanere;	5·4
692 Kāpaḍe Bk.—Pld;—कापडे बु. ..	E;	3·4	2·4;	1053;	183;	1006	Poladpur;	3·4
693 Kāpaḍe Kh.—Pld;—कापडे खुर्द	E;	6·0	3·2;	848;	179;	812	Poladpur;	8·0
694 Kāpolī—Svn;—कापोली ..	N;	11·4	1·1;	122;	27;	104	Borli Panchatan;	1·0
695 Karāḍe Bk.—Pnl;—कराडे बु. ..	SE;	10·0	0·8;	199;	42;	185	Mohopada;	2·0
696 Karāḍe Kh.—Pnl;—कराडे खुर्द	SE;	11·0	0·3;	256;	60;	198	Mohopada;	2·0
697 Karaḷ—Urn;—करळ ..	E;	4·0	6·3;	265;	63;	263	Shewa;	4·0
698 Karamar—Mhd;—करमर ..	N;	19·0	0·9;	158;	29;	158	Nate;	14·0
699 Karaṁbeḷī Chattiśī—Pn;—करंबेळी छत्तिशी	NE;	8·4	1·4;	166;	38;	166	Warsai;	2·0
700 Karaṁbeḷī Tarph Taḷojā—Pnl;—करंबेळी तर्फ तळोजा.	E;	13·0	3·7;	197;	44;	196	Mohopada;	2·0
701 Khār Ghāṭ—Pn;—खारघाट ..	..	..	0·2;	271;	52;	260	Nagothana;	1·0
702 Karaṁbeḷī Bk.—Mgn;—करंबेळी बु.	N;	8·0	1·6;	254;	51;	233	Goregaon;	6·0
703 Karaṁbeḷī Kh.—Mgn;—करंबेळी खुर्द.	N;	5·0	0·4;	24;	6;	23	Nizampur;	5·0
704 Karaṁbeḷī Tarph Boreṭī—Klr;—करंबेळी तर्फ बोरेटी.	S;	11·0	0·2;	..	..	..	DESERTED	
705 Karmeḷī Tarph Vāje—Pnl;—करमेळी तर्फ वाजे.	NE;	9·4	3·7;	..	..	..	..	..
706 Karaṇāḷe;—Pnl;—करनाळे ..	SW;	2·0	3·6;	1530;	305;	1246	Apta;	2·0
707 Karañjāḍe;—Pnl;—करंजाडे ..	SW;	1·1	1·8;	587;	125;	180	Panvel;	1·0
708 Karañjaghar—Sgd;—करंजघर..	N;	3·0	0·3;	48;	13;	45	Pali;	5·0
709 Karañjāḍī—Mhd;—करंजाडी ..	N;	7·0	3·5;	1388;	290;	1227	Mahad;	7·0

Railway Station; Distance. (5)		Weekly Bazar; Distance; Bazar Day. (6)			Motor Stand; Distance. (7)		Water. (8)	Institutions and other information. (9)
Karjat;	52·0	Kolad;	5·0;	Sun.	..	...	W.	SI (pr); 4 tl.
..	..	Shriwardhan;	5·0;	Sat.	Shriwardhan;	3·0	W.	tl.
Mumbra;	..	Mhasla;	6·0;	Wed.	Mhasla;	5·0	W.;w.	SI (pr).; tl.; ch.
..	..	..	..	..	Dharamtar;	6·0	..	DESERTED
Kelwali;	1·0	Khalapur;	2·0;	Tue.	Khalapur;	1·4	W.	SI (pr).; cs.
Karjat;	6·0	Khalapur;	5·0;	Tue.	..	0·3	rv.;W.	
Mumbra;	41·0	Poynad;	8·0;	Mon.	Washi; Akadevi;	2·0 2·4	t.;w.	SI (pr).; Cs.; tl.
Khopoli;	14·0	Parali;	9·0;	Sat.	..	..	w.;rv.	2 tl.
..	..	..	..	..	..	..	..	Included in Murud.
Bombay;	19·4	Panvel;	11·0;	..	..	..	W.;n.	M.
Karjat;	72·0	Chanere;	5·4;	Tue.	Murud;	6·0	spr.;w.	SI (pr).;
Bombay;	75·0	Poladpur;	3·4;	Fri.	..	..	rv.;W.	SI (pr).; 5 tl.
Bombay;	75·0	Poladpur;	8·0;	Fri.	..	..	W.	SI (pr).; 2 tl.
..	..	Borli Panchatan;	1·0;	..	..	..	..	dg.
Karjat;	13·0	Panvel;	11·0;	..	Gulsunde;	1·0	W.	Cs (mp) gr.; 4 tl.; dg.
Karjat;	13·0	Panvel;	10·0;	..	Gulsunde;	0·2	rv.	2 SI (pr. m).; Cs (mp); 4 tl.; dh.
Bombay;	11·0	Uran;	4·0;	..	..	0·6	o.	Maruti Fr. Ct. Vad. 8; 3 tl.
Bombay;	138·0	Mahad;	18·0;	Daily	..	..	rv; w.	2 tl.
..	..	Warsai;	2·0;	Thu.	Phata;	1·0	W; r.	tl.
Karjat;	13·0	Panvel;	12·0;	..	..	5·0	n; w.	SI. (pr).
..	..	..	..	..	..	..	..	
Mumbra;	94·0	Goregaon;	6·0;	..	Goregaon;	5·0	W;w.	SI (pr); tl.
Mumbra;	85·0	Mangaon;	5·0;	Thu.	Mangaon;	4·0	rv.	tl.
..	..	..	..	..	Donawat;	4·0	W.	tl.
..	..	..	..	..	Panvel;	9·4	o.	DESERTED
Mumbra;	28·0	Panvel;	12·0;	..	Panvel;	2·0	W.	SI (pr); Cs (mp); Maruti Fr. Ct. Sud. 15; 2 tl. M.
Karjat;	19·0	Panvel;	1·0;	..	Panvel;	1·0	W;w.	SI (pr); Cs (mp); 2 tl; M.
Khopoli;	20·0	Parali;	6·0;	Sat.	..	..	rv.	tl.
Mumbra;	106·0	Poladpur;	8·0;	Fri.	..	..	W.	SI (m); 3 tl.

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop.; Households; Agriculturists. (3)				Post Office; Distance. (4)	
710 Karañjavirā—Rh;—करंजविरा ..	..	12·0	0·03;	419;	79;	419	Roha;	5·0
711 Karaḷās—Svn;—करळास ..	N;	19·0	0·9;	174;	32;	117	Dighi;	2·0
712 Karañje—Pld;—करंजे ..	E;	11·0	4·1;	504;	107;	504	Poladpur;	11·0
713 Karavel Bk.—Pnl;—करवेल बु. ..	N;	9·0	0·9;	399;	70;	289	Panvel;	8·0
714 Kārāv—Pn;—काराव ..	N;	6·0	2·9;	685;	119;	672	Nagothana;	11·0
715 Karcuṇḍe—Sgd;—करचुंडे ..	N;	10·0	1·0;	160;	32;	116	Varhad Jambhulpada;	1·0
716 Kārivaṇe—Rh;—कारिवणे ..	NW;	6·0	1·2;	52;	10;	52	Roha;	5·0
717 Kārivaṇe—Svn;—कारिवणे ..	W;	17·0	2·5;	410;	100;	389	Shriwardhan;	7·0
718 Karjat—Krt;—कर्जत ..	HQ;	..	0·4;	3744;	731;	369	Local;	..
719 Karje—Svn;—कर्जे ..	..	..	0·4;	..	..	..	DESERTED	
720 Kārle—Alg;—कार्ले ..	E;	3·4	1·7;	399;	86;	398	Alibag;	4·0
721 Kārle—Svn;—कार्ले ..	N;	10·0	2-0;	454;	112;	165	Borli Panchatan	2·0
722 Kārli—Pn;—कार्ली ..	S;	18·0	2·2;	221;	57;	214	Nagothana;	5·0
723 Karāḍī—Pn;—कराडी ..	NE;	10 4	1·2;	175;	27;	175	Pen;	13·0
724 Kasabe Śivatar —Mhd;—कसबे शिवतर.	E;	5·0	3·0;	336;	61;	332	Birwadi;	11·0
725 Kāsalakhaṇḍ—Pnl;—कासलखंड ..	E;	5·0	0·8;	397;	87;	394	Palaspe;	3·0
726 Kāsap—Pnl;—कासप .	SE;	10·0	0·4;	195;	35;	191	Apta;	2·0
727 Kāsārabhāt—Pnl;—कासारभाट ..	W;	13·0	0·2;	298;	44;	296	Sai;	0·4
728 Kāsekhol—Mgn;—कासेखोल ..	W;	19·4	1·7;	145;	31;	145	Tala;	9·0
729 Kāśeḷe—Krt;—काशेळे ..	N;	10·0	2·9;	694;	146;	577	Karjat;	10·0
730 Kaśeṇe—Mgn;—कशेणे ..	N;	5·0	0·9;	566;	115;	505	Talashet;	1·0
731 Kāśid—Mrd;—काशिद ..	N;	11·0	5·4;	246;	52;	235	Nandgaon;	4·4
732 Kāsū—Pn;—कासू ..	S;	9·0	0·4;	597;	128;	513	Local;	..
733 Kātaḷī—Pld;—कातळी ..	S;	8·0	1·0;	275;	62;	229	Poladpur;	6·0
734 Kātaraṅg—Klr;—काटरंग ..	S;	5·2	0·9;	193;	44;	176	Khopoli;	4·0
735 Kāṭetaḷī—Pld;—काटेतळी ..	W;	1·4	1·5;	406;	90;	406	Poladpur;	1·0

Railway Station; Distance.	Weekly Bazar; Distance; Bazar Day.	Motor Stand; Distance.	Water.	Institutions and other information.
(5)	(6)	(7)	(8)	(9)
Karjat; 63·0	Roha; 5·0; Daily	.. ..	W.	Sl (pr); tl.
.. ..	Dighi; 2·0; ..	.. ..	W.	tl; mq.
Mumbra; 107·0	Poladpur; 11·0; Fri.	.. ..	W.	Sl (pr); 2 tl.
Mumbra; 8·0	Panvel; 8·0; ..	.. 3·0	W.	Sl (pr); Hanuman Jayanti Fr. Ct. Sud. 15; tl.
.. ..	.. .. ..	.. 0·1 Dharamtar; 4·0	W.	Sl (pr); Mahashivratra Fr. Mg. Vad. 13; tl; M; dg; ch.
Khopoli; 16·0	Parali; 0·4; Sat.	Varhad Jambhulpada. 0·4	W;rv.	4 tl.
Karjat; 63·0	Roha; 5·0; Daily	.. ..	P.	
.. ..	Shriwardhan; 7·0; Sat.	.. ..	W.	2 Sl (2 pr); 2 tl.
Local; ..	Local; .. Tue.	Local; ..	pl.;w.; rv.	5 Sl (4 pr, h).; pyt.; 3 Cs (mp, sp. mis).; 6 tl.; mq.; gm.; lib.; 6 dp.;
DESERTED				DESERTED
.. ..	Poynad; 6·0; Mon.	.. .. Dharamtar; 9·0	W.	Sl (pr).; 3 tl.
.. ..	Borli Panchatan; 2·0; ..	.. ..	W.	2 Sl. (2 pr).; tl.; mq.; dg.
.. ..	.. .. ..	Koleti; 2·0 Nigode; 1·0	W.	Sl (pr).; tl.
.. ..	.. .. ..	Warsai Phata; 4·0 Antore; 13·0	rv.;W.	2 tl.
Mumbra; 110·0	Mahad; 12·0 Daily	Varandh; 4·0	w.;rv.	Sl (pr); 3 tl.
Karjat; 15·0	Panvel; 4·0; ..	Kon; 0·2	w.	tl.
Karjat; 14·0	Panvel; 11·0 ..	Gulsunde; 1·0	rv.	Cs (mp-gr); 3 tl.
Mumbra; 28·0	Panvel; 13·0; ..	Sai; 0·3	W.;w.	2 tl.
Mumbra; 94·0	Tala; 9·0; ..	Tala; 9·4	W.;w.	
Neral; 9·0	Sugave; 2·0; Sat.	Local; ..	W.;w	Sl (pr).; mp.; 4 tl.; ch.; dp.
Mumbra; 77·0	Kharwali; 3·0; Sun.	Talashet; 1·0	W.;w.	Sl (pr).; Maruti Fr. Ct. Sud. 6.; 2 tl.
.. ..	.. .. ..	.. .. Borli; 6·0	W.	Sl (pr).; tl.; dh.
Khopoli; 29·0	Poynad; 10·0; Mon.	Kasu phata; 0·1 Nigode; 3·0	W.;t.	Sl (pr.); Maruti Fr. Ct. Sud. 15.; tl.; dg.
Mumbra; 108·0	Poladpur; 6·0; Fri.	.. ..	rv.;W.	Sl (pr).; 2 tl.
Khopoli; 4·0	Khalapur; 5·0; Tue.	Khopoli; 0·2	W.	tl.
Mumbra; 104·0	Poladpur; 1·4; Fri.	.. ..	W.	2 tl.

Serial No.; Village Name (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
736 Kātivaḍe—Mhd;—कातिवडे ..	SE;	7·0	0·7;	226;	44;	165	Birwadi;	1·0
737 Kaulī Bandhankhā.—Urn;—कौली बंधनखार.	..	..	0·2;	..	..	..	DESERTED	
738 Kaulī Belondākhār—Urn;—कौली बेलोंदाखार.	..	..	0·2;	..	..	..	DESERTED	
739 Kaulī Ścṭhapohī—Urn;—कौली शेठपोही.	..	..	0·2;	..	..	..	DESERTED	
740 Kaulī Sīmādevī—Pn,—कौली सीमादेवी.	..	.	0·1;	..	..	..	DESERTED	
741 Kāvāḍe—Alg;—कावाडे ..	NE;	13·0	2·4;	527;	117;	416	Saral;	0·2
742 Kāvaḷe Tarph Nāṭe—Mhd;—कावळे तर्फ नाटे.	N;	18·0	0·6;	157;	33;	157	Nate;	14·0
743 Kavele—Sgd;—कवेले ..	S;	6·4	0·1;	230;	54;	216	Pali;	5·0
744 Kavilavahāl Bk.—Mgn;—कविलवहाल बु.	E;	5·0	2·7;	1038;	212;	859	Goregaon;	6·0
745 Kavilavahāl Kh.—Mgn;—कविलवहाल खुर्द.	E;	5·4	0·5;	93;	22;	81	Goregaon;	6·0
746 Kāvīr—Alg;—कावीर ..	E;	5·4	1·4;	954;	219;	923	Nagaon;	3·0
747 Khārīkavāḍā—Mrd;- खारीकवाडा.			0·1;	480;	101;	413	..	..
748 Kegāṁv—Urn;—केगांव ..	W;	2·2	1·2;	1438;	245;	816	Uran;	1·0
749 Keḷagaṇ—Mhn;—केळगण ..	E;	11·0	1·3;	362;	68;	358	Nizampur;	6·0
750 Keḷaghar—Rh;—केळघर ..	S;	8·0	1·46;	104;	25;	104	Chanere;	6·0
751 Keḷaṁbī—Pn;—केळंबी ..	N;	6·0	0·1;	..	..	..	..	..
752 Keḷaśī—Mgn;—केळशी ..	NW;	16·6	0·5;	24;	6;	14	Tala;	2·0
753 Keḷaṭe—Msl;—केळटे ..	W;	5·4	2·7;	442;	111;	272	Mhasla;	5·0
754 Keḷavalī—Klr;—केळवली ..	E;	4·0	0·7;	216;	41;	186	Khalapur;	5·0
755 Keḷavaṇe—Pnl;—केळवणे ..	SW;	15·6	0·2;	1714;	371;	1297	Chirner;	3·0
756 Keṁbūrlī—Mhd;—केंबुर्ली ..	W;	2·4	1·0;	575;	114;	494	Mahad;	2·0
757 Ketake (Kist)—Mgn;—केतके (किस्त).	NW;	14·0	0·5;	57;	18;	35	Tala;	3·0
758 Kevāḷe—Pnl;—केवाळे ..	NE;	4·4	1·1;	288;	53;	248	Panvel;	4·0
759 Kevanāḷe—Pld;—केवनाळे ..	E;	10·0	1·9;	335;	72;	328	Poladpur;	9·0
760 Khaḍakolī—Mgn;—खडकोली ..	W;	8·0	1·0;	299;	58;	237	Goregaon;	4·0
761 Khaḍakavaṇe—Pld; — खडकवणे	S;	9·4	0·7;	196;	39;	189	Poladpur;	8·0

Railway Station ; Distance. (5)		Weekly Bazar ; Distance ; Bazar Day. (6)			Motor Stand ; Distance. (7)		Water. (8)	Institutions and other information. (9)
Bombay;	125-0	Mahad;	5-0;	Daily	Birwadi;	1-0	W;n.	tl.
DESERTED								DESERTED
DESERTED								DESERTED
DESERTED								DESERTED
DESERTED								DESERTED
..	..	Kihim;	13-0;	Tue.	.. Rewas;	.. 0-5	W.	Sl (pr). ; 2 tl.
Bombay;	140-0	Mahad;	18-0;	Daily	..	..	rv.	2 tl.
Khopoli;	20-0	Parali;	6-0;	Sat.	..	..	str.	Sl (pr).; tl.
Mumbra;	94-0	Goregaon;	6-0;	..	..	..	W.	Sl (pr).; tl.
Mumbra;	94-0	Goregaon;	6-0;	..	..	..	o.	tl.
..	..	Nagaon;	3-0;	Thu.	..	..	W;t.	Sl (pr).; 3 tl.
..	..	..	..	..	..	..	..	
..	..	Uran;	1-0;	..	Uran;	1-4	W;w.	Sl (pr).; pyt.; Tripuri Purnima Fr. Kt. Sud. 15; 5 tl.
Mumbra,	90-0	Nizampur;	6-0;	Sun.	Nizampur;	4-0	W.	Sl (pr).; tl.
Karjat	67-0	Chanere;	1-4;	Tue.	Roha;	8-0	w.	Sl (pr). ; tl.
..	..	DESERTED	..	..	..	..	..	DESERTED
Mumbra;	87-0	Tala;	2-0;	..	..	3-0	W.	
Mumbra;	..	Mhasla;	5-0;	Wed.	Mhasala;	5-0	W.	Sl (pr); 3 tl.
Local;	..	Khalapur;	5-0;	Tue.	Khalapur;	4-0	W.	Sl (pr).; Cs (mp).; 2 tl.
Mumbra;	31-0	Panvel;	15-0;	..	Karnala phata.	4-0	w;.t.	Sl (pr).; Hanuman Jayanti Fr. Ct. Sud. 15; Devi. Fr. Ct. Vad. 15.; Devi. Fr. Svn. Sud. 9.; 4 tl; 2 M.
Mumbra;	90-0	Mahad;	2-0;	Daily	..	..	W.	Sl (pr).; 2 tl.; mq.
Mumbra;	88-0	Tala;	3-0;	..	..	..	W.;n.	tl.
Mumbra;	22-0	Panvel;	4-0;	..	Panvel;	4-4	W.;rv.	Sl (pr).; Cs.; Wagheshwar Fr. Psh. Sud. 15.; tl.
Mumbra;	109-0	Poladpur;	9-0;	Fri.	..	..	w.	Sl (pr).; 2 tl.
Mumbra;	92-0	Goregaon;	4-0;	..	Goregaon;	5-0	W.	Sl (m).; Maruti Fr. Ct. Sud. 15.; 2 tl.
Mumbra;	109-0	Poladpur;	8-0;	Fri.	..	..	W.	tl.

Serial No. ; Village Name. (1)	Direction ; Travelling distance. (2)		Area (Sq. ms.) ; Pop ; Households ; Agriculturists. (3)				Post Office ; Distance. (4)	
762 Khadasāmbale—Sgd;—खडसांबळे	E;	11·0	0·8;	131;	34;	129	Nadsur;	7·0
763 Khaḍapī—Pld ;—खडपी ..	S;	2.0	2·0;	166;	34;	164	Poladpur;	3·0
764 Khaḍapolī—Klr; —खडपोली ..	S;	8.0	0·2;	..	..	..	DESERTED	
765 Khaḍavalī—Krt; —खडवली ..	NE;	9.4	2·0;	..	..	..	DESERTED	
766 Khairāle—Rh; —खैराळे ..	W;	11.0	1·2;	461;	88;	380	Chanere;	2·0
767 Khairāṭ—Mgn; —खैराट ..	W;	16.4	0·6;	177;	36;	165	Tala;	3·0
768 Khaire Kh.—Rh; —खैरे खुर्द ..	..	..	0·2;	346	70;	221	Chanere;	1·4
769 Khaire Tarph Birvāḍī—Mhd;—खैरे तर्फ बिरवाडी.	SW;	6.0	0·4;	76;	15;	75	Birwadi;	1·0
770 Khaire Tarph Tuḍīl—Mhd;—खैरे तर्फ तुडील.	SW;	6.0	0·8;	81;	17;	77	Tudil;	4·0
771 Khaḷaī—Mhd; —खळई ..	N;	20.0	2·4;	15;	4;	..	Nate;	14·0
772 Khālāpūr—Klr; —खालापूर ..	HQ;	..	1·6;	1059;	231;	410	Local;	..
773 Khāmnade—Mrd; —खानदे ..	S;	12.0	..	416;	82;	171	Nandgaon;	0·4
774 Khāmagāṅv—Msl; —खामगांव ..	E;	11.0	2·9;	899;	208;	728	Mhasla;	11·0
775 Khāmb—Rh; —खांब ..	E;	7.0	2·1;	476;	89;	321	Chanere;	1·4
776 Khāmbavalī—Mgn;—खांबवली ..	W;	17.0	1·3;	276;	60;	266	Tala;	3·0
777 Khāmbere—Rh;—खांबेरे ..	E;	18·0	2·2;	416;	87;	358	Chanere;	2·0
778 Khāmbewāḍī—Klr; —खांबेवाडी	S;	6·10	1·4;	152;	31;	134	Wawoshi;	7·0
779 Khānalośī—Msl;—खानळोशी ..	W;	9·0	0·9;	103;	28;	45	Borli Panchatan ;	3·0
780 Khānāv—Alg;—खानाव ..	SW;	9·0	0·8;	506;	122;	493	Nagaon;	..
781 Khānāv—Pnl;—खानाव ..	NE;	8·0	1·0;	177;	32;	151	Panvel;	5·0
782 Khānāvale—Pnl;—खानावळे ..	E;	7·0	0·8;	153;	43;	151	Mohopada;	6·0
783 Khāndāḍ—Mgn;—खांदाड ..	E;	0·2	0·6;	699;	129;	377	Mangaon;	0·2
784 Khāṇḍaj—Pld;—खांडज ..	E;	13·0	1·8;	266;	69;	263	Poladpur;	12·0
785 Khaṇḍāle—Alg;—खंडाळे ..	E;	3·2	0·5;	755;	167;	646	Alibag;	3·4
786 Khāṇḍapāle—Mgn;—खांडपाले ..	S;	7·0	0·6;	342;	66;	236	Goregaon;	3·0
787 Khāṇḍape—Krt;—खांडपे ..	E;	5·0	1·0;	431;	89;	314	Karjat;	6·0
788 Khānderī—Alg;—खांदेरी ..	N;	6·0	0·02;	10;	2;	..	..	..
789 Khānand—Krt;—खानंद ..	NE;	13·0	0·6;	145;	30;	145	Karjat;	13·0
790 Khānāv—Klr;—खानाव ..	S;	10·0	3·1,	693;	130;	589	Wawoshi;	5·0

Railway Station ; Distance. (5)	Weekly Bazar ; Distance ; Bazar Day. (6)	Motor Stand ; Distance. (7)	Water. (8)	Institutions and other information. (9)
Khopoli; 30-0	Parali; 14-0; Sat.	.. ..	W.	
Mumbra; 108-0	Poladpur; 8-0; Fri.	.. ..	W.	2 tl.
DESERTED				DESERTED
DESERTED				DESERTED
Karjat; 70-0	Chanere; 2-0; Tue.	Chanere; 2-0	W.	Sl (pr); Cs (c); 3 tl.
Mumbra; 88-0	Tala; 3-0; ..	.. 1-4	W.;w	Sl. (pr-gr).; tl.
Karjat; 49-0	Chanere; 1-4; Tue.	Chanere; 2-0	W.	Sl (pr).; mq.
Bombay; 125-0	Mahad; 5-0; Daily	Birwadi; 1-0	w.	tl.
Mumbra; 110-0	Dasgaon; 4-0; Sat.	Dasgaon; 2-4	W.	tl.
Mumbra; 107-0	Mahad; 9-0; Daily	.. ..	w.;rv.	tl.
Khopoli; 5-0	Local; .. Tue.	Local; ..	rv.;W	2 Sl (2 pr).; pyt.; 2 cs (mp); 6 tl.; dg.; 4 dp.;
.. ..	Nandgaon; 0-4; ..	Murud; 12-0	W.	tl.
Mumbra; ..	Mhasla; 11-0; Wed.	Local; ..	W.;w.	2 Sl (pr, h).; tl.; dh.; ch.; dp.
Karjat; 49-0	Chanere; 1-4; Tue.	Local; ..	w ;t.	Sl (pr).; 4 tl.
Mumbra; 88·0	Tala; 3·0; ..	.. 2·0	W;w	Sl (pr).
Karjat; 68·0	Kolad; 4·0; Sun.	.. ..	W.	Sl (pr).
Khopoli; 7·0	Shirawali; 6·0; Fri.	.. ..	W.	
Mumbra; ..	Mhasla; 8·0; Wed.	Borli Panchatan; 3·0	W;w.	tl.
.. ..	Ambepur; 2·0; Wed.	Nagaon; 4·0 Dharamtar; 22·0	W.	
Mumbra; 19·0	Panvel; 5·0; ..	Kon; 0·3	w.	Sl (pr); Cs. (Society at Hajimalang); 2 tl.
Karjat; 11.0	Panvel; 7.0; ..	Local ..	W.	Sl (pr). 3 tl; 3 M. dp.
Mumbra; 80.0	Mangaon; 0.2 Thu.	Local ..	rv.	2 Sl (m, h); Radhakrishna Fr. Ct. Vad 9.; 2 tl; dp.
Mumbra; 103·0	Poladpur; 12·0; Fri.	.. ..	rv;w.	Sl (pr); tl.
.. ..	Poynad; 6·0; Mon.	.. .. Dharamtar; 9·0	W;p;t.	Sl (pr); 3 tl; dg.
Mumbra; 90·0	Goregaon; 3·0; ..	.. 0·4	W;w.	Sl (pr); tl.
Karjat; 6·0	Kondivade; 2·0; Mon.	.. ..	w;t; rv.	Sl (pr); 2 tl.
.. ..	.. .. ..	.. .. Dharamtar; 11·0	W.	3 tl; Light House; Khanderi Fort.
Bhivpuri Rd; 12·0	Sugave; 5·0; Sat.	Kashele; 4·4	w.	Sl (pr); 2 tl.
Khopoli; 6·0	Shirawali; 4·0; Fri.	.. 2·0	w;t; Hot-water springs	Sl (pr-mp); Nageshwar Fr. Kt. Sud. 12; 3 tl.

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
791 Khāṇḍapolī—Sgd;—खांडपोली ..	N;	7·4	3·9;	592;	116;	576	Varhad Jambhulpada;	3·0
792 Khandār—Rh;—खंदार ..	W;	10·0	2·0;	521;	132;	443	Chanere;	2·0
793 Khāṇḍas—Krt;—खांडस ..	..	20·0	14·4;	2034;	410;	1947	Neral;	20·0
794 Khāṇḍasaī—Sgd;—खांडसई ..	E;	5·0	1·4;	225;	41;	215	Siddheshwar Bk.;	2·0
795 Khār Jāṁbhelā—Pn.;—खार जांभेळा.	..	..	0·3;	208;	39;	198	Nagothana;	1·0
796 Khār Baḷavalī—Pn;—खार बळवली.	N;	4·2	0·04;	..	..	..	DESERTED	
797 Khārāborlī—Pn;—खारबोर्ली ..	N;	6·0	0·1;	..	..	..	DESERTED	
798 Khāragāṅv—Svn;—खारगांव ..	N;	4·0	1·0;	727;	..	..	Valwati;	1·0
799 Khāragāṅv—Rh;—खारगांव ..	W;	2·0	1·1;	240;	57;	224	Chanere;	5·0
800 Khāragāṅv Bk.—Msl;—खारगांव बु.	N;	1·0	0·5;	229;	49;	131	Mhasla;	2·0
801 Khāragāṅv Kh.—Msl;—खारगांव खुर्द.	W;	0·6	0·9;	458;	100;	285	Mhasla;	1·0
802 Khāraghar—Pnl;—खारघर ..	N;	8·0	3·5;	1014;	192;	1007	Panvel;	9·0
803 Khār Kulaī—Urn;—खार कुलई	..	0·7		..	..	..	DESERTED	
804 Khārajuī—Rh;—खारजुई ..	SE;	2·0	0·1;	..	..	..	DESERTED	
805 Khārakharḍī—Rh;—खारखर्डी ..	W;	12·2	0·1;	493;	113;	423	Chanere;	3·0
806 Khār Kulaī—Urn;—खार कुलई ..	..	..	0·7;	..	..	..	DESERTED	
807 Khārāpāṭī—Rh;—खारापाटी ..	..	2·0	1·0;	591;	122;	573	Roha;	2·0
808 Khāraśet—Svn;—खारशेत ..	N;	13·1	0·3;	140;	38;	97	Vadawali;	1·0
809 Khārasoṇḍī—Klr;—खारसोंडी ..	SW;	3·0	2·2;	340;	61;	311	Khalapur;	3·0
810 Kharavālī—Mhd;—खरवाली ..	E;	6·0	0·7;	285;	75;	170	Birwadi;	0·2
811 Kharavate—Msl;—खरवते ..	SW;	14·0	0·6;	..	..	..	DESERTED	
812 Kharḍī—Mhd;—खर्डी ..	E;	9·0	3·0;	973;	200;	950	Nate;	5·0
813 Kharḍī Bk.—Mgn;—खर्डी बु. ..	N;	3·0	2·1;	367;	78;	304	Mangaon;	3·0
814 Kharḍī Kh.—Mgn;—खर्डी खु. ..	E;	5·0	1·1;	300;	62;	293	Mangaon;	4·0
815 Khār Ḍhonbī—Pn;—खार ढोंबी	N;	6·4	0·5;	142;	28;	128	Nagothana;	10·0
816 Khār Doḍakule—Mrd;—खार दोडकुले.	N;	5·0	5·4;	510;	117;	119	..	..
817 Khār Dutarphā Borlī—Pn;—खार दुतर्फा बोर्ली.	W;	7·0	1·7;	..	..	..	DESERTED	
818 Khār Dutarphā Kopar—Pn;—खार दुतर्फा कोपर.	N;	5·4	0·9;	..	..	..	DESERTED	
819 Khār Juī Bk.—Pn;—खार जुई बु.	..	..	0·02;	..	..	..	DESERTED	

Railway Station ; Distance.		Weekly Bazar ; Distance ; Bazar Day.		Motor Stand ; Distance.		Water	Institutions and other information.
(5)		(6)		(7)		(8)	(9)
Khopoli;	19·0	Parali;	4·0; Sat.	..	...	w ;rv.	2 Sl (2pr); 4tl.
Karjat;	68·0	Chanere;	2·0; Tue.	..	..	rv.	Sl (pr); tl.
Neral;	20·0	Sugave;	8·0; Sun.	Kashele;	10·0	W;w;t;	5 Sl (5 pr); 11 tl.
Khopoli	27.00	Parali	15·0; Sat.	..	..	w;n; p	Sl (pr); 3tl. Ram Fr. Ct. Sud. 9 gym.
..	..	Local				o.	dh.
DESERTED							DESERTED.
				Kharpada;	2·4		
DESERTED							DESERTED.
..	..	Shriwardhan;	4·0; Sat.	..	..	W.	2 Sl (2 pr); Maruti Fr; Ct; Sud 15; 3 tl.
Karjat;	58·0	Chanere;	5·0; Tue.	..	..	W.	Sl (pr); 3 tl.
Mumbra	..	Mhasla;	2; Wed.	Mhasla;	1·0		Sl; tl.
Mumbra;	..	Mhasla;	1·0; Wed.	Mhasla;	6·0	pl.	6 Sl (pr); tl; ch.
Mumbra;	14·0	Panvel;	9·0 ..	..	..	w.	2 Sl (2 pr); Mahashivratra Fr. Mg. Vad. 13; 3 tl; lib.
DESERTED							DESERTED.
DESERTED							DESERTED.
Karjat;	72·0	Chanere;	3·0; Tue.	..	..	w.	Sl (pr); 2 tl.
DESERTED							DESERTED.
Karjat;	57·0	Roha;	2·0; Daily	..	..	..	Sl. (pr); tl.
..	..	Borli Panchatan.	.. ..	..	..	W.	tl.
Khopoli;	7·0	Khalapur;	3·0; Tue.	Khalapur;	3·0	rv.	Sl (pr); 2 tl.
Bombay;	125·0	Mahad;	5·0; Daily	..	..	W.	Sl (pr); 2 tl.
DESERTED						rv.	tl.
Bombay;	138·0	Mahad;	18·0; Daily	..	..	W.	Sl (pr); Mahi 15; 4 tl; lib.
Mumbra;	83·0	Mangaon;	3·0; Thu.	Mangaon;	3·0	W.; w.	Sl (pr); 2 tl.
Mumbra;	84·0	Mangaon;	4·0; Thu.	Mangaon;	5·0	W.; w.	Sl (pr); tl.
..	..	..	.. ..	Pale;	0·3	W.; w.	tl.
..	..	..	.. ..	Local	..	W.	Datta Fr. Mrg. Sud. 15; 3 tl; gym.
DESERTED						t.	tl.
DESERTED				Chunabhatti;	1·4	w.	Sl (pr); Mahashivratra Fr. Mg. Vad. 13; 3 tl.
DESERTED				Phata;	2·0	..	DESERTED.

Serial No. ; Village Name. (1)	Direction ; Travelling distance. (2)		Area (Sq. ms.) ; Pop. ; Households ; Agriculturists. (3)				Post Office ; Distance. (4)	
820 Khār Juī Kh.—Pn;—खार जुई खुर्द.	..	..	0·03	..	..	..	DESERTED	..
821 Khārī—Rh;—खारी ..	W;	1·0	0·2;	213;	48;	205	Roha;	1·4
822 Khārīvalī—Klr;—खारीवली ..	S;	10·0	0·7;	283;	53;	250	Khalapur;	5·0
823 Khār Kārāvī—Pn;—खार कारावी	N;	6·0	0·6;	285;	55;	265	Nagothana;	12·0
824 Khār Koletī—Pn;—खार कोलेटी	SW;	16·0	0·4;	..	..	..	DESERTED	..
825 Khār Kopar—Pnl;—खार कोपर	SW;	9·0	0·2;	..	..	..	DESERTED	..
826 Khārkośim—Pn;—खारकोशिम	..	..	0·1;	..	..	..	DESERTED	..
827 Khār Nāndaī—Pn;—खार नांदई	..	..	0·1;	..	..	..	DESERTED	..
828 Khār Navakhār—Pn;—खार नवखार.	..	..	0·1;	..	..	..	DESERTED	..
829 Khārośī—Pn;—खारोशी ..	SW;	6·0	1·0;	653;	143;	648	Pen;	5·0
830 Khār Ovalī—Pn;—खार ओवळी ..	S;	10·4	0·7;	204;	35;	108	Warsai;	2·0
831 Khārapāḍā—Pn;—खारपाडा ..	N;	8·4	..	1178;	265;	887	Pen;	10·0
832 Khār Pāle—Pn;—खार पाले ..	N;	7·0	0·6;	546;	118;	513	Nagothana;	20·0
833 Khār Peḍhāmbe—Alg;—खार पेढांबे.	NE;	10·0	0·4;	344;	78;	330	Narangi;	1·0
834 Kharsaī—Msl;—खरसई ..	N;	4·0	4·4;	1668;	361;	1023	Mhasla;	5·0
835 Kharavaī Kh.—Klr;—खरवई खुर्द	E;	4·0	0·4;	128;	21;	99	Wawoshi;	5·0
836 Kharavalī—Mgn;—खरवली ..	W;	3·4	4·3;	1119;	228;	867	Morbe;	3·0
837 Kharavaṇḍī—Krt;—खरवंडी ..	NE;	7·0	0·9;	99;	25;	83	Karjat;	7·0
838 Khāṭakhār—Urn;—खाटखार ..	..	..	0·1;	..	..	..	DESERTED	..
839 Khāt Vīrā—Alg;—खात वीरा ..	E;	14·0	0·2;	112;	18;	94	Poynad;	4·0
840 Khātībakhār—Mrd;—खातीबखार	E;	3·0	0·3;	671;	164;	439	..	..
841 Khavalī—Sgd;—खवळी ..	N;	4·0	0·2;	590;	128;	573	Pali;	6·0
842 Kheraṇe Bk.—Pnl;—खेरणे बु...	..	7·0	0·4;	11;	1;	11	Panvel;	7·0

Railway Station ; Distance. (5)	Weekly Bazar ; Distance ; Bazar Day. (6)	Motor Stand ; Distance. (7)	Water (8)	Institutions and other information. (9)
DESERTED		Godalphata; 2·0	..	DESERTED.
Karjat; 71·0	Roha; 1·4; Daily	.. ..	p.	Sl (pr); Cs (c).
Kelwali; 1·4	Khalapur; 5·0; Tue.	Donawat; 3·0	W.	Sl (pr); pyt; tl. Mahashivratra Fr. Mg. Vad. 13;
.. ..	.. .. ..	Godal; 0·1 Nigode; 4·0	w.	tl; mq; dh.
.. ..	.. .. ..	Local; .. Bense; 0.4	W.;w. o.	DESERTED.
DESERTED				DESERTED.
DESERTED				DESERTED.
DESERTED				DESERTED.
DESERTED				DESERTED.
.. ..	Pen; 8·0; ..	Chunabhatti; 0·2 Kharpada; 1·4	W.	Sl (pr); 2 tl; dh.
.. ..	Warsai; 2·0; Thu.	Amtem; 0·3	W.	Sl (pr); Devi Fr. Ct. Vad. 15; tl.
Khopoli; 30·0	Pen; 1·0; ..	Local; .. Kharpada; 1·0	W.	Sl (pr); 4 tl; 2 M; dh.
.. ..	.. .. ..	Local; 0·3 Nigode; 3·0	W.	Sl (pr); tl.
.. ..	Poynad; 5·4; Mon.	.. .. Rewas; 9·0	W.	Sl (pr); tl.
Mumbra; ..	Mhasla; 5·0; Wed.	Mhasla; 5·0	W.	2 Sl. (2 pr); Somjai Fr.; Ct. Sud. 15; 3 tl; mq.
Khopoli; 7·0	Shirawali; 3·0 Fri.	Shil phata; 4·0	W.	tl.
Mumbra; 80·0	Local	.. 2·0	t.	Sl (m); Maruti Fr. Ct. Vad. 2; 4 tl.; mq.; lib.
Karjat; 7·0	Kondivade; 1·0; Mon.	.. ..	o.	tl.
DESERTED				DESERTED.
.. ..	Poynad; 4·0; Mon.	Poynad; 4·0 Dharamtar; 13·0	o.	M.
.. ..	.. .. ..	Murud; 3·0 Rajpuri; 3·0	W.	Sl (pr). Maruti Fr. Ct. Sud. 14; 3 tl; mq.
Khopoli; 22·0	Parali; 9·0; Sat.	.. ..	W.	2 Sl (pr. h); 2 tl.
Mumbra; 12·0	Panvel; 7·0; ..	Panvel; 7·0	o.	..

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
843 Kherane Kh.—Pnl;—खेरणे खुर्द	N;	7·4	0·2;	275;	46;	264	Panvel;	7·0
844 Kherdī—Svn;—खेर्डी ..	N;	1·4	1·0;	112;	25;	65	Shriwardhan;	1·0
845 Khiḍakī—Alg;—खिडकी ..	E;	9·4	0·1;	299;	59;	289	Poynad;	4·0
846 Khistavaḍ—Sgd;—खिस्तवड ..	N;	4·0	0·1;	..	..	..	DESERTED	
847 Khonḍhavī—Pn;—कोंढवी ..	SE;	14·0	6·5;	358;	81;	351	Nagothana;	8·0
848 Khopaḍ—Pld;—खोपड ..	E;	14·0	1·5;	291;	61;	287	Poladpur;	13·0
849 Khopaṇe—Alg;—खोपणे ..	SE;	10·4	0·6;	..	..	..	DESERTED	
850 Khope—Rh;—खोपे ..	W;	11·0	0·4;	377;	80;	163	Chanere;	2·0
851 Khopolī—Klr;—खोपोली ..	E;	6·0	1·8;	1693;	415;	135	Local;	..
852 Khujāre—Svn;—खुजारे ..	N;	9·4	1·0;	425;	90;	421	Borli Panchatan;	1·0
853 Khuravaḷe—Sgd;—खुरवळे ..	N;	5·0	0·1;	133;	28;	133	Pali;	6·0
854 Khuṭal—Rh;—खुटल ..	..	12·0	0·3;	184;	39;	163	Chanere;	0·4
855 Khuṭīl—Mhd;—खुटील ..	W;	12·0	2·2;	517;	109;	509	Dasgaon;	5·0
856 Kihīm—Alg;—किहीम ..	N;	6·0	1·4;	1728;	357;	1191	Local	..
857 Kikavī—Krt;—किकवी ..	S;	12·0	2·8;	340;	60;	336	Neral;	9·0
858 Kille—Rh;—किल्ले ..	W;	4·6	2·5;	782;	142;	761	Roha,	4·0
859 Kineśvar—Pld;—किनेश्वर ..	E;	9·0	1·5;	286;	52;	240	Poladpur;	10·0
860 Kiñjalaghar—Mhd;—किंजलघर	S;	1·0	0·3;	201;	45;	138	Mahad;	2·0
861 Kiñjaḷolī Bk.—Mhd;—किंजळोली	N;	4·0	3·0;	994;	194;	934	Mahad;	4·0
862 Kiñjaḷolī Kh.—Mhd;—किंजळोली	N;	4·0	3·5;	965;	219;	897	Mahad;	3·0
863 Kiravalī—Krt;—किरवली ..	SW;	1·6	1·7;	674;	141;	493	Karjat;	2·0
864 Kiravalī—Pnl;—किरवली ..	S;	9·0	0·8;	22;	13;	17	Panvel;	8·0
865 Kista Bāmaṇasaī—Mgn;—किस्त बामणसई.	W;	17·0	0·1;	..	..	..	DESERTED	
866 Kista Devaśet—Mgn;—किस्त देवशेत.	..	..	0·1;	..	..	..	DESERTED	
867 Kista Kolavīrā—Mgn;—किस्त कोलवीरा.	..	..	0·2;	..	..	..	DESERTED	
868 Kista Kuronḍā—Mgn;—किस्त कुरोंडा.	W;	15·0	0·1;	9;	1;	2	Tala;	3·0
869 Kista Śeṇāṭe—Mgn;—किस्त शणाटे.	..	..	0·2;	..	..	..	DESERTED	

Railway Station; Distance. (5)		Weekly Bazar, Distance; Bazar Day. (6)			Motor Stand; Distance. (7)		Water (8)	Institutions and other information. (9)
Mumbra;	12.0	Panvel;	7·0;	..	Taloja;	4·0	W.;w.	Sl (pr); Vithoba Fr. Kt. Sud. 11; tl.
..	..	Shriwardhan;	1·0;	Sat.	..	..	rv.	tl.
..	..	Poynad;	4·0;	Mon.	Tinavira; Dharamtar;	1·0 6·0	W.	Sl (pr); tl.
DESERTED					Jambhulpada;	1·0	o.	tl.
..	..	..	..	..	Koleti; Nigode;	6·0 7·0	rv.; w.	Sl (pr); 3 tl; dg.
Mumbra;	109·0	Poladpur;	13·0;	Fri.	..	..	w.	Sl (pr); 2 tl.
DESERTED								DESERTED.
Karjat;	65·0	Chanere;	2·0;	Tue.	Chanere;	2·0	w.	2 tl; dg.
Local	..	Khalapur;	5·0;	Tue.	..	..	rv.;W.	2 Sl (pr, m)., pyt.; Cs (mp) Mahashivratra Fr. Mg. Vad. 13; 6 tl; mq; ch. 2 dp.
..	..	Borli Panchtan;	1·0;	..	..	..	W.	Sl (pr); 2 tl.
Khopoli;	18·0	Parali;	6·0;	Sat.	..	1·0	W.	Sl (pr); tl; M.
Karjat;	64·0	Chanere;	4·0;	Tue.	Chanere;	1·0	W.	tl; M.
Mumbra;	110·0	Dasgaon;	5·0;	Sat.	..	..	W.	Sl (m).; 2 tl; mq; dg.
..	..	Local;	..	Tue.	Local; Rewas;	.. 12·0	W.	Sl (pr); Cs (c); 14 tl; mq. 2 dh; lib; 2 dp.
Neral;	9·0	Sugave;	2·0;	Sat.	Kashele;	12·0	w.; rv.	pyt; 3 tl.
Karjat;	71·0	Roha;	4·0;	Daily	..	..	W.	Sl (pr); Cs (mp); 2 tl.
Mumbra;	106·0	Poladpur;	10·0;	Fri.	..	..	W.;w.	Sl (pr); 2 tl.
Mumbra;	99·0	Mahad;	2·0;	Daily	..	..	W.	tl.
Mumbra;	102·0	Mahad;	4·0;	Daily	..	..	W.;rv.	2 Sl (2 pr); 3 tl.
Mumbra;	102·0	Mahad;	4.0;	Daily	..	..	W.;rv.	2 Sl (pr); 3tl.
Karjat;	2·0	Karjat;	2·0;	Tue.	Karjat;	1·6	W.	Sl (pr); tl.
Mumbra;	8·0	Panvel;	8·0;	..	Pathan Bungalow;			mq.
DESERTED					..	2·0	W.	DESERTED.
DESERTED								DESERTED.
DESERTED								DESERTED.
Mumbra;	88·0	Tala;	3·0;	..	..	0·4	..	Ram Fr. Ct. Sud 9; tl.
DESERTED								DESERTED.

Serial No.; Village Name. (1)		Direction : Travelling distance. (2)		Area (Sq. ms.); Pop ; Households ; Agriculturists. (3)				Post Office ; Distance. (4)	
870	Koḍivale—Krt;—कोडिवळे ..	N;	11·2	0·4;	278;	54;	268	Neral;	3·0
871	Kohīl—Krt;—कोहील ..	E;	6·0	0·5;	..	..	..	DESERTED	..
872	Kokabal—Msl;—कोकबळ ..	SE;	4·5	1·1;	170;	38;	131	Mhasla;	4·5
873	Kokaban—Rh;—कोकबन ..	W;	12·0	1·4;	436;	101;	260	Chanere;	3·0
874	Kokare Tarph Govele—Mhd;—कोकरे तर्फ गोवेले.	W;	14·0	1·5;	225;	48;	225	Dasgaon;	4·0
875	Kokare Tarf Nāte—Mhd;—कोकरे तर्फ नाटे.	..	4·0	1·3;	429;	86;	424	Nate;	2·0
876	Kol—Mhd;—कोल ..	S;	1·4	1·0;	623;	125;	584	Mahad;	2·0
877	Kolāḍ—Rh;—कोलाड ..	E;	7·0	5·4;	1178;	262;	754	P. O.	..
878	Kolagāṅv—Alg;—कोलगांव ..	N;	13·0	1·0;	422;	89;	382	Avas;	3·0
879	Kolaghar—Alg;—कोलघर ..	..	12·0	0·8;	157;	39;	111	Poynad;	4·0
880	Kolakhe—Pnl;—कोळखे ..	E;	3·0	0·9;	600;	108;	475	Palaspe;	1·0
881	Kolamāṇḍale—Svn;—कोलमांडले	SE;	9·0	1·5;	552;	132;	506	Bagmandale;	2·0
882	Kolamāṇḍale Jañjira—Svn;—कोलमांडले जंजिरा.	SE;	9·0	1·4;	166;	42;	159	Bagmandale;	2·0
883	Kolavat—Msl;—कोळवट ..	S;	9·0	1·4;	234;	54;	160	Mhasla;	4·0
884	Kole—Msl;—कोले ..	S;	14·0	1·7;	388;	94;	334	Mhasla;	8·4
885	Kolhāre—Krt;—कोल्हारे ..	N;	9·0	0·6;	419;	73;	299	Neral;	1·0
886	Kolajī Ghabāḍ—Urn ;—कोळजी घबाड.	..	..	0·3;	..	..	..	DESERTED	..
887	Kolhāṇ—Mgn;—कोल्हाण ..	S;	5·0	0·9;	263;	52;	258	Talashet;	2·0
888	Kolhekhār—Pnl;—कोल्हेखार ..	..	..	1·0;	..	..	..	DESERTED	
889	Kolhivalī—Klr;—कोल्हिवली ..	W;	6·4	0·3;	..	..	..	DESERTED	
890	Kolhivalī—Krt;—कोल्हिवली ..	N;	11·0	0·9;	211;	46;	205	Neral;	2·0
891	Koloṭe Rāyatī—Klr ;—कोलोटे रायती.	NW;	2·0	0·8;	70;	15;	58	Khalapur;	4·0
892	Kon—Pnl;—कोन ..	E;	3·0	0·6;	559;	106;	445	Palaspe;	2·0
893	Koṇḍagāṅv—Sgd;—कोंडगांव ..	..	..	0·4;	..	..	..	DESERTED	
894	Koṇḍagāṅv—Rh;—कोंडगांव ..	N;	13·0	7·3;	419;	93;	416	Nagothana;	3·0
895	Koṇḍale—Pnl;— कोंडले	NE;	9·0	0·5;	73;	17;	11	Panvel;	8·0
896	Kuṇḍap—Pnl;— कोंडप ..	SE;	10·2	1·9;	114;	33;	11	Panvel;	12·0
897	Koṇḍhave Pañcātan—Svn; कोंढवे पंचातन.	N;	12·0	1·1;	242;	58;	229	Borli Panchatan;	3·0

Railway Station ; Distance. (5)		Weekly Bazar ; Distance ; Bazar Day. (6)		Motor Stand ; Distance. (7)		Water (8)	Institutions and other information. (9)
Neral;	3·0	Neral;	3·0; Thu.	..	..	W.	
DESERTED						o.	DESERTED.
..	..	Local	Wed.	..	4 5	W.	Sl (pr); tl.
Karjat;	62·0	Chanere;	3·0; Tue.	..	..	w.; t.	2 Sl (2 m); pyt; tl; mq; dp.
Mumbra;	100·0	Mhapral;	0 2; Fri.	..	..	W.	Sl (pr); tl; ch.
Mumbra;	105·0	Mhapral;	1·0; Fri.	..	..	W.	Sl (pr); 3 tl.
Mumbra;	99·0	Mahad;	2·0; Daily	..	..	W., w; rsr.	Sl (pr); 2 tl.
Karjat;	47 0	Bazar;	.. Sun.	..	..	rv. W.	2 Sl (2 pr); pyt.; 6 tl; mq; dg; dh.
..	..	Kihim;	6·0; Tue.	Mandave;	1·0	W.;t.	Sl (pr); 4 tl.
				Rewas;	8 0		
..	..	Poynad;	4·0; Mon.	Poynad;	3·0	rsr.	Sl (pr); tl.
				Dharamtar;	4·0		
Karjat;	16·0	Panvel;	2·0; ..	..	..	W.	Cs; 2 tl.
..	..	Bagmandale;	2·0; ..	Local;	..	W.	tl; mq; 3 dg.
..	..	Bagmandale;	2 0; ..	Local;	..	W.	Sl (pr); tl; M; 2 dg.
Mumbra;	..	Mhasla;	4·0; Wed.	Mhasla;	4·0	rv.; W	Sl (p); tl.
Mumbra	..	Mhasla	8·4 Wed.	Dasgaon;	18.0	W.	Sl. (pr); 2 tl.
Neral;	1·0	Neral;	1·0; Thu.	..	..	rv.;W.	Sl (pr); tl.
DESERTED							DESERTED.
Mumbra;	78·0	Talashet;	2·0; ..	Indapur;	1·4	W.	Sl (pr); 2 tl.
DESERTED							DESERTED.
DESERTED				Gavthan;	0 6	o.	tl.
Neral;	2 0	Neral;	2·0 Fri.	..	..	rv.	Sl (pr); 4 tl.
Khopoli;	6·0	Khalapur;	4·0; Tue.	Local;	0 4	W.;n.	tl.
Karjat;	14·0	Panvel;	4·0; ..	..	..	W.	Sl (p:); 2 tl.
DESERTED							DESERTED.
Karjat;	47·0	Nagothana;	3·0; Daily	..	..	rv.;W.	Sl (p:); M.
Mumbra;	20·0	Panvel;	8·0; ..	Panvel;	9·0	w.	Cs.; Society at Hajimalang.; tl.
Mumbra;	15·0	Panvel;	12·0; ..	..	2.0	rv.	
..	..	Borli Panchatan;	3·0; ..	..	..	w.	tl.

Serial No. ; Village Name. (1)	Direction ; Travelling distance. (2)		Area (Sq. ms.) ; Pop ; Households ; Agriculturists. (3)				Post Office ; Distance. (4)	
898 Kondhare—Mgn;—कोंढरे ..	N;	18·0	0·7;	154;	31;	154	Talashet ;	2·0
899 Kondhivalī—Pn;—कोंढीवली ..	N;	7·0	1·3;	9;	1;	1	Pen ;	7·0
900 Kondivalī—Svn;—कोंडीवली ..	N;	4·0	1·1;	387;	71;	337	Walwati ;	2·0
901 Kond Mālusare—Mhd;—कोंड मालुसरे.	S;	12·0	1·9;	411;	87;	410	Vinhere ;	6·0
902 Kolose—Mhd;—कोळोसे ..	N;	5·0	2·1;	679;	115;	636	Nate ;	1·0
903 Kolote Mokāśī—Klr;—कोलोटे मोकाशी	N;	3·0	3·7;	479;	14;	312	Khalapur ;	2·0
904 Kondhavī—Pld;—कोंढवी ..	S;	6·0	2·3;	688;	161;	582	Poladpur ;	6·0
905 Kondhāṇe—Krt;—कोंढाणे ..	NE;	7·4	1·1;	368;	104;	134	Karjat ;	7·0
906 Kondīvade—Krt;—कोंडीवडे ..	SW;	6·0	0·6;	385;	77;	336	Karjat ;	6·0
907 Kondivate—Mhd;—कोंडीवते ..	E;	3·0	0·4;	341;	76;	285	Mahad ;	3·0
908 Konsar—Mhd;—कोंसर ..	W;	11·0	1·7;	493;	105;	416	Nate ;	7·0
909 Koñzarī—Msl;—कोंझरी ..	S;	11·0	2·6;	396;	78;	385	Mhasla ;	10·0
910 Kopare—Pnl;—कोंपरे ..	W;	2·0	1·0;	372;	81;	305	Panvel ;	2·0
911 Kopar—Alg;—कोपर ..	E;	9·0	0·5;	575;	119;	516	Poynad ;	4·0
912 Koparī—Alg;—कोपरी ..	E;	17·0	0·3;	..	..	..	DESERTED	
913 Koparī—Klr;—कोपरी ..	N;	3·2	0·5;	132;	21;	131	Chowk ;	2·0
914 Kondhe; Tarph Śrīvardhan Svn;—कोंढे तर्फ श्रीवर्धन.	W;	8·0	0·9;	269;	68;	245	Shriwardhan ;	6·0
915 Koprolī—Alg;—कोप्रोली ..	NE;	12·0	0·3;	303;	57;	247	Avas ;	4·0
916 Koprolī—Pnl;—कोप्रोली ..	E;	3·4	0·3;	110;	23;	83	Panvel ;	4·0
917 Koprolī—Urn;—कोप्रोली ..	W;	6·4	3·2;	2,725;	612;	2,463	Chirner ;	3·0
918 Koprolī—Pn;—कोप्रोली ..	W;	3·4	1·9;	771;	153;	700	Pen ;	3·0
919 Koraḷ—Pnl;—कोरळ ..	N;	10·0	1·2;	52;	12;	9	Apta ;	1·0
920 Korlaī—Mrd;—कोर्लई ..	N;	13·0	1·3;	1,494;	324;	636	Local;	..

Railway Station ; Distance. (5)		Weekly Bazar ; Distance ; Bazar Day. (6)			Motor Stand ; Distance. (7)		Water (8)	Institutions and other information. (9)
Mumbra;	78·0	Talashet;	2·0;	..	Tala;	4·0	W.	tl.
..	..	Pen;	7·0;	..	Chunabhatti;	2·0	W.	M.
..	..	Shriwardhan;	4·0;	Sat.	..	..	W.	SI (pr).; dg.
Mumbra;	109·0	Poladpur;	6·0;	Fri.	..	..	W.;str.	SI (pr).; 4 tl.
Bombay;	124·0	Mahad;	6·0;	Daily	..	..	W.	SI (pr).; Maruti Fr. Ct. Sud. 15.; 5 tl.
Khopoli;	6·0	Khalapur;	2·0;	Tue.	..	..	W.; t.	SI (pr).; pyt.; tl.
Mumbra;	107·0	Poladpur;	6·0;	Fri.	..	..	rv.; w.;	SI (m).; 7 tl.
Karjat;	7·0	Kondivade;	1·0;	Mon.	Karjat;	7·4	rv.; w.	Mahashivratra Fr. Mg. Vad. 13.; Maruti Fr. Ct. Sud. 15.; 3 tl.
Karjat;	6·0	Local;	..	Mon.	Karjat;	6·0	rv.	SI (pr).; Bahiri Fr. Mg. Sud. 15.; Maruti Fr. Ct. Sud. 15.; dp.
Mumbra;	100·0	Dasgaon;	8·0;	Sat.	..	..	w.; rv.	tl.; mq.
Mumbra;	110·0	Mahad;	12·0;	Daily	..	..	W.	SI (pr).; 2 tl.
Mumbra;	..	Mhasla;	10·0;	Wed.	Dasgaon;	20·0	rv.; cl.; W.	SI (pr).; 2 tl.; dg.
Karjat;	20·0	Panvel;	2·0;	..	Ovale;	2·0	W.; t.	SI (pr).; Ganapati Fr. Mg Sud. 4.; 2 tl.
..	..	Poynad;	4·0;	Mon.	Tinavira; Dharamtar;	1·0 6·0	W.	SI (pr).; 4tl.; gym.
DESERTED		..	..	..	.. Dharamtar;	.. 5·0	..	tl.
Karjat;	8·0	Khalapur;	2·0;	Tue.	..	..	rv.	tl.
..	..	Shriwardhan;	6·0;	Sat.	Shriwardhan;	6·0	n.;	SI (pr).; tl.; lib.
..	..	Kihim;	8·0;	Tue.	.. Rewas;	.. 4·0	W.; t.	SI (pr).; 2 tl.
Mumbra;	20·0	Panvel;	4·0;	..	Panvel;	3·4	rv.; w.	Maruti Fr. Ct. Sud. 15.; Mahashivratra Fr. Mg. Vad. 13.; 3 tl.
Bombay;	13·0	Uran;	6·0;	..	Chirner;	2·4	W.; t.	SI (pr).; Cs (c).; Maruti Fr Ct. Vad. 8.; 3tl; M.; lib.
Khopoli;	23·0	Pen;	3·0;	..	Pen; Antore;	2·0 1·4	w.; t.	SI (pr).; Cs.; 3 tl.; ch.
Karjat;	13·0	Panvel;	0·4;	..	Apta;	2·0	w.	tl.
..	..	..	..	..	.. Salao;	.. 2·0	W.	SI (pr).; pyt.; Cs. (gr);. 6tl.; mq.; ch.; Society at Cheher.

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
921 Kosabī—Mhd;—कोसबी ..	SE;	6·4	0·3;	89;	15;	80	Dasgaon;	1·0
922 Kośāṇe—Krt;—कोशाणे ..	N;	3·0	0·7;	366;	65;	335	Karjat;	3·0
923 Kośiṁbaḷe Tarph Taḷe—Mgn; कोशिंबळे तर्फ तळे.	NW;	4·0	0·6;	177;	43;	173	Mangaon;	4·0
924 Kośiṁbaḷe Tarph Nizāmpūr—Mgn;—कोशिंबळे तर्फ निझामपूर	N;	5·0	1·4;	125;	32;	107	Nizampur;	1·0
925 Koste Bk.—Mgn;—कोस्ते बु. ..	N;	4·4	2·2;	506;	118;	453	Nizampur;	1·0
926 Koste Kh.—Mgn;—कोस्ते खुर्द ..	N;	4·4	2·6;	605;	116;	453	Nizampur;	4·0
927 Kotavāl Bk.—Pld;—कोतवाल बु.	S;	11·0	3·1;	644;	139;	628	Poladpur;	10·0
928 Kotavāl Kh.—Pld;—कोतवाल खुर्द	S;	10·0	3·4;	445;	94;	414	Poladpur;	10·0
929 Kotherī—Mhd;—कोथेरी ..	S;	4·0	2·8;	549;	109;	509	Mahad;	3·0
930 Koṭhiṁbe—Krt;—कोठींबे ..	NE;	11·4	2·4;	422;	97;	349	Karjat;	12·0
931 Koturḍe—Mhd;—कोतुर्डे .	N;	20·0	4·0;	891;	198;	732	Nate;	6·0
932 Kṣetrapāl—Pld;—क्षेत्रपाल ..	SE;	10·0	1·0;	140;	36;	139	Poladpur;	10·0
933 Kuḍagāṁv—Msl;—कुडगांव ..	W;	10·0	1·5;	251;	61;	142	Mhasla;	8·0
934 Kuḍagāṁv—Svn;—कुडगांव .	N;	18·0	1·8;	1,360;	275;	1,256	Dighi;	2·0
935 Kuḍakī—Svn;—कुडकी ..	N;	14·4	0·7;	409;	105;	212	Vadawali;	1·0
936 Kuḍalī—Rh;—कुडली ..	E;	14·0	3·3;	707;	156;	661	Kolad;	8·0
937 Kuḍapaṇ Bk.—Pld;—कुडपण बु.	SE;	13·0	2·2;	322;	68;	308	Poladpur;	12·0
938 Kuḍapaṇ Kh.—Pld;—कुडपण खु.	SE;	15·0	2·6;	277;	75;	176	Poladpur;	15·0
939 Kuḍatuḍī—Msl;—कुडतुडी ..	NE;	6·0	3·0;	246;	58;	240	Mhasla;	7·0
940 Kuḍāve—Pnl;—कुडावे ..	S;	3·0	0·3;	458;	89;	396	Palaspe;	0·4
941 Kude—Mgn;—कुदे ..	E;	23·0	2·1;	673;	136;	597	Tala;	10·0
942 Kude—Alg;—कुदे ..	E;	21·0	1·6;	357;	71;	340	Revdanda;	11·4
943 Kuhire—Pn;—कुहिरे ..	S;	16·0	2·7;	468;	91;	450	Nagothana;	3·0
944 Kumaśet—Mgn;—कुमशेत ..	W;	6·0	1·1;	379;	93;	362	Morbe;	4·0
945 Kuṁbaḷe—Mhd;—कुंबळे ..	W;	6·0	0·3;	424;	86;	271	Tudil;	1·0
946 Kuṁbhāraśet—Rh;—कुंभारशेत ..	..	..	0·7;	269;	65;	264	Pali;	1·0
947 Kuṁbhārḍe—Mhd;—कुंभार्डे ..	S;	13·0	1·7;	495;	110;	485	Vinhere;	2·4
948 Kuṁbhārte—Mgn;—कुंभार्ते ..	N;	7·0	2·0;	226;	61;	203	Nizampur;	1·0
949 Kuṁbhāraghar—Sgd;—कुंभारघर	S;	6·0	0·7;	106;	22;	97	Pali;	6·0
950 Kuṁbhe—Krt;—कुंभे ..	N;	8·0	0·3;	109;	18;	75	Neral;	2·0
951 Kuṁbhe—Mgn;—कुंभे ..	E;	13·0	5·6;	277;	43;	277	Nizampur;	7·0
952 Kuṁbhe Śivatar—Mhd;—कुंभे शिवतर.	E;	15·0	2·7;	501;	116;	491	Birwadi;	11·0
953 Kuṁbhivalī—Klr;—कुंभीवली ..	SW;	3·0	1·4;	412;	74;	374	Khalapur;	2·0
954 Kuṁbhośī—Rh;—कुंभोशी ..	W;	6·0	0·1;	..	..	..	DESERTED	

Railway Station ; Distance. (5)	Weekly Bazar ; Distance ; Bazar Day. (6)	Motor Stand ; Distance. (7)	Water (8)	Institutions and other information. (9)
Mumbra; 110·0	Mahad; 12·0; Daily	Dasgaon; 1·4	W.	tl.
Bhivpuri Rd.; 2·0	Dahivali; 3·0; Tue.	Karjat; 3·0	W.	Sl. (pr).; 2tl.
Mumbra; 76·0	Kharawali; 3·0; Sun.	Indapur; 2·0	W.	Sl (pr).; 2tl.
Mumbra; 86·0	Nizampur; 1·0; Sun.	Indapur; 4·0	rv.	tl.
Mumbra; 86·0	Nizampur; 1·0; Sun.	Nizampur; 1·0	rv.; W.	Sl (pr).; 4tl.
Mumbra; 85·0	Nizampur; 4·0; Sun.	Nizampur; 3·0	rv.; W.	Sl (pr).; 5tl.
Mumbra; 106·0	Poladpur; 10·0; Fri.	.. ..	W.	Sl (pr).; 2tl.
Mumbra; 106·0	Poladpur; 10·0; Fri.	.. ..	W.	3tl.
Mumbra; 99·0	Dasgaon; 1·0; Sat.	Mahad; 4·0	w.; rv.	Sl (pr). Ct. Maruti Fr. Ct. Sud. 15.; 5tl.
Bhivpuri Rd.; 11·0	Sugave; 4·0; Sat.	Kashele; 2·0	W.; w.	Sl (pr.); Maruti Fr. Ct. Sud. 15.; 7tl.
Mumbra; 110·0	Mahad; 10·0; Daily	.. ..	W.	Sl (pr).; 3tl.
Mumbra; 108·0	Poladpur; 10·0; Fri.	.. ..	w.	tl.
Mumbra; ..	Mhasla; 8·0; Wed.	Mhasla; 8·0	w.; W	Sl (pr).; tl.
.. ..	Dighi; 2·0; ..	.. ..	W.	Sl (pr).; pyt.; 2tl.; mq.
.. ..	Borli Panchatan; 3·0; ..	.. ..	W.	Sl (pr).; mq.; dg.
Karjat; 64·0	Kolad; 8·0; Sun.	.. ..	W.	Sl (pr).; 2tl.
Mumbra; 110·0	Poladpur; 12·0; Fri.	.. ..	w.	Sl (pr).; 2tl.
Mumbra; 110·0	Poladpur; 15·0; Fri.	.. ..	w.	Sl (pr).; 2tl.
Mumbra; ..	Mhasla; 7·0; Wed.	Mhasla; 6·0	n.; W.	Sl (pr).; tl.
Karjat; 16·0	Panvel; 2·0; ..	.. ..	..	Sl (pr).; tl.
Mumbra; 96·0	Tala; 10·0; ..	Tala; 8·0	W.; t.	Sl (pr).; 4tl.; mq.; dg.
.. ..	Ramraj; 3·4; Sat.	Borghar; 21·0 Rewas; 32·0	W.	Sl (pr).; tl.
Khopoli; 46·0	Pen; 1·0; ..	Koleti; 3·4 Benase; 1·4	W.	Sl (pr).; 2tl.
Mumbra; 89·0	Mangaon; 8·0; Thu.	Mangaon; 6·0	W.; w.	Sl (pr).; 2tl.
Mumbra; 112·0	Mahad; 12·0; Daily	Dasgaon; 1·0	W.	Sl (pr).; 2tl; mq.
Karjat; 65·0	Pali; 1·0; ..	Pali; 1·0	W.; w.	Sl (pr).; tl.
Mumbra; 107·0	Poladpur; 7·0; Fri.	.. ..	rv.; w.	Sl (pr).; tl.
Mumbra; 86·0	Nizampur; 1·0; Sun.	Nizampur; 1·0	w.	Sl (pr).; tl.
Khopoli; 21·0	Parali; 8·0; Sat.	.. ..	w.	3tl.
Neral; 2·0	Neral; 2·0; Thu.	.. ..	w.; rv.	tl.
Mumbra; 92·0	Nizampur; 7·0; Sun.	Nizampur; 7·0	rv.; n.	Sl (pr).; 2tl.
Mumbra; 112·0	Mahad; 12·0; Daily	Varandh; 4·0	W. rv.	Sl (pr).; 2tl.
Khopoli; 6·0	Khalapur; 2·0; Tue.	Khalapur; 3·0	W.; rv.	Sl (pr).; 2tl.
DESERTED				DESERTED.

Serial No. ; Village Name. (1)	Direction ; Travelling distance. (2)		Area (Sq. ms.) ; Pop ; Households ; Agriculturists. (3)				Post Office ; Distance. (4)	
955 Kuṇḍalaj—Krt;—कुंडलज ..	..	3·0	0·6;	194;	37;	194	Karjat;	3·0
956 Kuṇḍe Vāhal—Pnl;—कुंडे वाहळ	W;	5·0	1·3;	442;	100;	259	Panvel;	4·0
957 Kuṇe—Alg;—कुणे ..	NE;	13·4	1·3;	279;	68;	279	Nagaon;	6·0
958 Khuṇṭepāḍa—Pn;—खुंटेपाडा ..	W;	5·0	..	..	..	..	DESERTED	
959 Kurmurlī—Pn;—कुर्मुर्ली ..	SE;	5·0	0·6	27;	6;	27	Pen;	2·0
960 Kuranāḍ—Pn;—कुरनाड ..	SE;	12·0	5·3	263;	63;	250	Nagothana;	7·0
961 Kuravaḍe—Svn;—कुरवडे ..	S;	2·0	1·2;	201;	39;	197	Shriwardhan;	2·0
962 Kuravaḍe—Mgn;—कुरवडे ..	S;	4·0	0·6;	207;	39;	207	Goregaon;	3·0
963 Kurḍus—Alg;—कुरडुस ..	..	18·0	1·1;	1,142;	231;	1,134	Poynad;	8·0
964 Kurkuṇḍī Kōlaṭembhī—Alg;—कुरकुंडी कोलटेंभी. ..	E;	9·0	0·8;	429;	93;	286	Poynad;	3·0
965 Kurle—Mhd;—कुर्ले ..	S;	4·0	2·5;	771;	161;	755	Mahad;	4·0
966 Kuruḷ—Alg;—कुरुळ ..	E;	1·4	1·5;	631;	128;	419	Alibag;	1·4
967 Kuruṅg—Krt;—कुरुंग ..	N;	20·0	2·0;	260;	61;	257	Neral;	10·0
968 Kusagāṁv—Mhd;—कुसगांव ..	NE;	8·0	2·6;	846;	182;	834	Birwadi;	4·0
969 Kuśeḍe Tarph Tale—Mgn;—कुशेडे तर्फ तळे	W;	3·0	0·1;	159;	30;	131	Talashet;	2·2
970 Kuśeḍe Tarph Govele—Mgn; कुशेडे तर्फ गोवेले.	S;	9·0	1·2;	246;	57;	246	Talashet;	2·4
971 Kuśivalī—Pnl;—कुशिवली ..	SE;	6·0	0·4;	44;	12;	35	Palaspe;	4·0
972 Kuśivalī—Krt;—कुशिवली ..	N;	13·0	0·6;	93;	17;	92	Karjat;	5·0
973 Kuśivalī Tarph Vareḍī—Krt;—कुशिवली तर्फ वरेडी.	..	..	1·1;	..	..	..	DESERTED	
974 Kusuṁbale—Alg;—कुसुंबळे ..	E;	14·0	2·2;	693;	154;	459	Poynad;	4·0
975 Khār Pañcātan—Svn;—खार पंचातन.	..	..	0·2;	..	..	..	DESERTED	
976 Kṣetras Ṭākyācī Kāṭavāḍī—Mrd;—क्षेत्रस टाक्याची काटवाडी.	..	1·0	Included in Murud.	99;	29;	9	..	..
977 Kistamān—Svn;—किस्तमान ..	..	..	0·2;	22;	3;	22	Shriwardhan;	3·0
978 Kiye—Mhd;—किये ..	E;	13·0	5·6;	788;	151;	788	Birwadi;	4·0
979 Koṇḍhavī—Pn;—कोंढवी ..	..	..	6·5;	358;	81;	351	Nagothana;	8·0
980 Lāḍavalī—Mhd;—लाडवली ..	N;	2·0	0·9;	488;	106;	407	Mahad;	2·0

Railway Station; Distance.		Weekly Bazar; Distance; Bazar Day.			Motor Stand; Distance.		Water	Institutions and other information.
(5)		(6)			(7)		(8)	(9)
Karjat;	3·0	Dahivali;	3·0;	Tue.	Karjat;	3·0	W.; w.	Sl (pr).; pyt.; 3tl.
Mumbra;	20·0	Panvel;	4·0;	..	..	0·2	W.; w.	Sl (pr).; Gokul Ashtami Fr. Srn. Sud. 8.; 2tl.; M.; lib.
..	..	Ambepur;	2·0;	Wed.	..	..	w.	2tl.
					Dharamtar;	22·0		
DESERTED								DESERTED.
..	..	Warsai;	1·0;	Thu.	Kamarli;	0·4	w.; rv.	tl.
					Antore;	4·4		
..	..	..	..	..	Koleti;	7·0	w.; W.	Mahashivratra Fr. Mg. Vad. 14.; 3tl.; dg.; ch.
					Kasu;	4·0		
..	..	Shriwardhan;	2·0;	Sat.	..	..	W.	Sl (pr).
Mumbra;	91·0	Goregaon;	3·0;	..	Talegaon;	1·0	w.	Sl (pr).; 2tl.
..	..	Poynad;	8·0;	Mon.	..	..	W.	Sl (pr).; 8tl.; 3M.; dh.
					Dharamtar;	1·0		
..	..	Poynad;	3·0;	Mon.	..	..	W.; rv.	Sl (pr).; 3tl.; dg.
Mumbra;	100·0	Mahad;	4·0;	Daily	..	..	W.; w.	Sl (pr).; 4tl.
..	..	Nagaon;	4·0;	Thu.	..	..	W.; t.	Sl (pr).; Maruti Fr. Ct. Sud. 15.; 3tl.
					Dharamtar;	15·0		
Vangani;	9·0	Kalamb;	2·0;	Fri.	Karjat;	20·0	W.	Sl (pr).; Cs. (mp, gr).; tl.
Mumbra;	100·0	Mahad;	4·0;	Daily	..	..	W.;rsr.	2Sl (2pr).; 3tl.; mq.
Mumbra;	74·0	Talashet;	2·2;	..	Talashet;	2·0	W.; n.	3tl.
Mumbra;	74·0	Talashet;	2·4;	..	Talashet;	2·4	W.; w.	Sl (pr).; 2tl.
Karjat;	19·0	Panvel;	6·0;	..	Shirdhon;	2·0	o.	tl.
Karjat;	5·0	Karjat;	5·0;	Tue.	..	..	o.	
DESERTED								DESERTED.
..	..	Poynad;	4·0;	Mon.	Poynad;	4·0	w.	Sl (pr).; 5tl.; M.; lib.
					Dharamtar;	6·0		
DESERTED								DESERTED.
..	..	..	..	..	..	1·0	W.	
..	..	Shriwardhan;	3·0;	Sat.	..	..	..	
Bombay;	132·0	Mahad;	13·0;	Daily	Birwadi;	4·0	W.; rv.	Sl (pr); Maruti Fr. Ct. Sud. 15; 4 tl.
..	..	..	..	..	Koleti;	6·0	W.; w.	Sl (pr); tl. dg.
Mumbra;	100·0	Mahad;	2·0;	Daily	..	..	W.; rv.	2Sl (pr, h).; tl.; mq.; dg.

Serial No.; Village Name. (1)		Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
981	Lāḍivalī—Krt;—लाडिवली ..	W;	2·0	0·3;	167;	26;	151	Karjat;	1·0
982	Laḍivalī—Pnl;—लाडिवली ..	N;	10·0	0·7;	256;	45;	240	Apta;	2·0
983	Laḍivalī—Pn;—लाडिवली ..	E;	1·0	0·3;	29;	5;	29	Pen;	71·0
984	Lāhīvat—Msl;—लाहीवट ..	E;	4·0	1·0;	..	..	..	DESERTED	
985	Lāhulase—Pld;—लाहुलसे ..	E;	12·0	3·1;	259;	57;	256	Poladpur;	11·0
986	Lakhapāle—Mgn;—लखपाले ..	S;	8·0	0·7;	529;	109;	365	Goregaon;	4·0
987	Lākharaṅg—Krt;—लाखरंग ..	E;	1·4	0·3;	...	..	..	DESERTED	
988	Lāṅḍhār—Rh;—लांढार ..	NW;	4·0	5·1;	242;	52;	242	Roha;	4·0
989	Lāvhej—Klr;—लाव्हेज ..	N;	6·0	1·5;	198;	40;	182	Khopoli;	2·0
990	Lakṣmīprāsād—Alg ;—लक्ष्मी-प्रसाद.	SE;	10·0	..	..	..	..	DESERTED	
991	Lembhī—Alg;—लेंभी ..	E;	9·4	0·3;	109;	19;	102	Poynad;	5·0
992	Lep—Msl;—लेप ..	S;	10·0	1·9;	380;	68;	324	Mhasla;	9·0
993	Lipaṇī—Msl;—लिपणी ..	S;	11·2	1·7;	113;	34;	94	Mhasla;	8·0
994	Lodhīvalī—Klr;—लोधीवली ..	NW;	8·0	1·5;	266;	50;	96	Chowk;	2·0
995	Lohāre—Pld;—लोहारे ..	NW;	2·0	3·9;	1,247;	289;	1,154	Poladpur;	3·0
996	Lohop—Klr;—लोहोप ..	W;	6·0	0·6;	103;	20;	100	Chowk;	4·0
997	Lonakothā—Alg;—लोनकोठा ..	S;	10·0	0·1;	..	..	..	DESERTED	
998	Loṇāre—Alg;—लोणारे ..	S;	3·0	0·6;	369;	69;	369	Thal;	..
999	Loṇaśī—Mgn;—लोणशी ..	SW;	1·4	0·9;	404;	88;	330	Mangaon;	1·4
1000	Loṇere—Mgn;—लोणेरे ..	S;	6·0	1·2;	710;	139;	652	Goregaon;	2·0
1001	Loṇīvalī—Pnl;—लोणीवली ..	E;	8·0	2·4;	317;	70;	313	Panvel;	8·0
1002	Laxmī Khār—Svn;—लक्ष्मी खार	..	0.04					DESERTED	
1003	Māceḷā—Pn;—माचेळा ..	N;	6·0	0·4;	362;	67;	357	..	..
1004	Mācī Prabal—Pnl;—माची प्रबळ	E;	9·4	0·6;	57;	12;	1	Panvel;	8·0
1005	Māḍap—Klr;—माडप ..	W;	5·4	2·6;	517;	107;	441	Khalapur;	3·0
1006	Maḍh—Klr;—मढ ..	E;	2·4	0·9;	280;	64;	250	Khalapur;	3·0
1007	Maḍhālī—Sgd;—मढाली ..	S;	1·4	0·9;	139;	30;	116	Pali;	2·0
1008	Maḍhālī Bk.—Rh;—मढाली बु.	E;	9·0	0·4;	69;	20;	66	Kolad;	3·4
1009	Maḍhālī Kh.—Rh;—मढाली खुर्द	S;	3·0	0·3;	73;	18;	72	Roha;	2·4
1010	Maḍhegāṅv—Mgn;—मढेगांव	S;	12·0	0·6;	492;	99;	447	Goregaon;	4·0
1011	Mahādevakhār Biravalī—Rh;—महादेवखार बिरवली.	W;	8·4	0·2;	..	..	..	DESERTED	

Railway Station; Distance.	Weekly Bazar; Distance; Bazar Day.	Motor Stand; Distance.	Water	Institutions and other information.
(5)	(6)	(7)	(8)	(9)
Karjat; 1·0	Karjat; 1·0; Tue.	.. ..	W.; rv.	tl.
Karjat; 10·0	Panvel; 11·0; ..	.. 0·1	rv.	Sl (pr).; 2tl.; M.
.. ..	.. ..	Pen; 1·0 Antore; 3·0	w.	
DESERTED				DESERTED.
Mumbra; 108·0	Poladpur; 11·0; Fri.	.. ..	w.; rv.	Sl (pr).; 2tl.
Mumbra; 91·0	Goregaon; 4·0; ..	Local; ..	p.; w.	Sl (pr).; Maruti Fr. Ct. Sud. 15.; 4tl.; mq.; dh.
DESERTED				DESERTED
Karjat; 63·0	Roha; 4·0; Daily	Roha; 4·0	p.; w.	Sl (pr).; 2tl.
Lawjee; 2·0	Khalapur; 4·0; Tue.	Khopoli; 2·0	w.	2tl.
DESERTED				DESERTED.
.. ..	Poynad; 5·0; Mon.	Dharamtar; 5·0 Tinavira; 1·0 Dharamtar; 6·0	W.	dg.
Mumbra; ..	Mhasla; 9·0; Wed.	.. ..	W.; w.	Sl (pr).; tl.; ch.
Mumbra; ..	Panderi; 2·0; Thu.	.. ..	rv.; w.	2Sl (2m).; mq.
Karjat; 8·0	Khalapur; 8·0; Tue.	.. ..	W.	Sl (pr).; 3tl.
Mumbra; 105·0	Poladpur; 7·0; Fri.	.. ..	w.; rv.	Sl (pr).; pyt.; 4tl.
Karjat; 11·0	Khalapur; 3·0; Tue.	Chowk; 5·0	W.	Sl (pr).; 2tl.
DESERTED				DESERTED.
.. ..	Kihim; 3·0; Tue.	Rewas; 12·0 .. .. Rewas; 13·0	W.; pt	Sl (pr).; tl.
Mumbra; 82·0	Mangaon; 1·4; Thu.	Mangaon; 1·4	rv.; w.; rsr.	Sl (pr).; tl.; mq.
Mumbra; 86·0	Goregaon; 2·0; ..	Local; ..	W.	Sl (pr).; 3tl.
Karjat; 15·0	Panvel; 8·0; ..	Panvel; 8·0	W.	Sl (pr).; 4tl.
DESERTED				DESERTED.
.. ..	.. .. ..	DESERTED	o.	tl.
Karjat; 14·0	Panvel; 8·0; ..	.. 6·0	n.	2M.
Khopoli; 7·0	Khalapur; 3·0; Tue.	Khalapur; 5·0	W.; rv.	Sl (pr).; 2tl.
Khopoli; 3·0	Khalapur; 3·0; Tue.	Shilphata; 2·0	W.	Sl (pr).; Cs. (c).; Ganapati Fr. Mg. Sud. 15.; 2tl.
Karjat; 48·0	Kolad; 3·4; ..	Khamb; 1·0	W	
Khopoli; 26·0	Parsli; 13·0; Sat.	.. ..	W.	tl.
Karjat; 56·0	Roha; 2·4; Daily	.. ..	W.	tl.
Mumbra; 92·0	Goregaon; 4·0; ..	Goregaon; 4·0	rv.	Sl (pr).; tl.
DESERTED		DESERTED	W.	Sl (pr).; p. 3tl.

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
1012 Mahādevakhār Ghosāle—Rh;—महादेवखार घोसाळे.	W;	8·4	0·3;	..	..	..	DESERTED	
1013 Mahāgāṅv—Sgd;—महागांव ..	S;	12·0	6·6;	594;	144;	566	Varhad Jambhulpada;	8·0
1014 Mahāgāṅv—Mgn;—महागांव ..	N;	13·0	3·6;	791;	184;	624	Talashet;	6·0
1015 Mahālor—Mrd;—महालोर ..	E;	6·0	3·6;	238;	53;	226	Murud;	5·0
1016 Mahāluṅge—Pld;—महाळुंगे ..	E;	4·2	1·5;	366;	76;	366	Poladpur;	5·0
1017 Mahāluṅge—Rh;—महाळुंगे ..	W;	9·0	0·6;	591;	110;	480	Chanere;	4·0
1018 Mahāluṅge Bk.—Mrd;—महाळुंगे बु.	SE;	17·4	0·8;	168;	38;	148	Borli;	2·0
1019 Mahāluṅge Kh.—Mrd;—महाळुंगे खुर्द.	SE;	17·0	0·3;	120;	24;	76	Borli;	2·0
1020 Mahāluṅgī—Pnl;—महाळुंगी ..	SE;	9·4	0·7;	90;	21;	80	Panvel;	10·0
1021 Mahālagūr—Pld;—महालगूर ..	E;	7·0	2·0;	491;	111;	486	Poladpur;	10·0
1022 Mahādapolī—Mgn;—महादपोली	W;	4·0	0·8;	309;	71;	302	Morbe;	3·0
1023 Mahodar—Pnl;—महोदर ..	SE;	9·4	1·9;	292;	54;	255	Panvel;	9·0
1024 Mahure—Mgn;—महुरे ..	NW;	15·0	1·9;	155;	34;	151	Talashet;	9·0
1025 Majagāṅv—Mgn;—मजगांव ..	W;	16·0	1·5;	788;	180;	525	Tale;	10·0
1026 Majare Jāṁbhulapāḍā—Sgd;—मजरे जांभुळपाडा.	SE;	5·0	0·9;	330;	61;	329	Pali;	5·0
1027 Mahāl Miryā Doṅgar—Pn;—.. महाल मिऱ्या डोंगर.	N;	10·0	11·9;	1,302;	292;	1,276	Pali;	..
1028 Mahān—Alg;—महान ..	SE;	20·0	7·4;	471;	99;	434	Revdanda;	8·4
1029 Mājagāṅv—Klr;—माजगांव ..	W;	3·0	0·6;	267;	46;	246	Khalapur;	4·0
1030 Mājagāṅv—Mrd;—माजगांव ..	N;	5·0	1·8;	1,854;	405;	793	Nandgaon;	1·0
1031 Mahāḍ—Mhd;—महाड ..	HQ;		1.3;	10,267;	1,940;	1,009	Local	
1032 Mahāḍ—Mhd;—Non-Municipal Area (महाड पालिकेतर क्षेत्र)	..	..	..	849;	156;	569	Local	

Railway Station ; Distance.		Weekly Bazar ; Distance ; Bazar Day.		Motor Stand ; Distance.		Water	Institutions and other information.
(5)		(6)		(7)		(8)	(9)
..	..	..	.. ..	DESERTED	..	..	Sl (pr).
Khopoli;	23·0	Parali;	9·0; Sat.	..	..	W.; rv.	Sl (pr).; 3 tl.
Mumbra;	82·0	Talashet;	6·0; ..	..	..	W.; rsr.	Sl (pr).; Village God Fr. Ct. Sud. 15.; 3tl.
..	..	..	.. ..	..	..	rv.	Sl (pr).; tl.
				Murud;	6·0		
Mumbra;	107·0	Poladpur;	5·0; Fri.	..	..	W.	Sl (pr).; 3 tl.
Karjat;	63·0	Chanere;	4·0; Tue.	..	..	W.	Sl (pr).; 3 tl.; dg.
..	..	..	.. ..	Borli;	1·4	W.	Sl (pr).; tl.; dg.
				Borli;	1·4		
..	..	..	.. ..	Borli;	1·0	W.	tl.; dg.
Mumbra;	13·0	Panvel;	10·0; ..	..	1·4	n.; w.	Cs. (gr). Society at Hajimalang.; tl.
Mumbra;	106·0	Poladpur;	10·0; Fri.	..	..	w.	Sl (pr).; 3 tl.
Mumbra;	89·0	Mangaon;	9·0; Thu.	Morbe;	0·4	rv.; w.	Sl (pr).; Cs. (gr).; tl.
Mumbra;	13·0	Panvel;	9·0; ..	..	1·4	rv.	Cs. (gr).; Society at Hajimalang.
Mumbra;	85·0	Talashet;	9 0; ..	..	..	w.	Village God Fr. Ct. Sud. 15.; tl.
Mumbra;	95·0	Tale;	10·0; ..	..	7·0	pl.	2 Sl (pr. m).; tl.; mq.; dg.
Khopoli;	20·0	Parali;	6·0; Sat.	..	..	w.	Sl (pr).; 2 tl.
..	..	..	.. ..	Pen;	10·0	w.; rv.	Sl (pr).; pyt.; Cs. (c).; Mahashivratra Fr. Mg. Vad. 13.; 3 tl.; ch.; lib.
				Kamarli;	5·0		
..	..	Ramraj;	2·4; Sat.	Borghar;	4·0	rv.; w.	Sl (pr).; Cs. (mp).; Vardayini Devi Fr. Ct. Vad. 13.; 4 tl.; M.; 2 gym.
				Dharamtar;	20·0		
Karjat;	12·0	Khalapur;	4·0; Tue.	Chowk;	4·0	w.	Sl (pr).; pyt.; Cs. (c).; 2 tl.
..	..	..	.. ..	Local;	..	w.	2 Sl (2 pr).; pyt.; Devi Fr. Ct. Sud. 15.; Dattajayanti Fr. Mrg. Sud. 15.; 3 tl.; mq.; dg.; 2 gym.; ch.; 2 lib.; dp.
				Mazgaon;	1·0		
Mumbra;	94.0	Local;	Daily	Local;		pl. w.	Cs. Arts & Science College
Mumbra;	94.0	Local;	Daily	..	..		

Serial No. ; Village Name. (1)	Direction ; Travelling distance. (2)		Area (Sq. ms.) ; Pop. ; Households ; Agriculturists. (3)				Post Office ; Distance. (4)	
1033 Mahājane—Alg;—महाजने ..	E;	16·0	1·8;	302;	61;	241	Revdanda;	6·0
1034 Mākaṭī—Mgn;—माकटी ..	N;	7·0	2·1;	427;	105;	349	Talashet;	1·4
1035 Mālāḍe—Alg;—मालाडे ..	SE;	18·0	0·6;	419;	94;	353	Revdanda;	6·4
1336 Mālaḍuṅge—Pnl;—मालडुंगे ..	E;	12·0	9·7;	893;	202;	881	Panvel;	14·0
1037 Mālasaī—Rh;—मालसई ..	NW;	3·4	0·6;	192;	29;	188	Roha;	3·0
1038 Mālāṭhe—Mgn;—मालाठे ..	NW;	15·0	2·2;	428;	91;	353	Tala;	4·0
1039 Māle—Krt;—माले ..	N;	15·0	2·2;	490;	108;	446	Neral;	9·0
1040 Mālegāṅv Tarph Vareḍī—Krt ;—मालेगांव तर्फ वरेडी.	..	..	1·4;	205;	41;	161	Neral;	6·0
1041 Mālegāṅv Tarph Kothal Khalāṭī—Krt;—मालेगांव तर्फ कोथल खलाटी.	..	..	0·6;	134;	29;	128	Neral;	16·0
1042 Maleghar—Pn;—मळेघर ..	W;	2·3	0·4;	491;	88;	487	Pen;	2·0
1043 Māluk—Mgn;— मालुक ..	W;	13·0	2·5;	531;	128;	476	Tale;	5·0
1044 Māluste—Mgn;—मालुस्ते ..	E;	12·0	2·4;	124;	24;	124	Nizampur;	6·0
1045 Malyāṇ—Alg;—मल्याण ..	E;	13·0	1·1;	324;	76;	311	Revdanda;	6·0
1046 Mamadāpūr—Krt;—ममदापूर..	NW;	10·0	1·9;	431;	94;	317	Neral;	1·0
1047 Māmolī—Svn;—मामोली ..	NE;	6·0	1·0;	215;	54;	120	Valwati;	5·0
1048 Māṇ—Mrd;—माण ..	SE;	18·0	0·4;	13;	3;	6	Borli;	2·4
1049 Māndāḍ (Alkargāṅv)—Klr; मांदाड अल्करगांव.	S;	10·0	1·7;	376;	78;	360	Khalapur;	9·0
1050 Māṇḍale—Mhd;—मांडले ..	N;	7·0	4·7;	1,125;	140;	1,074	Mahad;	8·0
1051 Māṇḍale—Mrd;—मांडले ..	N;	17·0	0·96;	500;	115;	314	Borli;	0·4
1052 Māṇḍave—Rh;—मांडवे ..	N;	11·0	1·1;	..	..	..	DESERTED	
1053 Māṇḍavakhār—Alg;—मांडवखार	NE;	10·0	0·3;	260;	53;	260	Narangi;	0·2
1054 Māṇagāṅv—Krt;—माणगांव ..	NE;	7·0	1·4;	538;	103;	378	Karjat;	9·0
1055 Māṇagāṅv—Mgn;—मांणगांव ..	W;	0·4	0·8;	251;	47;	170	Local;	..
1056 Māṇagāṅv Bk.—Sgd;—मांणगांव बु.	..	16·0	1·4;	224;	47;	209	Varhad Jambhulpada;	5·0
1057 Māṇagāṅv Kh.—Sgd;—मांणगांव खुर्द.	..	15·4	1·9;	215;	45;	215	Varhad Jambhulpada;	5·0
1058 Māṇagāṅv Tarph Vāsare—Krt —मांणगांव तर्फ वासरे.	NE;	8·0	0·9;	188;	35;	181	Karjat;	8·0

Railway Station ; Distance.		Weekly Bazar ; Distance ; Bazar Day.			Motor Stand ; Distance.		Water	Institutions and other information.
(5)		(6)			(7)		(8)	(9)
..	..	Ramraj;	3·0;	Sat.	.. Dharamtar;	.. 22·0	w.; t.	Sl (pr).; tl.
Mumbra;	77·0	Talashet;	1·2;	..	Talashet;	1·0	w.	Sl (pr).; tl.
..	..	Ramraj;	0·2;	Sat.	Borghar; Dharamtar;	1·4 20·0	w.	Cs. (mp).; Shri Bahiri Devi Fr. Ct. Vad. 12.; tl.; M.
Matheran;	3·0	Matheran;	3·0;	Sun.	Panvel;	12·0	w.; rv.	Sl (pr).; tl.
Karjat;	62·0	Roha;	3·0;	Daily	..	..	w.	
Mumbra;	88·0	Tala;	4·0;	..	Tala;	4·0	w.	Sl (pr).; Dronaba Fr.Ct. Vad. 1.; tl.
Vangani;	6·0	Kalamb;	4·0;	Fri.	..	..	w.; rv.	Sl (pr).; tl.
Neral;	6·0	Neral;	6·0;	Thu.	Neral;	6·0	W.; w.	Sl (pr).; tl.
Neral;	6·0	Sugave;	4·0;	Sat.	Sugave;	4·0	W.; w.	tl.
..	..	Pen;	2·0;	..	Phata; Dharamtar	0·1 3·0	w.	Sl (pr).; tl.
Mumbra;	90·0	Tala;	5·0;	..	..	3·0	rv.	Sl (pr).; 2 tl.
Mumbra;	90·0	Nizampur;	6·0;	Sun.	Nizampur;	5·0	w.	tl.
..	..	Ambepur;	3·0;	Wed.	.. Rewas;	.. 29·0	W.	Maruti Fr. Ct. Sud. 15.; 3 tl.
Neral;	1·0	Neral;	1·0;	Thu.	..	..	W.	Sl (pr).; tl.; mq.; dg.
..	..	Shriwardhan;	4·0;	Sat.	..	..	W.	Sl (pr).; 2 tl.
..	..	..	..	..	Borli;	2·0	rv.	
Khopoli;	7·0	Khalapur;	8·0;	Tue.	Shil phata;	4·0	w.	Sl (pr).; 4 tl.
Mumbra;	106·0	Mahad;	8·0;	Daily	..	..	rv.; W.	Sl (pr).; pyt.; 3 tl.
..	..	..	..	..	.. Borli;	.. 1·0	W.; rv.	Sl (pr).; Shankar Fr. Ct. Sud. 15.; 2 tl.; mq.
..	..	..	..	..	DESERTED.. Borli;	 1·0	W.; rv.	Sl (pr).; Shankar Fr. Ct. Sud. 15.
..	..	Poynad;	7·0;	Mon.	Chinchavali; Dharamtar;	1·0 7·0	W.	
Karjat;	9·0	Kondivade;	3·0;	Mon.	Karjat;	7·0	W.	Sl (pr).; 2 tl.
Mumbra;	80·0	Local;	..	Thu.	Khanand;	..	rv.	Sl (pr).; mq.; dg.
Lonavla;	8·0	Parali;	6·0;	Sat.	Jambhul-pada;	4·4	W.; rv pt.	Sl (pr).; Urs. Ct. Sud. 15.; 3 tl.
Lonavla;	9·0	Parali;	6·0;	Sat.	Jambhul-pada;	4·0	rv.; rsr	Urs. Vsk. Sud. 3.; 3 tl.
Karjat;	8·0	Karjat;	8·0;	Tue.	..	..	W.	Sl (pr).; 2 tl.

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop.; Households; Agriculturists. (3)				Post Office; Distance. (4)	
1059 Māṇaghar—Pnl;—माणघर ..	S;	7·0	0·8;	116;	33;	72	Panvel;	5·0
1060 Māṇakule—Alg—माणकुले ..	NE;	12·0	2·3;	1,312;	285;	1,307	Saral;	5·0
1061 Māṇ Tarph Zirāḍ—Alg;—माण तर्फ झिराड.	S;	3·0	1·1;	640;	123;	628	Awas;	3·2
1062 Māndāḍ—Mgn;—मांदाड	W;	23·0	3·4;	1,238;	284;	764	Tala;	10·0
1063 Māndāṭhāṇe—Msl;—मांदाठाणे	S;	15·0	1·9;	490;	99;	472	Mhasla;	6·0
1064 Māṇḍavaṇe—Krt;—मांडवणे	NE;	11·0	2·5;	714;	151;	690	Karjat;	10·0
1065 Māṇḍavaśet—Rh;—मांडव शेत	N;	10·0	2·3;	50;	9;	50	Nagothana;	5·0
1066 Māṇḍave Tarph Bāmaṇagāṅv—Alg;—माडवें तर्फ बामणगांव.	S;	6·4	0·1;	11;	1;	11	Chaul;	2·0
1067 Māṇḍave Tarph Zirāḍ—Alg;—मांडवे तर्फ झिराड.	N;	12·0	0·2;	340;	72;	136	Thal;	2·0
1068 Maṇer—Mrd;—मणेर	N;	7·0	1·6;	20;	3;	20	Nandgaon;	2·0
1069 Māṅgarūṇ—Mhd;—मांगरूण ..	N;	15·0	2·0;	649;	141;	631	Birwadi;	8·0
1070 Māṇerī—Svn;—माणेरी ..	N;	21·0	0·9;	169;	33;	106	Dighi;	2·0
1071 Māṅgavalī—Mgn;—मांगवली ..	W;	2·0	0·4;	210;	34;	199	Mangaon;	3·0
1072 Māṅgrūḷ—Mgn;—मांगूळ ..	N;	6·0	0·4;	303;	48;	299	Goregaon;	5·0
1073 Māṅgrūḷ—Pn;—मांगूळ ..	E;	5·0	1·4;	319;	59;	287	Pen;	5·0
1074 Mānīvalī—Krt;—मानीवली ..	N;	13·0	0·7;	536;	102;	521	Neral;	4·0
1075 Mānīvalī—Klr;—मानीवली ..	NW;	6·5	1·5;	129;	31;	127	Chowk;	1·0
1076 Māñjurṇe—Mgn;—मांजुर्णे ..	E;	11·0	1·2;	114;	23;	114	Nizampur;	6·0
1077 Mānakīvalī—Klr;—मानकीवली	S;	2·0	0·6;	227;	46;	211	Khalapur;	4·0
1078 Mānakīvalī—Krt;—मानकीवली	N;	18·0	0·4;	19;	9;	7	Neral;	6·0
1079 Māpagāṅv—Alg;—मापगांव ..	NE;	7·0	1·0;	576;	131;	383	Kihim;	3·0
1080 Māraḷ—Svn;—मारळ ..	S;	5·0	1·8;	536;	125;	503	Deoghar;	1·0
1081 Maryāmakhār—Msl;—मऱ्यामखार.	S;	14·0	1·7;	304;	70;	296;	Mhasla;	10·0
1082 Masad Bk.—Pn;—मसद बु. ..	W;	6·0	0·9;	319;	68;	318	Washi;	3·0
1083 Masad Kh.—Pn;—मसद खुर्द ..	W;	7·0	0·9;	94;	23;	94	Washi;	4·0
1084 Maśidavāḍī—Mgn;—मशिदवाडी	SE;	8·4	0·7;	177;	38;	177	Nizampur;	6·0
1085 Māṭavaṇ—Pld;—माटवण ..	N;	10·0	1·6;	500;	86;	470	Birwadi;	2·0
1086 Māzerī—Mhd;—माझेरी ..	E;	14·0	0·4;	343;	82;	294	Birwadi;	8·0

Railway Station; Distance. (5)	Weekly Bazar; Distance; Bazar Day. (6)	Motor Stand; Distance. (7)	Water (8)	Institutions and other information. (9)
Mumbra; 21·0	Panvel; 5·0; ..	Panvel; 5·0	W.	Sl (pr).; Urs. Ct. Vad. 15; tl.; M.
.. ..	Poynad; 6·0; Mon.	.. ..	pl.	2Sl (2pr).; Cs(c).; Bahiri Fr. Ct. Sud. 1.; 4 tl.
		Rewas; 8·0		
.. ..	Kihim; 6·4; Tue.	Bhal; 0·2	W.; pt. t.	Sl (pr).; 3 tl.
Mumbra; 95·0	Tala; 10·0; ..	Tala; 8·0	W.; w.	2Sl (pr, h).; Chaitri Fr. Ct. Vad. 4.; 4 tl.; mq.; 2 dg.
.. ..	Mhasla; 6·0; Wed.	Mhasla; 6·0	W.; w.	Sl (pr).; 2 tl.
Bhivpuri Rd. 8·0	Gaulwadi; 2·0; Sun.	Kadav; 6·0	W.	Sl (pr).; 2 tl.
Karjat; 54·0	Nagothana; 5·0; Daily	.. ..	W.	tl.
.. ..	Nagaon; 1·0; Thu.	.. ..	W.; t.	..
.. ..	Kihim; 5·0; Tue.	.. ..	W.	Sl (pr).; tl.
		Rewas; 5·0		
.. ..	.. .. ..	.. ..	n.; W.	
		Maner; 3·4		
Mumbra; 106·0	Mahad; 8·0; Daily	.. ..	W.	Sl (pr).; 3 tl.
.. ..	Dighi; 2·0; ..	.. ..	W.	Sl (pr).; tl.
Mumbra; 83·0	Kharawali; 2·0; Sun.	Mangaon; 2·0	W.; w.	Sl (pr).; tl.
Mumbra; 93·0	Goregaon; 5·0; ..	Goregaon; 4·0	t.; W.	Sl (pr).; tl.
.. ..	Kamarli; .. Wed.	Kamarli; 0·2	W.; rv.	Sl (pr).; 3 tl.
		Antore; 5·0		
Neral; 4·0	Neral; 4·0; Thu.	.. ..	W.; rv.	Sl (pr).; tl.
Karjat; 6·0	Khalapur; 6·0; Tue.	.. 0·7	W.	tl.
Mumbra; 91·0	Nizampur; 6·0; Sun.	Nizampur; 6·0	W.; w.	tl.
Kelwali; 1·0	Khalapur; 4·0; Tue.	Hal Kh.; 1·0	W.	Sl (pr).; pyt.; 2 tl.; M.
Vangani; 7·0	Kalamb; 1·0; Fri.	Karjat; 18·0	W.	
.. ..	Kihim; 3·0; Tue.	Local; ..	W.	Sl (pr).; Cs(c).; Madakeshwar Fr. Kt. Vad. 1. 5 tl.; lib.
		Rewas; 12·0		
.. ..	Shriwardhan; 5·0; Sat.	.. ..	W.	Sl (pr).; tl.
.. ..	Panderi; 2·0; Thu.	.. ..	pl.	Sl (m).; tl.; dg.
.. ..	Poynad; 4·0 Mon.	Wadkhal; 3·0	t.; W.	Sl (pr).; 3 tl.
		Dharamtar; 3·0		
.. ..	Poynad; 5·0; Mon.	Wadkhal; 3·0	t.; W.	Devi Fr. Asv. Sud. 10: 2 tl.
		Dharamtar; 3·0		
Mumbra; 91·0	Nizampur; 6·0; Sun.	Nizampur; 3·0	w.; rsr.	2 tl; mq; dg; Mangad Fort;
Bombay; 101·0	Poladpur; 7·0; Fri.	.. ..	rv.; W.	2 Sl (2 pr).; 2 tl.; mq.
Mumbra; 110·0	Mahad; 12·0; Daily	Varandh; 2·0	W.	Sl (pr).; 2 tl.

Serial No. ; Village Name. (1)	Direction ; Travelling distance. (2)		Area (Sq. ms.) ; Pop. ; Households ; Agriculturists. (3)				Post Office ; Distance. (4)	
1087 Māghare—Svn;—माघरे ..	S;	5·0	1·4;	283;	60;	156	Shriwardhan;	2·0
1088 Meḍhe—Mgn;—मेडे ..	NW;	16·0	4·4;	966;	215;	729	Tala;	4·0
1089 Meḍhe—Rh;—मेढे ..	..	4·0	0·7;	898;	201;	892	Chanere;	5·0
1090 Meḍhekhār—Alg;—मेढेखार ..	E;	12·0	0·9;	399;	85;	394	Poynad;	2·0
1091 Mīḷ—Klr;—मीळ ..	S;	4·0	1·1;	30;	6;	30	Khopoli;	1·0
1092 Mendaḍī—Msl;—मेंदडी ..	N;	6·0	3·5;	1,330;	278;	242	Borli Panchatan;	6·0
1093 Mhaisabāḍ—Pn;—म्हैसबाड ..	N;	7·0	0·6;	64;	17;	56	Nagothana;	10·0
1094 Mhasāḍī—Rh;—म्हसाडी ..	.	9·0	2·8;	130;	42;	35	Chanere;	5·0
1095 Mhasaḷe—Msl;—म्हसळे ..	H.Q	..	2·3;	2971;	586;	842	Local;	..
1096 Mhātavalī—Urn;—म्हातवली ..	SW;	0·2	0·4;	325;	64;	164	Local;	..
1097 Mañjaravaṇe—Msl—मांजरवणे	..	..	1·0;	572;	120;	507	Mhasla;	10·0
1098 Miḷakat Khār—Alg;—मिळकतखार.	NE;	12·0	1·5;	842;	172;	670	Saral;	1·0
1099 Miracolī—Krt;—मिरचोली ..	N;	8·0	0·7;	80;	16;	78	Neral;	4·0
1100 Miṭhāgar—Mrd,—मिठागर ..	E;	12·0	1·0;	478;	103;	381		..
1101 Moḍavirā—Alg;—मोडविरा ..	E;	11·0	0·3;	..	..	..	DESERTED	
1102 Moghamaśīv—Pn;—मोघमशीव	W;	4·0	0·3;	..	..	..	DESERTED	
1103 Mograj—Krt;—मोग्रज ..	E;	17·0	1·5;	172;	37;	172	Neral;	14·0
1104 Mohape—Pnl;—मोहपे ..	E;	8·0	0·7;	108;	22;	108	Mohapada;	8·0
1105 Mohilī—Krt;—मोहिली ..	NW;	14·0	0·7;	86;	18;	82	Karjat;	4·0
1106 Mohilī Inām—Pn;—मोहिली इनाम.	NE;	9·6	1·4;	184;	38;	183	Warsai;	2·0
1107 Mohilī Khālasā—Pn;—मोहिली खालसा.	NE;	10·6	..	..	..	..	DESERTED	
1108 Mohilī Tarph Vāsare—Krt;—मोहिली तर्फ वासरे.	NE;	4·4	0·2;	207;	39;	82	Karjat;	2·0
1109 Moho—Pnl;—मोहो ..	E;	3·0	0·6;	488;	95;	488	Panvel;	5·0
1110 Mohomad Khānīkhār—Msl;—मोहमद खानीखार.	SE;	11·0	1·1;	497;	103;	435;	Mhasla;	11·0
1111 Mohot—Mhd;—मोहोत ..	SE;	7·4	1·9;	409;	84;	269	Birwadi;	3·0
1112 Mohopre—Mhd;—मोहोप्रे ..	..	2·0	1·3;	654;	95;	594	Mahad;	2·0
1113 Moragirī—Pld;—मोरगिरी ..	S;	2·0	2·7;	738;	147;	665	Poladpur;	3·0
1114 Morakhol—Alg;—मोरखोल ..	NE;	16·0	0·4;	68;	15;	67	Revdanda;	7·4

Railway Station; Distance. (5)		Weekly Bazar; Distance; Bazar Day. (6)			Motor Stand; Distance. (7)		Water (8)	Institutions and other information. (9)
..	..	Shriwardhan;	2·0;	Sat.	..	..	..	Sl (pr).; tl.
Mumbra;	89·0	Tala;	4·0;	..	Tala;	2·0	W.; w	Sl (pr).; 2 tl.
Karjat;	70·0	Chanere;	5·0;	Tue.	..	..	w.; t.	Sl (pr).; pyt; mq; 7 tl.
..	..	Poynad;	2·0;	Mon.	Poynad;	2·0	o.	Sl (pr).; Cs (c); 2 tl; M.
					Dharamtar;	7·0		
Khopoli;	1·0	Khalapur;	4·0;	Tue.	Shil phata;	0·4	W.	tl.
Mumbra;	..	Mhasla;	9·0;	Wed.	Mhasla;	6·0	pl.; W.	2 Sl (2 pr).; pyt; Cs (c); 4 tl; mq; 3 dg; ch.
..	..	..	..	..	Godal;	0·2	W.	tl.
Karjat;	70·0	Chanere;	5·0;	Tue.	..	..	rv.	..
Mumbra;	..	Local;	..	Wed.	Local;	..	pl.; W	3 Sl (3 pr).; Radha Fr. Ct. Vad. 15; 4 tl ; 2 mq ; dh. 2 lib ; 2 dp.
Bombay,	7·0	Uran;	1·0;	..	Uran;	0·2	W.; w.	2 Sl (m, h).; tl; M; gym.
..	..	Panderi;	2·0;	Thu.	..	..		
..	..	Kihim;	8·0;	Tue.	..	..	W.	2 Sl (2 pr).; 2 tl; dp.
					Rewas;	4·0		
Bhivpuri Rd.;	3·0	Neral;	4·0;	Tue.	..	..	W.; rv.	4 tl.
..	..	..	..	..	Murud;	12·0	W.; w.	Sl (pr); Cs (mp).; tl; group society.
DESERTED	..	..	..	..	Poynad;	1·2	..	DESERTED.
					Rewas;	18.0		
DESERTED	..	..	..	..	..	..	o.	DESERTED.
Neral;	14·0	Sugave;	6·0;	Sat.	Kashele;	6·0	rv.; pt.	tl.
Karjat;	12·0	Panvel;	7·0;	..	..	1·0	w.	2 tl; 2 M.
Karjat;	4·0	Neral;	5·0;	Thu.	..	..	W.; w.	tl.
..	..	Warsai;	2·0;	Thu.	Warsai Phata.	5·0	W.; w.	Sl (pr);. tl.
DESERTED	..	..	..	..	..	.. n.	tl.	DESERTED.
					Antore;	14·0		
Karjat;	2·0	Karjat;	2·0;	Tue.	Karjat;	4·4	rv.	Sl (pr).; 2 tl.
Mumbra;	21·0	Panvel;	5·0;	..	Panvel;	3·0	W.; w.	Sl (pr).; tl.
Mumbra;	..	Panderi,	1·0;	Thu.	Khamgaon;	6·0	W.	Sl (pr).; 2 tl.
Bombay;	128·0	Mahad;	8·0;	Daily	..	..	W.	Sl (pr).; tl.
Mumbra;	100·0	Mahad;	12·0	Daily	..	..	W.	Sl (pr).; Maruti Fr. Ct. Sud. 15; 2 tl.
Mumbra;	108·0	Poladpur;	2·0;	Fri.	..	..	w.	Sl (pr).; 2 tl.
..	..	Ramraj;	1·4;	Sat.	..	..	W.	2 tl.
					Rewas;	37·0		

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop.; Households; Agriculturists. (3)				Post Office; Distance. (4)	
1115 Morasade—Pld;—मोरसडे ..	E;	13·0	2·5;	810;	189;	808	Poladpur;	9·0
1116 Morbe—Klr;—मोर्बे ..	NW;	7·0	1·0;	158;	33;	158	Chowk;	1·0
1117 Morāle—Rh;—मोराळे ..	W;	9·0	0·5;	3;	1;	..	Chanere;	4·0
1118 Morbe—Pnl;—मोर्बे ..	NE;	9·0	4·3;	569;	110;	458	Panvel;	8·0
1119 Morbe—Mgn;—मोर्बे ..	W;	4·0	1·9;	2,862;	391;	1,789	Local;	..
1120 More—Mrd;—मोरे ..	N;	3·0	0·7;	181;	29;	128		..
1121 Moroṇḍe—Alg;—मोरोंडे ..	SE;	19·0	1·3;	135;	32;	134	Revdanda;	7·4
1122 Mosāre—Pnl;—मोसारे ..	S;	7·0	2·1;	190;	52;	110	Panvel;	5·0
1123 Mouje Koleṭī—Pn;—मौजे कोलेटी	SW;	16·0	0·7;	551;	129;	542	Nagothana;	4·0
1124 Mouje Pāle—Pn;—मौजे पाले ..	N;	7·0	0·7;	175;	23;	166	Kasu;	1·4
1125 Mouje Peḍhāṁbe—Alg;—मौजे पेढांबे	NE;	10·0	0·7;	446;	105;	409	Narangi;	1·4
1126 Mucaṇe—Rh;—मुचणे ..	S;	7·4	1·5;	350;	76;	234	Chanere;	4·0
1127 Mudre Bk.—Krt;—मुद्रे बु. ..	E;	7·4	0·2;	271;	59;	137	Karjat;	1·0
1128 Mudre Kh.—Krt;—मुद्रे खुर्द ..	E;	0·2	0·2;	84;	25;	38	Karjat;	1·0
1129 Mugape—Krt;—मुगपे ..	NE;	5·4	1·0;	168;	39;	152	Karjat;	6·0
1130 Mukate—Rh;—मुकटे ..	E;	7·0	0·9;	138;	32;	103	Roha;	7·0
1131 Muḷagāṅv—Krt;—मुळगांव ..	NW;	7·0	0·8;	270;	60;	234	Karjat;	7·0
1132 Muḷagāṅv Bk.—Klr;—मुळगांव बु.	E;	4·4	0·3;	171;	37;	152	Khopoli;	1·0
1133 Muḷagāṅv Kh.—Klr—मुळगांव खुर्द	E;	..	0·2;	..	..	..	DESERTED	
1134 Muḷaśī—Sgd;—मुळशी ..	E;	9·0	1·4;	76;	16;	76	Varhad Jambhulpada;	5·0
1135 Muḷe—Alg;—मुळे ..	NE;	3·0	0·5·	548;	120;	539	Alibag;	2·4
1136 Muṁbroḷī—Rh;—मुंब्रोळी ..	S;	17·0	0·9;	..	..	..	DESERTED	
1137 Mumūrśī—Mhd;—मुमूर्शी ..	S;	9·0	4·2;	1,395;	310;	1,295	Poladpur;	9·0
1138 Munavalī—Alg;—मुनवली ..	NE;	5·3	0·2;	26;	5;	23	Thal;	4·0
1139 Muṇḍhāṇī—Pn;—मुंढाणी ..	S;	13·0	0·3;	256;	49;	256	Nagothana;	5·0
1140 Mugavalī—Mgn;—मुगवली ..	NE;	3·0	0·8;	217;	53;	196	Mangaon;	2·0
1141 Muṅgośī—Pn;—मुंगोशी ..	SW;	4·2	0·8;	146;	31;	146	Pen;	4·0
1142 Mūr;—Mgn;—मूर ..	S;	8·0	1·2;	679;	129;	661	Goregaon;	2·4

Railway Station ; Distance.		Weekly Bazar ; Distance ; Bazar Day.			Motor Stand ; Distance.		Water	Institutions and other information.
(5)		(6)			(7)		(8)	(9)
Karjat;	6·0	Khalapur;	7·0;	Tue.	..	..	w.	Cs (mp); 2 tl.
Karjat;	51·0	Chanere;	4·0;	Tue.	..	..	..	..
Mumbra;	109·0	Poladpur;	9·0;	Fri.	..	..	rv.;W.; w.	Sl (pr); tl.
Mumbra;	20·0	Panvel;	8·0;	..	Panvel;	6·0	w.	Sl (m).; 2 cs (mp; cs).; 5 tl. mq; dg; dp (vet).
Mumbra;	85·0	Kharawali;	3·0;	Sun.	Local	..	cl.; W.; t.	5 Sl (3 pr, m, h).; Bhavani Fr.; Ct. Sud. 2; 4 tl; mq; 2dg; 3 gym; ch; 3 lib.
..	..	..	..	..	.. Nandgaon;	.. 2·0	W.	tl.
..	..	Ramraj;	1·4;	Sat.	Borghar; Dharamtar;	3·0 31·0	W.	Maruti Fr. Ct. Sud. 15; 2 tl; M.
Mumbra;	21·0	Panvel,	5·0;	..	Panvel;	4·0	o.	Sl (pr).; 2 tl.
..	..	..	..	..	Local	..	W.	Sl (pr).; tl; ch.
..	..	..	..	..	Phata.	0·3	W.	Sl (pr).; tl.
..	..	Poynad.	6·0;	Mon.	.. Rewas;	.. 9·0	W.	Sl (pr);. 2 tl; mq.; dp.
Karjat;	51·0	Chanere;	4·0;	Tue.	..	..	w.	Sl (pr).; 5 tl.
Karjat;	1·0	Karjat;	1·0;	Tue.	Karjat;	0·4	W.	Sl (pr); 2 tl.
Karjat;	1·0	Karjat;	1·0;	Tue.	Karjat;	0·5	rv.	tl.
Karjat;	6·0	Kondivade;	1·0;	Mon.	Karjat;	5·4	rv.	Sl (pr).; tl.
..	..	..	..	..	..	..	..	
Karjat;	7·0	Kondivade;	2·0;	Mon.	Karjat;	7·0	W.;rv.	Sl (pr).; 2 tl.
Khopoli;	1·0	Khalapur;	4·0;	Tue.	Shil phata;	0·4	rv.	Urs. Ct. Sud. 15; 2 tl; dg.
DESERTED	..						..	DESERTED.
Khopoli;	21·0	Parali;	6·0;	Sat.	Pedhali;	3·0	rv.	tl.
..	..	Kihim;	6·0;	Tue.	Alibag; Rewas;	3·0 15·0	W.; pt	tl.
DESERTED	..	..	..	..	Murud;	7·0	w.	DESERTED
Mumbra;	109·0	Poladpur;	9·0;	Fri.	..	..	w.; rsr.	Sl (pr).; 5 tl.
..	..	Kihim;	2·4;	Tue.	.. Rewas;	.. 11·0	W.	..
Khopoli;	31·0	..	..	..	Amtem; Gandhe;	4·0 1·4	o.	Sl (pr).;
Mumbra;	82·0	Mangaon;	2·0;	Thu.	Mangaon;	3·0	w.	Sl (pr).; 3 tl.
..	..	Pen;	4·0;	..	Chunabhatti; Kharpada;	4·0 2·4	W.	Sl (pr).; tl; dg; gym.
Mumbra;	90-0	Goregaon;	2-4;	..	Goregaon;	2-4	W.;w.	Sl (pr).; Maruti Fr. Ct Sud. 15.; 2 tl.

Serial No.; Village Name (1)	Direction; Travelling distance. (2)		Area (Sq. ms.) Pop.; Households; Agriculturists. (3)				Post Office; Distance. (4)	
1143 Muśet—Alg;—मुशेत ..	NE;	6-6	0·6;	312;	64;	250	Kihim;	2-0
1144 Mātherān—Krt;—माथेरान ..	..	..	..	2808;	641;	17	Local;	..
1145 Mhsthsale (Non municipal areas)—Msl—म्हसळे पालिकेतर क्षेत्र.	..	..	..	351;	93;	220	Local;	..
1146 Mhasaph—Svn;—म्हसफ ..	..	..	0·6;	..	..	..	DESERTED	
1147 Mithekhār—Mrd;—मिठेखार	N;	22-4	1·0;	323;	71;	298	..	..
1148 Mudre—Msl;—मुद्रे ..	..	..	1·2;	148;	36;	148	Morbe;	2-0
1149 Muruḍ—Mrd;—मुरुड ..	HQ;	..	4·8;	9744;	1800;	2381	Local;	..
1150 Muthavalī—Mhd;—मुठवली ..	SW;	3-0	1·0;	409;	74;	409	Mahad;	2-0
1151 Muthavalī Bk.—Rh;—मुठवली बु.	E;	6-0	0·6;	179;	39;	175	Roha;	2-0
1152 Muthavalī Kh.;—Rh;—मुठवली खुर्द	NE;	4-0	0·4;	179;	39;	175	Roha;	2-0
1153 Muthavalī Tarph Nizāmpur;—Mgn;—मुठवली तर्फ निजामपूर	N;	5-0	0·4;	200;	59;	194	Nizampur;	5-0
1154 Muthavalī Tarph Tale;—Mgn;—मुठवली तर्फ तळे	E;	7-0	1·5;	326;	76;	254	Talashet;	4-0
1155 Muthekhār; Urn;—मुठेखार ..	..	..	..	..		..	DESERTED	
1156 Naḍagānv Tarph Birvaḍī;—Mhd;—नडगांव तर्फ बिरवाडी	E;	4-0	2·2;	707;	118;	706	Birwadi;	3-0
1157 Nāḍasūr—Sgd;—नाडसूर ..	E;	7-0	3·7;	886;	173;	626	Local;	..
1158 Naḍavalī—Rh;—नडवली ..	SW;	6-0	1·3;	313;	60;	263	Roha;	6-0

Railway Station; Distance.		Weekly Bazar; Distance; Bazar Day.			Motor Stand; Distance.		Water	Institutions and other information.
(5)		(6)			(7)		(8)	(9)
..	..	Kihim;	2-0;	Tue.	.. Rewas;	.. 11-0	..	Sl (pr).; Cs (gr).; 3 tl.
Local	..	..	..	Sun.	..	..	pl.; w.	2Sl (pr;n.) Cs; 3tl; mq; dh; 3dp; gym; lib; Cch.
Local	..	Local	..	Wed.	Local	..	W. pl.	Sl.; Cs.; tl. 2mg. dg.
DESERTED		..	..	..	..	..	..	DESERTED
..	..	..	..	..	..	..	W.	tl.
..	..	Mhasla	8·0;	Wed.	..	..	..	..
Local	..	Local	..	..	Local	..	pl.; w.	Kasa Fort and Nawab's Palace; Sl. Mun. Fr. 14tl. 3ng: 4dg. 7dh. 6gym 5dp.
Mumbra;	100-0	Dasgaon;	5-0;	Sat.	..	..	W.	Sl (pr).; Maruti Fr. Ct. Sud. 15.; 3 tl.
Karjat;	68-0	Roha;	2-0;	Daily	Khamb;	1-0	rv.;W.	Sl (pr).; Cs (mp).; 3 tl.
Karjat;	68-0	Roha;	2-0;	Daily	Roha;	4-0	W.	3 tl.
Mumbra;	77-0	Nizampur;	5-0;	Sun.	..	2-0	rv.	Sl (pr).; tl.
Mumbra;	80-0	Kharawali;	3-0;	Sun.	Talashet;	3-0	W.; w.	Sl (pr).; 2 tl.
DESERTED	..	..	..	..	..	..		DESERTED
Mumbra;	102-0	Mahad;	3-0;	Daily	..	..	W.	Sl (pr).; 2 tl.
Khopoli;	26-0	Parali;	8-0;	Sat.	..	..	W.	Sl (pr).; Ganapati Fr. Mg. Sud. 4.; Bahiri Fr. Sr. Vad. 8; 8 tl.; gym.; dp.
Karjat;	49-0	Kolad;	5-0;	Sun.	Khamb;	1-0	W.	Sl (pr).; tl.

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop.; Households; Agriculturists. (3)				Post Office; Distance. (4)	
1159 Naḍgāṅv Tarph Tuḍil;—Mhd—नडगांव तर्फ तुडील ..	W;	7·0	0·8;	304;	64;	273	Tudil;	4·0
1160 Naḍhāl—Klr;—नढाळ ..	NW;	7·2	2·6;	255;	54;	245	Chowk;	1·0
1161 Naḍode—Klr;—नडोदे ..	N;	3·0	1·4;	341;	74;	325	Khalapur;	4·0
1162 Nagadī Sāpolī—Pn;—नगदी सापोली	NW;	..	0·2;	..	..	..	DESERTED	..
1163 Nāgaloli—Svn;—नागळोली ..	N;	10·0	2·6;	684;	146;	458	Borli Panchatan.	7·0
1164 Nāgāṅv—Alg;—नागांव ..	S;	5·0	3·1;	4585;	935;	2675	Local;	..
1165 Nāgāṅv—Pld;—नागांव ..	S;	8·0	2·4;	1024;	208;	923	Vinhere;	4·0
1166 Nāgāṅv—Mgn;—नागांव ..	S;	7·4	0·7;	593;	114;	522	Goregaon;	1·0
1167 Nāgāṅv—Sgd;—नागांव ..	NE;	10·0	1·0;	50;	7;	50	Nadsur;	8·0
1168 Nāgazarī—Pld;—नागझरी ..	..	..	0·3;	..	..	..	DESERTED	
1169 Nāgānv—Urn;—नागांव ..	W;	1·4	1·1;	922;	163;	592	Mhatawali;	1·0
1170 Nāgaroli—Mgn;—नागरोळी ..	N;	7·0	1·0;	374;	82;	280	Talashet;	1·4
1171 Nāgasari—Alg;—नागसरी ..	S;	11·0	0·6;	137;	37;	68	Poynad;	2·4
1172 Nāgaśet—Mrd;—नागशेत ..	E;	3·4	0·1;	49;	16;	43	Murud;	3·0
1173 Nāgaśet—Sgd;—नागशेत ..	NE;	12·0	3·6;	464;	83;	461	Nadsur;	10·0
1174 Nāgothaṇe—Rh;—नागोठणे ..	N;	10·0	3·1;	3064;	635;	1271	P. O.	..
1175 Nāītaṇe—Mgn;—नाईटणे ..	W;	4·0	0·9;	284;	55;	280	Morbe;	3·0
1176 Nāladhe—Krt;—नालधे ..	N;	11·0	1·5;	164;	33;	163	Neral;	8·0
1177 Nāṇavalī—Mgn;—नाणवली ..	W;	2·0	0·9;	188;	36;	179	Goregaon;	4·0
1178 Nānavalī—Svn;—नानवली ..	N;	21·0	0·8;	84;	19;	62	Dighi;	2·0
1179 Nāndagāṅv—Pnl;—नांदगांव ..	S;	2·0	0·6;	828;	168;	518	Palaspe;	1·0
1180 Nāndagāṅv;—Mrd;—नांदगांव..	N;	6·0	3·2;	1515;	289;	888	Local;	..
1181 Nāndagāṅv—Sgd;- नांदगांव ..	..	9·0	1·0;	50;	7;	50	Nadsur;	8·0
1182 Nāṅdgānv—Krt;—नांदगांव ..	NE;	22·0	3·3;	674;	175;	405	Neral;	20·0
1183 Nāndgāṅv Bk.;—Mhd;—नांदगांव बु.	NW;	6·0	1·8;	633;	151;	631	Nate;	2·0

Railway Station ; Distance. (5)	Weekly Bazar ; Distance ; Bazar Day. (6)	Motor Stand ; Distance. (7)	Water (8)	Institutions and other information. (9)
Mumbra; 100-0	Mahad; 8-0; Daily	.. ..	W.	Sl (pr).; tl.; mq.
Karjat; 7-0	Khalapur; 7-0; Tue.	.. ..	W.	Sl (pr).; 2 tl.
Khopoli; 9-0	Khalapur; 4-0; Tue.	.. ..	W.	Sl (pr).; 2 tl.
DESERTED ..				DESERTED
.. ..	Shriwardhan; 8-0; Sat.	.. ..	w.	Sl (pr).; tl.
.. ..	Local; .. Thu.	Local; .. Dharamtar; 19-0	W;t.	Sl (h).; 19 tl; lib; 5 dp.
Mumbra; 109-0	Poladpur; 9-0; Fri.	.. ..	..	4 Sl (3 pr., m).; Fr. Mrg. Vad. 11; 5 tl; ch.
Mumbra; 89-0	Goregaon; 1-0; ..	Goregaon; 1-0	W;w.	Sl (pr).; Baljai Fr. Ct. Sud. 15.; 2 tl.
Khopoli; 30-0	Parali; 15-0; Sat.	.. ..	rv.	tl.
DESERTED	.. .. ..	.. ..	..	DESERTED
Bombay; 7-0	Uran; 1-4; ..	Uran; 1-4	W.	Sl (pr).; *Ganapati* Fr. Mg. Vad. 3, 4, 5.; Pir Ur. Mg. Sud. 15.; tl.; M; mq.; dg. lib.
Mumbra; 77-0	Talashet; 1-4; ..	.. 2-0	rv.	Sl (pr).; tl.
.. ..	Ambepur; 2-0; Mon.	.. .. Dharamtar; 5-0	W.	Sl (pr).; tl.
.. ..	.. .. ..	.. .. Murud; 4-4	W.	
Khopoli; 32-0	Parali; 17-0; Sat.	.. ..	w.	Sl (pr).; tl.
Karjat; 92-0	Bazar; .. Daily	Local; ..	w;t.	3 Sl (3 pr); pyt; Cs. (c); 6 tl; 3 dg; 2 dh; dp.
Mumbra; 88-0	Kharawali; 2-0; Sun.	Goregaon; 1-0	W;w.	Sl (pr).; tl.
Neral; 8-0	Sugave; 0-4; Fri.	Kashele; 1-0	rv;W.	Sl (pr).; 5 tl.
Mumbra; 92-0	Goregaon; 4-0; ..	Tala; 5-0	W;w.	
.. ..	Dighi;	.. ..	W.	
Karjat; 16-0	Panvel; 2-0; ..	Panvel; 2-0	W;w.	Sl (pr); Cs (c).; tl.
.. ..	.. .. ..	.. ..	W.	2 Sl (2pr).; pyt; Bhavani Fr. Ct. Sud. 15; 2 mq; 6 dg. 2 gym; lib; 2 dp.
Khopoli; 30-0	Parali; 15-0; Sat.	Pali; 9-0	W.	Sl (pr).; 2 tl.
Neral; 20-0	Kalamb; 10-0; Fri.	.. ..	W.	Sl (pr); Maruti Fr. Ct. Sud. 15; 4 tl.
Mumbra; 103-0	Mahad; 6-0; Daily	.. ..	w;rv.	Sl (pr).; 4 tl.

Serial No. ; Village Name. (1)	Direction ; Travelling distance. (2)		Area (Sq. ms.) ; Pop. ; Households ; Agriculturists. (3)				Post Office ; Distance. (4)	
1184 Nāndgānv Kh.;—Mhd;—नांदगांव खुर्द.	S;	6·0	3·3;	373;	87;	294	Nate;	1·0
1185 Nāndaīkhār—Pnl;—नांदईखार	SW;	4·0	0·1;	6;	3;	2	Belapur;	2·0
1186 Nāndale—Mrd;—नांदले ..	S;	7·0	2·0;	302;	59;	254	Murud;	..
1187 Nandanapāḍā—Klr;—नंदनपाडा	S;	13·0	0·7;	310;	66;	296	Wawoshi;	2·0
1188 Nandap—Rh;—नंदप ..	..	8·0	0·2;	39;	12;	39	Chanere;	3·0
1189 Nāndavī—Mgn;—नांदवी ..	S;	15·0	2·1;	1456;	284;	1320	Goregaon;	4·0
1190 Nānde;—Alg;—नांदे ..	NE;	2·0	0·3;	18;	3;	7	Alibag;	1·0
1191 Nāṇegānv—Pn;—नाणेगांव ..	SE;	6·0	1·1;	94;	22;	93	Pen;	6·0
1192 Nāṇevalī—Sgd;—नाणेवली ..	NE;	10·4	1·9;	433;	73;	458	Nadsur;	8·0
1193 Nāṅgurale—Krt;—नांगुरले ..	W;	2·0	0·8;	86;	19;	78	Karjat;	2·0
1194 Nānīvalī—Klr; नानीवली ..	NW;	8·0	1·5;	204;	43;	202	Chowk;	1·0
1195 Nānore—Mgn;—नानोरे ..	N;	1·0	1·8;	380;	70;	369	Mangaon;	2·0
1196 Nānośī—Pnl;—नानोशी ..	S;	7·0	2·4;	306;	74;	228	Panvel;	6·0
1197 Nāraḷī—Rh;—नारळी ..	S;	5·0	0·8;	17;	3;	17	Roha;	5·0
1198 Nāraṅgī—Alg;—नारंगी ..	NE;	12·0	0·9;	561;	132;	476	Local:	..
1199 Nāraṅgī—Klr;—नारंगी ..	S;	12·0	1·1;	347;	73;	335	Wawoshi;	3·0
1200 Nārapoḷī—Pnl;—नारपोळी ..	E;	6·4	0·5;	269;	61;	257	Palaspe;	4·0
1201 Naravaṇ—Mhd;—नरवण ..	W;	9·0	0·9;	423;	83;	369	Tudil;	2·0
1202 Nāravel—Pn;—नारवेल ..	W;	6·0	1·2;	294;	77;	290	Washi;	1·0
1203 Nasarāpūr—Krt;—नसरापूर ..	NE;	6·4	1·3;	235;	60;	162	Neral;	3·0
1204 Nāte—Mhd;—नाटे ..	..	4·0	2·4;	1514;	297;	1122	Local;	..
1205 Nātoṇḍī—Mhd;—नातोंडी ..	S;	9·0	1·8;	653;	131;	643	Vinhere;	4·0
1206 Nāvāḍe—Pnl;—नावाडे ..	N;	5·0	1·1;	792;	149;	761	Panvel;	4·0
1207 Navaghar—Sgd;—नवघर ..	E;	8·0	0·8;	480;	120;	441	Varhad Jambhulpada;	8·0
1208 Navaghar—Urn;—नवघर ..	E;	4·0	1·9;	755;	177;	501	Uran;	4·0
1209 Navakhār—Alg;—नवखार ..	E;	18·0	0·4;	349;	73;	342	Poynad;	7·0
1210 Navakhār—Rh; नवखार ..	W;	11·2	0·2;	266;	43;	253	Chanere;	1·0
1211 Navakhār Bheṇḍī—Urn;—नवखार भेंडी.	..	..	0·5;	..	..	..	DESERTED	

Railway Station; Distance. (5)		Weekly Bazar; Distance; Bazar Day. (6)			Motor Stand; Distance. (7)		Water (8)	Institutions and other information. (9)
Mumbra;	103·0	Mahad;	6·0;	Daily	..	..	W.	Sl (pr); tl.
Mumbra;	22·0	Panvel;	6·0;	..	Panvel;	4·0	..	
..	..	..	..	..	..	..	o.	Sl (pr); tl.
					Rajpuri;	4·0		
Khopoli;	6·0	Shirawali;	2·0;	Fri.	Wawoshi;	1·0	W;rv.	2 tl.
Karjat;	69·0	Chanere;	3·0;	Tue.	..	..	rv.	tl
Mumbra;	92·0	Goregaon;	4·0;	..	Goregaon;	4·0	w;pl.	2 Sl (2 pr); Cs (mp); Maruti Fr. Ct. Sud. 15; 4 tl; mq. dg; lib; dp.
..	..	Kihim;	8·0;	Tue.	..	..	W.	rl.
					Rewas;	14·0		
..	..	Pen;	6·0;	..	Wakrul;	1·0	rv;w.	Sl (pr); 2 tl.
					Paned;	2·4		
Khopoli;	30·0	Parali;	15·0;	Sat.	..	..	w.rv.	Sl (pr); 2 tl.
Karjat;	2·0	Karjat;	2·0;	Tue.	Karjat;	2·0	w.	Sl (pr); tl.
Karjat;	7·0	Khalapur;	7·0;	Tue.	..	..	n.	Sl (pr); tl.
Mumbra;	82·0	Mangaon;	2·0;	Thu.	Mangaon;	1·0	rv;w.	Sl (pr); tl.
Mumbra;	22·0	Panvel;	6·0;	..	Panvel;	6·0	..	Sl (pr); tl.
Karjat;	66·0	Chanere;	6·0;	Tue.	..	..	w.	tl.
..	..	Poynad;	7·0;	Mon.	Rewas;	8·0	pl.	Sl (pr); Ram fr. Ct. Sud. 9; 2 tl.
Khopoli;	6·0	Shirawali;	3·0;	Fri.	..	..	t;W.	pyt; 3 tl.
Karjat;	12·0	Panvel;	6·0;	..	Kon;	3·0	W.	Sl (pr); 3 tl.
Mumbra;	96·0	Mahad;	6·0;	Daily	..	..	W;rv.	Sl (pr); tl; mq.
Mumbra;	40·0	Poynad;	9·0;	Mon.	Washi;	1·0	t.	Sl (pr); Maruti fr. Ct. Sud 15; tl.
					Akadevi;	2·0		
Neral;	3·0	Neral;	3·0;	Tue.	Karjat;	6·4	w;rv.	2 tl.
Mumbra;	103·0	Mahad;	5·0;	Daily	..	..	rv;W.	Sl (m); pyt; Cs (c); 3 tl; M; mq; ch; lib; dp.
Mumbra;	109·0	Poladpur;	9·0;	Fri.	..	..	W.	Sl (pr); Ps Vad 11; 3 tl.
Mumbra;	10·0	Panvel;	4·0;	..	..	0·1	W.	Sl (pr); Maruti fr. Ct. Sud. 15; 4 tl; dg.
Khopoli;	4·0	Parali;	9·0;	Sat.	..	..	W;cl.	Sl (pr); 2 tl; dp.
Bombay;	11·0	Uran;	4·0;	..	..	0·4	rsr;tl.	Sl (pr); Maruti fr. Ct. Sud. 15; 2 tl.
..	..	Poynad;	7·0;	Mon.	Poynad;	8·0	W.	Marutifr.Ct.Sud.15; tl;M.; dh.
					Rewas;	32·0		
Karjat;	68·0	Chanere;	1·0;	Tue.	..	..	W.	2 tl; dg.
DESERTED								DESERTED

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)	Area (Sq. ms.); Pop.; Households; Agriculturists. (3)	Post Office; Distance. (4)
1212 Navakhār Tarph Ṡrīgānv—Alg;—नवखार तर्फ श्रीगांव.	NE; 18·0	0·1; 287; 68; 282	Revdanda; 10·0
1213 Navakhār Rāyande—Alg;—नवखार रायंदे	E; 8·0	1·2;	DESERTED ..
1214 Nāvāle—Pld;—नावाले ..	E; 15·0	0·9; 158; 34; 158	Vinhere; 6·0
1215 Nāvanḍhe—Klr;—नांवढे ..	NE; 3·0	0·7; 651; 155; 566	Khalapur; 3·0
1216 Navaśī—Mgn;—नवशी ..	SW; 13·0	0·8; 249; 53; 237	Goregaon; 4·0
1217 Navedar (Navagānv)—Alg;—नवेदर नवगांव	N; 6·0	0·4; 1584; 831; 339	Thal; 1·0
1218 Navedarbelī—Alg;—नवेदर बेली	SE; 2·4	0·5; 305 66; 280	Alibag; 3·0
1219 Navedar Kolagānv—Alg;—नवेदर कोलगांव	N; 13·0	0·2; 377; 85; 314	Awas; 2·0
1220 Nāyaśet—Rh;—नायशेत ..	W; 10·0	0·2; 266; 43; 253	Chanere; 1·0
1221 Nehūlī—Alg;—नेहूली	E; 3·0	0·3; 356; 75; 320	Revdanda; 10·0
1222 Neraḷ—Krt;—नेरळ	N; 9·0	4·5; 4621; 941; 1446	Local; ..
1223 Nerāv;—Mhd—नेराव ..	W; 13·0	2·3; 489; 99; 480	Nate; 7·0
1224 Nere—Pnl;—नेरे	E; 4·4	1·9; 1019; 177; 761	Panvel; 5·0
1225 Nere—Sgd;—नेरे	N; 12·0	0·8; 172; 34; 112	Varhad Jambhulpada; 3·0
1226 Nevāḷī—Krt;—नेवाळी ..	N; 11·0	0·7; 396; 80; 363	Neral; 3·0
1227 Nevāḷī—Pnl;—नेवाळी ..	NE; 2·5	0·3; 227; 49; 208	Panvel; 3·0
1228 Nevāḷī Tarph Vāsare—Krt;—नेवाळी तर्फ वासरे	SE; 4·0	0·7; 213; 51; 106	Karjat; 4·0
1229 Nevaruḷ—Msl;—नेवरुळ ..	W; 4·0	1·0; 197; 43; 124	Mhasla; 2·0
1230 Nhāve;—Mgn —न्हावे ..	S; 4·0	1·4; 397; 70; 397	Goregaon; 5·0
1231 Nhāve—Pnl;—न्हावे	W; 12·0	2·7; 1875; 409; 1449	Local; ..
1232 Nhāve—Rh;—न्हावे	W; 11·0	2·4; 831; 175; 709	Chanere; 2·0
1233 Nidhavalī—Pn;—निधवली ..	SW; 14·0	1·5; 226; 47; 226	Warsai; 3·0
1234 Niḍī—Mrd;—निडी	N; 21·4	0·2; 104; 22; 101	Murud; 22·0

Railway Station ; Distance. (5)	Weekly Bazar ; Distance ; Bazar Day. (6)	Motor Stand ; Distance. (7)	Water (8)	Institutions and other information. (9)
.. ..	Ramraj; 2·4; Sat.	.. .. Dharamtar; 2·0	W.	2 tl; M; dh.
DESERTED	.. ..		..	DESERTED
Mumbra; 102·0	Poladpur; 9·0; Fri.	.. ..	w.	tl.
Kelwali; 0·4	Khalapur; 3·0; Tue.	Khalapur; 3·0	W.	Sl (pr); pyt; tl.
Mumbra; 92·0	Goregaon; 4·0 ..	Goregaon; 4·0	rv.	Sl (pr); 2 tl.
.. ..	Kihim; 2·0; Tue.	.. ..	..	Sl (pr); Cs (c); Boreshwar Fr. Mrg. Vad. 13; 2 tl; dg; gym; ch.
.. ..	Nagaon; 2·0; Thu.	Rewas; 18·0	W.	
.. ..	Kihim; 6·0; Tue.	.. ..	W.	tl.
Karjat; 68·0	Chanere; 1·0; Tue.	.. ..	rv;w.	Sl (pr); tl; dg.
.. ..	Ramraj; 2·4; Sat.	Alibag; 3·0 Dharamtar; 10·0	w;pt.	Sl (pr); tl.
Local ..	Local .. Thu.	.. ..	w;rv.	7 Sl (6 pr, m); Cs (c) Maruti Fr. Vsk. Sud. 15 5 tl; mq; dg; gym; ch; 2 lib; 3 dp.
Mumbra; 110·0	Mahad; 10·0; Daily	.. ..	W.	Sl (pr); 2 tl.
Mumbra; 21·0	Panvel; 5·0 ..	Panvel; 4·4	w;rv.	Sl (pr); Cs (c); Maruti Fr. Ct. Sud. 15; 5 tl; dp.
Khopoli; 13·0	Parali; 3·4; Sat.	.. ..	w.	tl.
Neral; 3·0	Neral; 3·0; Thu.	Karjat; 11·0	W;rv.	Sl (pr); tl.
Mumbra; 17·0	Panvel; 3·0 ..	.. 1·2	W.	Cs (mp); tl.
Karjat; 4·0	Konivade; 5·0; Mon.	Karjat; 4·0	rv.	Sl (pr); 2 tl.
Mumbra ..	Mhasla; 2·0; Wed.	Mhasla; 2·0	W;w.	tl.
Mumbra; 93·0	Goregaon; 5·0 ..	.. 0·6	W;w; t.	Sl (pr); Kalabhairi Fr. Ct. Sud. 15; 3 tl.
Mumbra; 27·0	Panvel; 11·0 ..	Gavhan; 3·0	W.	2 Sl (2 pr); 2 tl; 2 M.; mq; 2 dh; gym; dp. Marine College.
Karjat; 70·0	Chanere; 2·0; Tue.	.. ..	W.	2 Sl (2 pr); 4 tl.; 2 mg.; dg. gym.
.. ..	Warsai; 3·0; Thu.	Chunabhatti;4·0 Kharpada; 4·4	W;t;n.	2 Sl (pr).; dg.; gym.
.. ..	.. .. ..	.. .. Salao; 2·0	o.	

Serial No. ; Village Name. (1)		Direction ; Travelling distance. (2)		Area (Sq. ms.) ; Pop. ; Households ; Agriculturists (3)				Post Office ; Distance. (4)	
1235	Nidī Tarph Aśtamī—Rh;—निडी तर्फ अष्टमी.	..	3·0	0·8;	410;	86;	399	Medha ;	1·0
1236	Nidī Tarph Nāgothaṇe—Rh;—निडी तर्फ नागोठणे.	NW;	12·0	0·5;	217;	52;	215	Nagothana ;	2·0
1237	Nigaḍe—Alg;—निगडे ..	NE;	3·4	0·8;	12;	2;	12	Alibag ;	4·4
1238	Nigaḍe—Krt;—निगडे ..	E;	1·4	0·4	..	..	..	DESERTED	
1239	Nigaḍe—Mhd;—निगडे ..	SE;	10·0	3·3;	1073;	245;	808	Birwadi ;	5·0
1240	Nigaḍe—Pn;—निगडे ..	S;	9·4	2·1;	327;	64;	239	Kasu ;	2·0
1241	Nigaḍī—Msl;—निगडी ..	N;	4·0	1·0;	411;	107;	334	Mhasla ;	6·0
1242	Nigaḍī—Svn;—निगडी ..	E;	5·5	1·6;	843;	219;	750	Shriwardhan ;	4·0
1243	Nigaḍolī—Klr;—निगडोली ..	N;	3·0	1·5;	179;	34;	178	Khalapur ;	5·0
1244	Niguḍaśet—Mgn;—निगुडशेत ..	NW;	14·0	8·8;	433;	103;	427	Tala ;	4·0
1245	Nizāmapūr—Mhd;—निजामपूर	N;	23·0	1·3;	363;	82;	345	Nate ;	12·0
1246	Nikhop—Krt;—निखोप ..	NW;	15·0	0·4;	105;	22;	105	Neral ;	5·0
1247	Niḷaghūm—Mgn;—निळघूम ..	W;	2·4	1·0;	329;	63;	317	Mangaon ;	3·0
1248	Niḷaj—Mgn;—निळज ..	N;	8·0	2·3;	510;	113;	462	Talashet ;	3·0
1249	Nimboḍe—Klr;—निबोडे ..	W;	2·0	0·7;	199;	34;	178	Khalapur ;	2·0
1250	Niphāḍ—Pn;—निफाड ..	SW;	14·0	2·0;	146;	34;	144	Warsai ;	4·0
1251	Niphāṇ—Klr;—निफाण ..	S;	2·0	0·4;	102;	25;	59	Khalapur ;	2·0
1252	Nitaḷas—Pnl;—नितळस ..	N;	9·0	1·0;	581;	120;	553	Panvel ;	9·0
1253	Nitāḷe—Pnl;—निताळे ..	N;	9·4	1·6;	97;	23;	96	Panvel ;	9·0
1254	Nivāḍe—Klr;—निवाडे ..	N;	7·0	0·8;	17;	6;	6	Chowk ;	2·0
1255	Nivaḷe—Svn;—निवळे ..	SE;	7·0	0·8;	13;	2;	12	Shriwardhan ;	5·0
1256	Nive—Pld;—निवे ..	E;	6·0	1·0;	241;	57;	235	Poladpur ;	7·0
1257	Nivī—Mgn;—निवी ..	N;	8·0	1·1;	414;	81;	318	Talashet ;	3·0
1258	Nivī—Rh;—निवी ..	SE;	2·3	1·3;	409;	94;	212	Roha ;	2·0
1259	Nizāmpūr—Mgn;—निजामपूर ..	N;	5·4	2·4;	1956;	402;	1417	Local	..
1260	Nāṇoso—Sgd;—नाणोसे ..	N;	11·0	7·9;	220;	45;	195	Varhad Jambhulpada;	2·0
1261	Navaḍekhār—Pnl;—नवडेखार	..	..	5·0	..	..	..	DESERTED	
1262	Nāgāṅv—Svn;—नागांव ..	..	..	0·4	..	..	..	DESERTED	
1263	Oḍhāṅgī—Pn;—ओढांगी ..	W;	5·2	1·0;	354;	84;	311	Washi ;	1·0
1264	Olamaṇ—Krt;—ओलमण ..	N;	25·0	3·7;	282;	63;	282	Neral ;	15·0
1265	Ombaḷī—Pld;—ओंबळी ..	S;	12·0	0·7;	755;	161;	681	Poladpur ;	10·0
1266	Ovaḷe—Mhd;—ओवळे ..	SE;	9·0	2·7;	282;	60;	282	Dasgaon ;	2·0
1267	Ovaḷe—Pnl;—ओवळे ..	W;	4·0	1·6;	1170;	238;	998	Panvel ;	4·0

Railway Station ; Distance.	Weekly Bazar ; Distance ; Bazar Day.	Motor Stand ; Distance.	Water	Institutions and other information.
(5)	(6)	(7)	(8)	(9)
Karjat; 56·0	Medha; 1·0; Sun.	.. ..	W.	Sl (pr); 3 tl.
Karjat; 47·0	Nagothana; 2·0; Daily.	.. ..	W;t.	2 tl.
.. ..	Poynad; 6·0; Mon.	.. .. Dharamtar; 10·0	W.	
DESERTED			..	DESERTED
Mumbra; 104·0	Mahad; 6·0; Daily.	Birwadi; 4·0	n.	Sl (pr); Vithoba Fr. Kt. Sud. 11; Ct. Sud. 15; 5 tl.
Khopoli; 31·0	Poynad; 11·0; Mon.	Phata; 0·2 Nigool; 0·2	rv;w. rv.	Sl (pr).
Mumbra ..	Mhasla; 6·0; Wed.	Mhasla; 4·0	W;pl.	Sl (pr); 2 tl; mq.
.. ..	Shriwardhan; 4·0; Sat.	Local ..	W;rv.	Sl (pr); tl; mq; 2 dg.
Karjat; 11·0	Khalapur; 5·0; Tue.	Koleti; 2·4	rv.	tl.
Mumbra; 89·0	Tala; 4·0 ..	Tala; 4·0	W;w.	Sl (pr); Bahiri Fr. Ct. Vad. 4; 2 tl.
Mumbra; 112·0	Mahad; 10·0; Daily.	.. ..	W;w.	Sl (pr); 3 tl.
Vangani; 3·0	Kalamb; 8·0; Fri.	.. ..	o.	tl.
Mumbra; 83·0	Kharawali; 2·0; Sun.	Mangaon; 2·4	w.	Sl (pr); 2 tl.
Mumbra; 74;	Talashet; 3·0 ..	Talashet; 3·0	W;w.	Sl (pr); tl.
Kelwali; 1·0	Khalapur; 2·0; Tue.	.. ..	W;rv.	Sl (pr); 2 tl.
.. ..	Warsai; 4·0; Thu.	Chunabhatti; 4·0	w;rv.	Devi Fr. Asv. Sud. 10; 2 tl; ch.
Khopoli; 4·0	Khalapur; 2·0; Tue.	Shil phata; 2·0	rv.	
Mumbra; 10·0	Panvel; 9·0 ..	.. 5·0	w.	Sl (pr); 3 tl.
Mumbra; 11·0	Panvel; 9·0 ..	Panvel; 9·0	w.	
Karjat; 4·0	Dahiwali; 5·0; Tue.	Local ..	W.	
.. ..	Shriwardhan; 5·0; Sat.	.. ..	rsr.	tl.
Mumbra; 106·0	Poladpur; 7·0; Fri.	.. ..	W.	2 tl.
Mumbra; 79·0	Talashet; 3·0 ..	.. 3·0	w.	Sl (pr); tl.
Karjat; 57·0	Roha; 2·0; Daily	.. 2·0	pl.	Sl (pr); Cs (c); tl.
Mumbra; 85·0	Local .. Sun.	Local ..	w.	2 Sl (2 pr); pyt; Cs (c); 7 tl; 2 mq; dg; dh; ch; lib; 2dp.
Khopoli; 12·0	Parali; 1·4; Sat.	Local ..	rv.	Sl (pr); tl.
DESERTED				DESERTED
DESERTED				DESERTED
.. ..	Poynad; 7·0; Mon.	Washi; 0·3 Akadevi; 3·4	t.	Sl (pr); 2 M.
Neral; 15·0	Kalamb; 5·0; Fri.	.. ..	n.	Sl (pr); Maruti Fr. Ct. Sud. 15; 3 tl.
Mumbra; 108·0	Poladpur; 10·0; Fri.	.. ..	rv;w;n.	Sl (pr); 3 tl.
Mumbra; 96·0	Mhapral; 3·0; Fri.	.. ..	W.	Sl (pr); tl.
Mumbra; 20·0	Panvel; 4·0 ..	.. 0·4	..	Sl (pr); Cs (c); Kalbhairao Fr. Ct. Sud. 15; 3 tl; M.

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop.; Households; Agriculturists. (3)				Post Office; Distance. (4)	
1268 Ove;—Pnl;—ओवें ..	N;	8·0	5·0;	1443;	317;	1408	Panvel;	7·0
1269 Pābal;—Pn;—पावल ..	SE;	14·0	0·5;	347;	61;	234	Nagothana;	7·0
1270 Pābhare—Msl;—पाभरे ..	N;	3·0	4·1;	1681;	362;	466	Borli Panchatan;	5·0
1271 Pāñcaghar—Mgn;—पांचघर ..	W;	17·0	0·5;	150;	37;	138	Tala;	3·0
1272 Pāccāpūr—Sgd;—पाच्छापूर ..	E;	7·0	3·1;	566;	118;	536	Nadsur;	4·0
1273 Pācoḷe—Mgn;—पाचोळे ..	W;	3·0	0·5;	220;	38;	215	Mangaon;	2·4
1274 Paḍaghavalī—Sgd;—पडघवली ..	N;	11·0	0·5;	290;	68;	203	Varhad Jambhulpada;	2·0
1275 Paḍaghe—Klr;—पडघे ..	NW;	7·4	0·4	..	..	..	DESERTED	
1276 Paḍaghe—Pnl;—पडघे ..	N;	4·4	0·7;	477;	103;	422	Panvel;	5·0
1277 Pāḍale—Pn;—पाडले ..	SW;	13·2	0·4;	41;	7;	41	Pen;	6·0
1278 Pāḍaloli—Klr;—पाडलोली ..	S;	12·0	0·1	..	..	..	..	..
1279 Paḍasare—Sgd;— पडसरे ..	N;	8·3	1·6;	117;	22;	111	Pali;	8·0
1280 Paḍavī—Mhd;—पडवी ..	NE;	11·0	3·5;	848;	178;	825	Birwadi;	5·0
1281 Pāḍeghar—Pnl;—पाडेघर ..	W;	8·0	0·8;	22;	7;	..	Panvel;	5·0
1282 Paḍhār—Mhd;—पढार ..	E;	14·4	1·4;	300;	64;	298	Birwadi;	6·0
1283 Paḍhavaṇ—Mgn;—पढवण ..	N;	18·0	3·5;	615;	135;	595	Tala;	3·4
1284 Paḍūm—Rh;—पडूम ..	..	2·0	0·7;	163;	30;	99	Roha;	2·0
1285 Pāgoṭe—Urn;—पागोटे ..	E;	4·0	1·1;	330;	85;	321	Uran;	4·4
1286 Paheḷ—Mgn;—पहेळ ..	E;	9·0	1·6;	770;	167;	691	Goregaon;	3·0
1287 Pahūr—Rh;—पहूर ..	E;	11·0	4·9;	808;	174;	769	Kolad;	5·0
1288 Paiṭhaṇ—Pld;—पैठण ..	S;	8·0	1·1;	267;	62;	251	Poladpur;	7·0
1289 Palacīl—Pld;—पलचील ..	S;	9·0	3·1;	619;	146;	572	Poladpur;	9·0
1290 Pālakhār Tarph Kasū Raṅghutavāḍī—Pn;—पालखार तर्फ कसू रंगुटवाडी.	S;	10·0	0·4;	321;	61;	308	Kasu;	2·0
1291 Pāḷaṁbe—Alg;—पाळांबे ..	N;	8·0	0·3	..	..	..	DESERTED	
1292 Paḷas—Rh;—पळस ..	NW;	14·0	2·5;	728;	150;	705	Nagothana;	4·0
1293 Paḷasadari—Krt;—पळसदरी ..	S;	3·4	2·0;	428;	85;	282	Karjat;	2·0
1294 Paḷasagāṅv Bk.—Mgn;—पळसगांव बु.	E;	6·0	2·3;	680;	161;	645	Mangaon;	7·0
1295 Paḷasagāṅv Kh.—Mgn;—पळसगांव खुर्द.	E;	6·0	3·5;	344;	78;	271	Mangaon;	7·0

Railway Station; Distance. (5)	Weekly Bazar; Distance; Bazar Day. (6)	Motor Stand; Distance. (7)	Water (8)	Institutions and other information. (9)
Mumbra; 12·0	Panvel; 7·0; ..	Taloja; 1·3	w.	2 Sl (2 pr); Cs (c); 5 tl. mq; dp.
.. ..	.. .. ..	Nigode; 5·0 Kasu; 5·0	W;w.	Sl (pr); tl.
Mumbra ..	Mhasla; 10·0; Wed.	Borli Panchatan; 5·0	pl; w.	3 Sl (pr, m, h); tl; mq.
Mumbra; 88·0	Tala; 3·0; ..	Tala; 3·0	W; w.	Sl (pr, gr); tl.
Khopoli; 28·0	Parali; 16·0; Sat.	.. ..	w.	Sl (pr); Ramanavami Fr. Ct. Sud. 9; 3 tl; dg.
Mumbra; 82·0	Mangaon; 2·4; Thu.	Morbe; 2·0	rv; t.	Sl (pr); tl; dg.
Khopoli; 13·0	Parali; 1·0; Sat.	.. ..	rv; w.	Sl (pr); tl.
Mumbra; 13·0	Panvel; 5·0; ..	.. 1·0	W. o.	Sl (pr); Cs (c); tl.
DESERTED			o.	tl.
.. ..	Kamarli; 1·0; Wed.	Chunabhatti; 3·0 Kharpada; 5·0	n;	2 tl.
.. ..	.. .. ..	Wawoshi; 1·4	w.	tl.
Khopoli; 25·0	Parali; 10·0; Sat.	.. ..	str; w.	2 tl.
Mumbra; 104·0	Mahad; 6·0; Daily	Varandh; 2·4	w; rv.	2 Sl (2 pr); 3 tl.
Karjat; 23·0	Panvel; 5·0; ..	.. ..	o.	
Mumbra; 106·0	Mahad; 8·0; Daily	Varandh; 2·4	w.	Sl (pr); Devi. Fr. Mg. Vad. 5; 3 tl.
Mumbra; 88·0	Tala; 3·4; ..	Tala; 4·4	rv; w.	Sl (pr); tl.
Karjat; 57·0	Roha; 2·0; Daily	.. ..	w.	tl.
Bombay; 11·4	Uran; 4·4; ..	.. 1·0	o.	Sl (pr); Thankeshwar Fr. Ct. Vad. 8; 3 tl; M.
Mumbra; 91·0	Goregaon; 3·0; ..	Goregaon; 3·4	W.	Sl (pr); Maruti Fr. Ct. Vad. 3; 2 tl.
Karjat; 65·0	Kolad; 5·0; Sun.	.. ..	W.	Sl (pr); 2 tl.
Mumbra; 108·0	Poladpur; 7·0; Fri.	.. ..	W.	Sl (pr); 2 tl.
Mumbra; 109·0	Poladpur; 9·0; Fri.	.. ..	W; w; rv; n; t.	Sl (pr); 3 tl.
Khopoli; 31·0	Poynad; 11·0; Mon.	Phata; 0·2	W; w.	Sl (pr); tl.
DESERTED			W.	DESERTED
		Dharamtar; 11·0		
Karjat; 2·0	Karjat; 2·0; Tue.	Karjat; 3·4	w.	Sl (pr); Cs (mp); 2 tl.
Mumbra; 87·0	Mangaon; 7·0; Thu.	Mangaon; 6·0	w.	Sl (pr); tl.
Mumbra; 87·0	Mangaon; 7·0; Thu.	Mangaon; 6·0	rv.	2 tl.
Karjat; 45·0	Nagothana; 4·0; Daily	.. ..	w.	Sl (pr); Viroba Fr. Ct. Vad. 3 tl; M.

Serial No. ; Village Name. (1)	Direction ; Travelling distance. (2)		Area (Sq ms) ; Pop ; Households ; Agriculturists. (3)				Post Office ; Distance (4)	
1296 Palasap—Mgn;—पळसप ..	W;	12·0	0·9;	292;	68;	268	Goregaon;	6·0
1297 Palas Desāī—Rh;—पळस देसाई ..	..	..	0·1	..	..	..	DESERTED	
1298 Palas Pāṇḍavā—Rh;—पळस पांडवा.	..	..	0·1	..	..	..	DESERTED	
1299 Pāḷaspe—Pnl;—पळस्पे ..	S;	3·0	0·9;	1024;	225;	559	Local	..
1300 Pāle—Mhd;—पाले ..	NW;	1·2	1·1;	854;	160;	652	Mahad;	2·0
1301 Pāle—Urn;—पाले ..	SE;	7·0	0·3;	432;	94;	424	Chirner;	5·0
1302 Pāle Bk.—Pnl;—पाले बु. ..	N;	4·2	0·4;	434;	73;	405	Panvel;	5·0
1303 Pāle Bk.—Rh;—पाले बु. ..	E;	6·4	0·[illegible];	308;	62;	320	Kolad;	1·0
1304 Pāle Kh.—Pnl.—पाले खुर्द ..	N;	7·0	0·5;	601;	122;	564	Panvel;	7·0
1305 Pāle Kh.—Rh;—पाले खुर्द ..	N;	5·4	0·9;	540;	118;	296	Kolad;	1·0
1306 Pāle Tarph Aṣṭamī—Rh;—पाले तर्फ अष्टमी.	N;	4·0	1·3;	225;	49;	209	Medha;	1·4
1307 Pālhe—Alg;—पाल्हे ..	SE;	6·0	0·6;	145;	32;	116	Revdanda;	5·0
1308 Pālī—Sgd;—पाली ..	HQ	..	2·3;	3396;	665;	1257	Local	..
1309 Pālī Bk.—Klr;—पाली बु. ..	N;	9·2	0·7;	116;	24;	71	Khalapur;	8·0
1310 Pālī Bk.—Pnl;—पाली बु. ..	E;	8·0	0·4;	89;	21;	40	Mohopada;	7·0
1311 Pālī Devad—Pnl;—पाली देवद ..	E;	1·4	0·2;	211;	41;	99	Panvel;	1·0
1312 Pālī Kh.—Klr;—पाली खुर्द ..	W;	7·0	0·3;	57;	4;	53	Chowk;	1·0
1313 Pālī Kh.—Pnl;—पाली खुर्द ..	E;	7·0	0·4;	116;	22;	113	Panvel;	9·0
1314 Pālī Tarph Kothal Khalāṭī—Krt; पाली तर्फ कोथल खलाटी.	..	..	1·9;	582;	105;	582	Karjat;	7·0
1315 Pālī Tarph Vareḍi—Krt;—पाली तर्फ वरेडी.	..	..	1·9;	356;	67;	268	Neral;	4·0
1316 Pālī Tarph Vāsare—Krt;—पाली तर्फ वासरे.	NW;	7·0	0·4	..	..	..	DESERTED	
1317 Pānadare—Msl;—पानदरे ..	S;	12·0	1·7;	191;	48;	121	Mhasla;	5·0
1318 Pāṇaderī—Mhd;—पाणदेरी ..	N;	17·0	3·5;	499;	112;	427	Birwadi;	11·0
1319 Pācāḍ—Mhd;—पाचाड ..	..	12·0	1·7;	501;	127;	577	Nate;	8·0
1320 Pāṇaje—Urn;—पाणजे ..	NE;	3·4	0·3;	395;	78;	341	Mhatawali;	3·0
1321 Pāṇasaī—Mgn;—पाणसई ..	N;	5·0	4·0;	651;	143;	488	Talashet;	2·0

Railway Station ; Distance. (5)	Weekly Bazar ; Distance ; Bazar Day. (6)	Motor Stand ; Distance. (7)	Water (8)	Institutions and other information. (9)
Mumbra; 94·0	Goregaon; 6·0 ..	.. ..	W.	tl.
DESERTED				DESERTED
DESERTED				DESERTED
Karjat; 15·0	Panvel; 3·0 ..	.. ..	W.	Sl (pr, tech); Cs (c) ; 7 tl; dg.; lib.
Mumbra; 90·0	Dasgaon; 5·0; Sat.	.. ..	W.	Sl (pr); 2 tl.
Bombay; 15·0	Uran; 5·0 ..	Chirner; 5·0	W.	Sl (pr).; tl.
Mumbra; 14·0	Panvel; 5·0 ..	.. 1·4	W.; w.	3 tl.
Karjat; 53·0	Kolad; 1·0; Sun.	Kolad; 1·0	rv.;W.	Sl (pr); 2 tl.
Mumbra; 13·0	Panvel; 7·0 ..	Taloja; 4·0	W.	Sl (pr); 2 tl.
Karjat; 53·0	Kolad; 1·0; Sun.	Ambewadi; 1·4	rv; W.	Sl (pr); 3 tl.
Karjat; 52·0	Medha; 1·4; Sun.	Medha; 0·6	W.	Sl (pr); Cs (gr); 2 tl; gym.
.. ..	Nagaon; 1·0; Thu.	.. ..	W.	tl.
Khopoli; 24·0	Parali; 11·0; Sat.	Dharamtar; 21·0 Local ..	w.;rv.; t.	2 Sl (pr, h); Ganapati Fr. Mg. Sud. 4; Rama Fr. Ct. Sud. 9; Hanuman Jayanti Fr. Ct. Sud. 15; 12 tl; 2 M. mq; 2 dg. ch; 2 lib; 4 dp. (Famous Ballaleshwar temple).
Karjat; 3·0	Dahiwali; 4·0; Tue.	.. ..	t.	tl.
Karjat; 12·0	Panvel; 7·0 ..	.. 1·0	rv.	M.
Mumbra; 15·0	Panvel; 1·0 ..	Panvel; 1·0	rv; w.	Cs (c); 2 tl.
Karjat; 7·0	Khalapur; 7·0; Tue.	.. ..	W.	tl.
Karjat; 16·0	Panvel; 9·0 ..	Panvel; 7·0	W.	tl.
Karjat; 7·0	Gaulwadi; 2·0; Sun.	Gaulwadi; 2·0	W ; w.	2 Sl (pr, h); 3 tl; gym; ch.
Neral; 4·0	Neral; 4·0; Thu.	Neral; 4·0	W; w.	2 Sl (pr, m); 2 tl; ch.
DESERTED				DESERTED
Mumbra ..	Mhasla; 5·0; Wed.	Mhasla; 5·0	rv; str.	tl.
Mumbra; 110·0	Mahad; 12·0; Daily	.. ..	rv.	Sl (pr); 2 tl.
Mumbra; 110·0	Mahad; 12·0; Daily	Konzar; 3·0	..	
Bombay; 13·0	Uran; 2·4 ..	Uran; 2·4	W.	Sl (pr).; tl.; M.
Mumbra; 78·0	Talashet; 2·0 ..	Indapur; 2·0	W; w.	Sl (pr); Bahiri Fr. Ct. Vad. 4; 2 tl.

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
1322 Pāṇaśīl—Klr;—पाणशील	N;	11·0	0·6;	145;	27;	145	Mohopada;	1·0
1323 Pāṇaspe—Mgn;—पाणस्पे	N;	6·4	0·2;	219;	48;	193	Nizampur;	3·0
1324 Panavel—Pnl;—पनवेल	HQ	..	4·7;	14861;	3267;	1969	Local	..
1325 Pānave—Msl;—पानवे	S;	8·0	1·6;	233;	66;	233	Mhasla;	6·0
1326 Panavel (Non-municipal Area)—Pnl;—पनवेल (पालिकेतर क्षेत्र).	HQ	..	..	1205;	238;	1149	Local	..
1327 Pāne—Mhd;—पाने	..	20·0	4·7;	585;	153;	556	Birwadi;	15·0
1328 Pāneḍ—Pn;—पानेड	E;	6.0	1.0;	263;	69;	113	Kasu;	2.0
1329 Pāṅgaloḷī—Msl;—पांगळोली	W;	9·0	2·1;	601;	135;	248	Mhasla;	6·0
1330 Pāṅgaloḷī—Pld;—पांगळोली	S;	8·0	0·8;	298;	71;	283	Poladpur;	7·0
1331 Pāṅgaloḷī—Rh;—पांगळोली	..	5·0	1·1;	187;	36;	181	Chanere;	4·0
1332 Pāṅgaloḷī—Svn;—पांगळोली	E;	5·0	0·7;	153;	37;	152	Shriwardhan;	6·0
1333 Pāṅgārī—Mhd;—पांगारी	S;	13·0	2·8;	949;	195;	892	Vinhere;	1·0
1334 Panhaḷaghar—Mgn;—पन्हळघर	E;	9·0	4·4;	899;	180;	843	Goregaon;	4·0
1335 Pāṇose—Mgn;—पाणोसे	E;	4·0	1·9;	374;	80;	345	Nizampur;	3·0
1336 Panhāḷī (Gāymukh)—Mgn;—पन्हाळी गायमुख.	W;	18·0	2·5;	525;	118;	487	Tala;	8·0
1337 Parāḍe—Krt;—पराडे	E;	2·0	0·6	..	..	..	DESERTED	
1338 Parāḍe—Klr;—पराडे	N;	12·0	0·4;	166;	39;	166	Mohopada;	1·0
1339 Paragāṇ—Mrd;—परगाण	NE;	16·0	1·9;	153;	44;	142	Borli;	5·0
1340 Pāragāṅv—Pnl;—पारगांव	W;	3·0	0·5;	803;	158;	620	Panvel;	2·0
1341 Pāragāṅv Duṅgī—Pnl;—पारगांव डुंगी.	W;	3·0	0·6;	95;	23;	80	Panvel;	3·0
1342 Parahūr—Alg;—परहूर	N;	6·4	0·3;	1066;	222;	984	Kihim;	5·0
1343 Parakhande—Klr;—परखंदे	NW;	12·0	1·6;	145;	28;	73	Wawoshi;	1·0
1344 Paraḷī—Sgd;—परळी	N;	10·0	0·1;	588;	105;	342	Varhad Jambhulpada;	1·0

Railway Station ; Distance. (5)		Weekly Bazar ; Distance ; Bazar Day. (6)		Motor Stand ; Distance. (7)		Water (8)	Institutions and other information. (9)
Karjat;	12·0	Khalapur;	12·0; Tue.	..	..	W; n.	tl.
Mumbra;	88·0	Nizampur;	3·0; Sun.	Nizampur;	1·0	W; rv.	Sl (pr); 2 tl.
Mumbra;	17·0	Local	.. ..	Local	..	pl.	11 Sl (8 pr, 2 m, h); pyt; Urus. Mg. Sud. 12; Mg. Vad. 3; Khandeshwar Fr. Mg. Vad. 14; 43 tl; 8 mq; 20 dg; 2 gym; lib; 24 dp; ch.
Mumbra;	..	Mhasla;	6·0; Wed.	Mhasla;	7·0	w; str.	tl.
Mumbra;	16·0	Bazar	.. ..	Local	..	pl; W.	8 Sl (6 pr, m, h); Pir Urs. Mg. Sud. 13; 19 tl; 8 mq; 19 dg; 2 gym; 2 lib; 16 dp. (Dhutpapeshwar Medicine factory).
Mumbra;	110·0	Mahad;	12·0; Daily	..	..	rv.	Sl (pr); 2 tl.
Khopoli;	31·0	Poynad;	10·0; Mon.	Phata; Antore;	0·6 6 0	W; rv.	3 tl.
Mumbra;	..	Mhasla;	6·0; Wed.	Mhasla;	6 0	W; rv.	Sl (m); 2 tl; 2 M; mq; dg.
Mumbra;	107·0	Poladpur;	7·0; Fri.	..	..	W.	2 tl.
Karjat;	52 0	Chanere;	4·0; Tue.	..	..	rsr; w.	Sl (pr); tl; M.
..	..	Shriwardhan;	6·0; Sat.	..	..	rv.	tl.
Mumbra;	109 0	Poladpur;	8·0; Fri.	..	..	W.	2 Sl (2 pr); 2 tl.
Mumbra;	86·0	Goregaon	4·0; ..	Goregaon;	5 0	W; w.	Sl (pr); 2 tl.
Mumbra;	83·0	Nizampur;	3·0; Sun.	Mangaon;	4·0	rv; w.	Sl (pr); Hedai Devi Fr. Phg. Sud. 15; 2 tl; gym.
Mumbra;	93·0	Tala;	8·0 ..	Tala;	8 0	spr.	Sl (pr). 2 tl.
DESERTED							DESERTED
Karjat;	13·0	Khalapur;	13·0; Tue.	..	..	W; w.	3 tl.
..	..	..	.. ..	Borli; Borli;	4·0 3·0	w.	2 tl.
Mumbra;	18·0	Panvel;	2·0 ..	Panvel;	2·0	W.; t.	Sl (pr); Maruti Fr. Ct. Sud. 15; 2 tl; M; dg.
Mumbra;	19·0	Panvel;	3·0 ..	Panvel;	3·0	w.	Gavdevi Fr. Ct. Sud. 1; tl; M.
..	..	Kihim;	5·0; Tue.	.. Dharamtar;	.. 9·0	w.	Sl (pr); 4 tl.
Khopoli;	10·0	Shirawali;	1·0; Fri.	Wawoshi;	2·0	W.	Shivratra Fr. Mg. Vad. 14; 2 tl.
Khopoli;	13·0	Local	.. ..	Local	..	W.	Sl (pr); 3 tl; dp.

Serial No. ; Village Name. (1)		Direction ; Travelling distance. (2)		Area (Sq. ms.) ; Pop ; Households ; Agriculturists. (3)				Post Office ; Distance. (4)	
1345	Parangīkhār—Urn;—पारंगीखार	...	..	0·5	..	..	..	DESERTED	
1346	Pāramācī—Mhd;—पारमाची ..	E;	14·0	1·7;	406;	98;	370	Birwadi;	9·0
1347	Parasuḷe—Pld;—परसुळे ..	SE;	10·0	1·9;	42;	102;	391	Poladpur;	9·0
1348	Paravāḍī—Mhd;—परवाडी ..	N;	6·0	1·6;	334;	72;	252	Mahad;	7·0
1349	Pārle—Pld;—पार्ले ..	NW;	4·0	1·7;	625;	121;	493	Poladpur;	4·0
1350	Pāṣāṇe—Krt;—पाषाणे ..	N;	15·0	3·8;	584;	121;	513	Neral;	9·0
1351	Pāṣṭī—Msl;—पाष्टी ..	S;	10·0	1·8;	513;	101;	512	Mhasla;	5·0
1352	Pāṭaṇī Pāṇḍāpūr—Pn;—पाटणी पांडापूर.	S;	9·2	1·0;	921;	178;	865	Pen;	2·0
1353	Pāṭaṇolī—Pn;—पाटणोली ..	W;	1·0	0·8;	503;	107;	265	Local	..
1354	Pāṭaṇolī—Pnl;—पाटणोली ..	SW;	6·0	1·6;	105;	27;	81	Panvel;	6·0
1355	Pāṭaṇasaī—Rh;—पाटणसई ..	NE;	12·0	2·1;	570;	165;	516	Nagothana;	2·0
1356	Pāṭaṇūs—Mgn;—पाटणूस ..	N;	20·0	1·3;	2251;	525;	1099	Nizampur;	12·0
1357	Pātharaj—Krt;—पाथरज ..	SW;	17·0	6·9;	844;	185;	834	Neral;	11·0
1358	Pātharaśet—Rh;—पाथरशेत ..	E;	14·0	2·2;	353;	85;	327	Kolad;	6·4
1359	Pauṇḍakhār—Pld;—पौंडखार ..	E;	6·4	0·2;	57;	12;	56	Uran;	6·0
1360	Pauḍ—Klr;—पौड ..	W;	5·0	0·2;	73;	16;	72	Wawoshi;	1·0
1361	Pavele—Alg;—पवेले ..	NE;	4·0	0·8;	167;	45;	92	Alibag;	5·0
1362	Pāzar -Alg;—पाझर ..	S;	7·0	0·7;	3;	1;	3	Cheul;	2·0
1363	Peḍhāmbe—Msl;—पेढांबे ..	N;	3·0	0·5;	226;	49;	187	Mhasla;	4·0
1364	Pehaḍalī—Sgd;—पेहडली ..	N;	6·0	0·3;	277;	36;	129	Varhad Jambhulpada;	9·0
1365	Peṇ—Pn;—पेण ..	HQ	..	3·8;	8607;	1687;	1247	Local	..
1366	Pen (Non-municipal area)—Pn;—पेण (पालिकेतर क्षेत्र).	HQ	..	..	723;	167;	209	Local	..
1367	Peṇdhar—Pnl;—पेणधर ..	N;	6·0	2·0;	480;	85;	412	Panvel;	5·0
1368	Peṇ Tarph Taḷe—Mgn;—पेण तर्फ तळे.	NW;	6,0	2·4;	804;	165;	780	Morbe;	3·0
1369	Peṭh—Krt;—पेठ ..	E;	21·0	2·3;	192;	37;	190	Neral;	20·0
1370	Pezāri—Alg;—पेझारी ..	E;	10·0	0·6;	502;	103;	463	Poynad;	0·4
1371	Phalyāṇ—Sgd;—फल्याण ..	..	16·6	1·9;	133;	26;	128	Varhad Jambhulpada;	7·0
1372	Phalāṇī—Mgn;—फलाणी ..	S;	15·0	1·3;	294;	68;	276	Goregaon;	5·0

Railway Station; Distance.	Weekly Bazar; Distance; Bazar Day.	Motor Stand; Distance.	Water	Institutions and other information.
(5)	(6)	(7)	(8)	(9)
DESERTED				DESERTED
Mumb-a, 110·0	Mahad; 12·0; Daily	Va-andh; 2·4	W; w.	Sl (pr); 2 tl.
Mumb-a; 107·0	Poladpur; 9·0; Fri.	.. ..	W.	Sl (pr); 2 tl.
Bombay; 127·0	Mahad; 7·0; Daily	.. ..	W; rv.	Sl (pr); 2 tl.
Mumbra, 102·0	Poladpur; 4·0; Fri.	.. ..	rv; w.	Sl (pr); 4 tl.
Vangani; 3·0	Kalamb; 8·0; Fri.	.. ..	W; rv.	Sl (pr); 3 tl.
Mumbra ..	Mhasla; 5·0; Wed.	Mhasla; 5·0	W.	Sl (pr); tl.
.. ..	.. .. ..	Phata; 0 2 Nigode; 2·4	w; t.	Sl (pr); Maruti Fr. Ct. Sud. 15; 2 tl; M.
Khopoli; 29·0	Pen; 1·4 ..	Pen; 0·1	W.	Sl (pr); Mahashivratra Fr. Mg. Vad. 13; 4 tl.
Mumbra; 22·0	Panvel; 6·0 ..	.. 2·0	W.	Gavdevi Fr. Ct. Vad. 15; 2tl.
Karjat; 50·0	Nagothana; 2·0; Daily	Nagothana; 2·0	W.	Sl (pr); tl; dh.
Mumbra; 80·0	Nizampur; 12·0; Sun.	Nizampur; 12 0	rv; pl.	4 Sl (4 pr); 2 lib; 2 dp. (Bhira-power house).
Neral; 11·0	Sugave; 4 0; Sat.	Karjat; 14·0	W.	Sl (pr); pyt; 2 tl.
Karjat; 51·0	Kolad; 6 4; Sun.	.. ..	W.	Sl (pr); tl.
Bombay; 16·0	Uran; 6·0; Daily	.. ..	t.	Maruti Fr. Ct. Sud. 15; M.
Khopoli; 10 0	Shirawali; 1·0; Fri.	Khalapur; 5·0	rv.	
.. ..	Kihim; 5·0; Tue.	.. .. Dharamtar; 21·0	W.	tl.
.. ..	Nagaon; 2 0; Thu.	.. .. Dharamtar; 3·0	W; t.	tl.
Mumbra ..	Mhasla; 4 0; Wed.	Varavatane; 1·0	W; w.	Sl (pr); tl.
Khopoli; 20·0	Parali; 20 0; Sat.	.. ..	W; rv.	Sl (pr); 2 tl.
.. ..	Local	Local ..	pl; w.	6 Sl (5 pr, h); 4 Cs; Ramnavmi Fr. Ct. Sud. 9; Maruti Fr. Ct. Sud. 15; 25 tl; 4 mq; 2 dg; 3 gym; 2 dh; lib; 11 dp.
Local ..	Local	Local ..	W.	..
Mumbra; 11·0	Panvel; 5·0 ..	.. 0·4	W.	Sl (pr); 2 tl; 2 dg.
Mumbra; 83·0	Kharawali; 1·0; Sun.	Mangaon; 6·0	W; rv.	Sl (pr); Penjai Fr. Ct. Sud. 15; 4 tl.
Neral; 20·0	Sugave; 12·0; Sat.	Kashele; 8·0	W; w.	2 tl.
.. ..	Ambepur; 0·4; Mon.	.. .. Dharamtar; 6 0	W.	3 tl; 3 M; mq.
Lonavla; 7·0	Parali; 7·0; Sat.	Jambhulpada; 5·2	rv; rsr.	Urs. Mg. Vad. 13; tl.
Mumbra; 93·0	Goregaon; 5·0 ..	Goregaon; 5·0	W.	2 sl (pr, m); tl.

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
1373 Phalasap—Msl;— फळसप ..	SE;	14·0	1·2;	426;	81;	352	Mhasla;	12·0
1374 Phaṇasāpūr—Alg;—फणसापूर ..	NE;	18·0	0·4	..	..	..	DESERTED	
1375 Phaṇasāḍī—Rh;—फणसाडे ..	S;	4·0	0·3;	26;	5;	25	Roha;	4·0
1376 Phaṇasakoṇḍ—Pld;—फणसकोंड	S;	7·0	0·7;	181;	39;	176	Poladpur;	9·0
1377 Phūlaśahar—Mrd;—फूलशहर ..	N;	1·0	..	101;	11;	49	Murud;	1 0
1378 Phuṇḍe—Urn;—फुंडे ..	E;	2·0	1·2;	775;	166;	476	Mhatawali;	2·0
1379 Piṅgoḍe—Rh;—पिंगोडे ..		..	6·0;	1343;	268;	1335	Nagothana;	4·0
1380 Pilosarī—Rh;—पिलोसरी ..		..	1·5;	241;	57;	239	Pali;	2·0
1381 Piṁpaḷagaṅv—Pn,—पिंपळगांव	E;	0·4	1·0;	125,	120;	113	Pen	..
1382 Piṁpaḷapāḍā—Krt;—पिंपळपाडा	E;	14·0	1·1;	59;	10;	57	Neral;	15·0
1383 Piṁpaḷavāḍī—Mhd;—पिंपळवाडी	SW;	12·0	2·9;	585;	144;	584	Birwadi;	990
1384 Piṁpaḷolī Bk.—Krt;—पिंपळोली बु.	N;	9·0	1·6;	407;	72;	373	Neral;	4·0
1385 Piṁpaḷolī—Rh;—पिंपळोली ..		..	0·1	..	..	..	DESERTED	
1386 Piṁpaḷolī Kh.—Krt;—पिंपळोली खुर्द.		..	0·1	..	..	..	DESERTED	
1387 Piṁpaḷolī—Sgd;—पिंपळोली ..	W;	1·4	1·0;	170;	25;	167	Nadsur;	8·0
1388 Pālī—Pnl;—पाली ..		..	..	..	..	..	DESERTED	
1389 Piṅgaḷas—Krt;—पिंगळस	E;	15·0	0·6;	204;	42;	203	Neral;	14·0
1390 Piṅgaḷasaī Bk.—Rh;—पिंगळसई बु.	NW;	3·0	1·5	..	..	..	DESERTED	
1391 Piṅgaḷasaī Kh.—Rh;—पिंगळसई खुर्द.	N;	2·0	1·1;	548;	101;	431	Roha;	2 0
1392 Pirakone—Urn;—पिरकोने ..	SW;	7·0	1·5;	1329;	293;	1197	Chirner;	4·0
1393 Pisārve—Pnl;—पिसार्वे ..		8·0	0·9;	380;	44;	374	Panvel;	7·0
1394 Piṭakerī—Alg;—पिटकेरी ..	E;	14·0	0·5;	419;	95;	406	Poynad;	3·4
1395 Piṭasaī—Mgn;—पिटसई ..	W;	19·0	3·6;	825;	176;	655	Tala;	4·0
1396 Pohī—Krt;—पोही ..	N;	17·0	0·8;	100;	23;	99	Neral;	6·0
1397 Polādapūr—Pld;—पोलादपूर ..	HQ	..	1·3;	1989;	347;	769	Local	..

Railway Station ; Distance. (5)	Weekly Bazar ; Distance ; Bazar Day. (6)	Motor Stand ; Distance. (7)	Water (8)	Institutions and other information. (9)
Mumbra ..	Panderi; 1·0; Thu.	Dasgaon; 8·0 Dharamtar; 10·0	W; w.	Sl (pr); tl.
DESERTED				DESERTED
Karjat; 62·0	Chanere; 4·0; Tue.	.. ..	W.	tl.
Mumbra 115·0	Poladpur; 9·0; Fri.	.. ..	rv; w.	Sl (pr); 2 tl.
.. ..	.. .. ..	Murud; 1·0	pl.	mq; dg. Capital of Janjira Nawab.
Bombay; 9·0	Uran; 2·0 ..	.. ..	pl.	Sl (pr); 2 tl; M.
Karjat; 52·0	Nagothana; 4·0; Daily	Local ..	W; w.	3 Sl (2 pr, h); pyt; Maruti Fr. Ct. Sud. 15; 4 tl; gym. ch; lib; dp.
.. ..	Pali; 2·0 ..	Pali ; 2·0	W; w.	(pr); tl.
.. ..	Pen; 2·0 ..	Phata; 0·6 Khaipada; 3·0	rv; W.	2 tl.
Neral; 15·0	Sugave; 8·0; Sat.	Kashele; 5·0	W.	tl.
Bombay; 135·0	Mahad; 15·0; Daily	Birwadi; 6·0	W.	2 Sl (2 pr); Mahashivratra; Fr. Mg. Vad. 13; 3 tl.
Neral; 4·0	Neral; 3·0; Thu.	.. ..	w; rv.	Sl (pr); 3 tl.
DESERTED				DESERTED
DESERTED				DESERTED
Khopoli; 30·0	Parali; 15·0; Sat.	.. ..	w.	
DESERTED				DESERTED
Neral; 14·0	Sugave; 6·0; Sat.	Kashele; 5·0	rv ; w	Sl (pr) ; tl.
DESERTED	.. .. ..	.. ..	..	DESERTED
Karjat; 48·0	Roha; 2·0; Daily	.. ..	w	Sl (pr) ; Maruti Fr. Ct. Sud. 15; 2 tl.
Bombay; 14·0	Uran; 7·0 ..	Chirner; 4·0	W.	Sl (pr); Cs(c); tl; M.mq.; dg; dp.
Mumbra; 9·0	Panvel; 7·0 ..	.. 1·0	w.	Sl (pr); Cs(gr); Gavdevi. Fr. Ct. Sud. 5. (Society at Panvel).
.. ..	Poynad; 3·4; Mon.	Poynad; 4·0 Dharamtar; 7·0	o.	Cs (c); 3tl.
Mumbra; 89·0	Tala; 4·0 ..	Tala; 4·0	W; w.	Sl (pr); 4tl.
Vangani; 7·0	Kalamb; 17·0; Fri.	Karjat; 17·0	W; w.	Cs (gr); 2tl.
Mumbra; 110·0	Bazar .. Fri.	Local ..	rv; w.	2Sl (2m); pyt; 16tl; dg.; dh; ch; lib; 3 dp.

Serial No. ; Village Name. (1)	Direction ; Travelling distance. (2)		Area (Sq. ms.) ; Pop. ; Households ; Agriculturists. (3)				Post Office ; Distance. (4)	
1398 Popheṛī—Alg;—पोफेरी ..	NE;	10·0	0·5;	245;	51;	242	Narangi;	0·2
1399 Pohī—Urn;—पोहिं ..	..	..	1·3;	8;	1;	8	Chirner;	4·0
1400 Pophaḷaghar—Rh;—पोफळघर ..	..	..	0·3	..	..	..	DESERTED	
1401 Pophaḷavīrā—Rh;—पोफळवीरा	..	..	0·8	..	..	..	DESERTED	
1402 Posarī—Krt;—पोसरी ..	..	2·0	0·6;	294;	54;	294	Karjat;	3·0
1403 Posarī—Pnl;—पोसरी ..	N;	8·0	1·0;	427;	86;	424	Mohopada;	2·0
1404 Pośīr—Krt;—पोशीर ..	N;	16·0	0·6;	1470;	305;	1447	Neral;	5·0
1405 Potācamoho—Urn;—पोटाचा-मोहो.	..	..	0·1	..	..	..	DESERTED	
1406 Poṭal—Krt;—पोटल ..	E;	9·0	1·3;	417;	76;	413	Karjat;	8·0
1407 Poṭalaj Bk.—Sgd;—पोटलज बु.	..	11·0	1·0;	175;	41;	174	Nadsur;	6·0
1408 Poṭalaj Kh.—Sgd;—पोटलज खुर्द	..	11·0	0·1;	299;	53;	290	Nadsur;	7·0
1409 Poṭaṇer—Mgn;—पोटणेर ..	N;	8·0	1·1;	524;	112;	376	Talashet;	2·0
1410 Poyanāḍ—Alg;—पोयनाड ..	E;	10·4	1·3;	1188;	232;	615	Local	..
1411 Poyañje—Pnl;—पोयंजे ..	E;	7·6	1·3;	824;	162;	770	Mohopada;	8·0
1412 Pugāṅv—Rh;—पुगांव ..	E;	7·0	1·4;	683;	150;	273	Kolad;	2·0
1413 Puī—Rh;—पुई ..	E;	7·4	0·9;	637;	88;	356	Kolad;	1·0
1414 Puī—Sgd;—पुई	S;	3·0	0·7;	141;	32;	141	Siddheshwar Bk.;	0·4
1415 Purār—Msl;—पुरार ..	..	..	1·8;	1193;	244;	1002	Goregaon;	2·0
1416 Punāḍe Tarph Nāṭe—Mhd;—पुनाडे तर्फे नाटे.	N;	15·0	3·5;	570;	125;	559	Nate;	10·0
1417 Punāḍe Tarph Tuḍīl—Mhd;—पुनाडे तर्फे तुडील.	..	..	0·4;	9;	3;	9	Dasgaon;	4·0
1418 Punāḍe—Urn;—पुनाडे ..	SE;	9·0	1·2;	319;	65;	312	Chirner;	5·0
1419 Punīr—Svn;—पुनीर ..	N;	4·0	1·8;	142;	29;	73	Shriwardhan;	3·0
1420 Rābagāṅv—Rh;—राबगांव ..	W;	2·0	3·8;	817;	163;	796	Pali;	1·0
1421 Rāhāṭāḍ—Mgn;—राहाटाड ..	W;	21·0	3·9;	1086;	228;	668	Tala;	5·0
1422 Rahāṭavḍe—Klr;—रहाटवडे ..	E;	6·0	0·3;	127;	35;	26	Khopoli;	4·0
1423 Rajape—Krt;—रजपे ..	E;	17·0	2·6;	180;	34;	180	Neral;	17·0
1424 Rājapurī—Mrd;—राजपुरी ..	W;	3·0	2·4;	1288;	240;	332	Local	..

Railway Station ; Distance.	Weekly Bazar ; Distance ; Bazar Day.	Motor Stand ; Distance.	Water	Institutions and other information.
(5)	(6)	(7)	(8)	(9)
.. ..	Poynad; 7·0; Mon.	.. .. Rewas; 10·0	w.	Vithoba Fr. Kt. Sud. 11 3tl.; dg.
Bombay; 19·0	Panvel; 9 0 ..	.. ..	w.	
DESERTED				DESERTED
DESERTED				DESERTED
Karjat; 3·0	Karjat; 3·0; Tue.	Karjat; 2·0	W.	pyt.; Cs (c).; 2tl.
Karjat; 10·0	Panvel; 8·0 ..	.. 0·4	w.	2tl.
Vangani; 4·0	Kalamb; 6·0; Fri.	Karjat; 16·0	W.; t.	Sl (pr).; Cs (gr).; 2tl.; mq.
DESERTED				DESERTED
Bhivpuri Rd.; 7·0	Gaulwadi; 1·0; Sun.	.. ..	W.	tl.; mq.; dg.
Karjat; 46·0	Parali; 13·0; Sat.	.. ..	W.	Sl (pr).; tl.
Karjat; 47·0	Parali; 14·0; Sat.	.. ..	w.	Sl (pr).; 3tl.; lib.
Mumbra; 74 0	Talashet; 2·0 ..	Talashet; 2·0	w.	Sl (pr).; 2tl.
.. ..	Local .. Mon.	.. ..	W.; t.	2Sl(2pr).; Shri Ram, Maruti Fr. Ct. Sud. 9, 15; 10tl.; 2mq.; dg.; ch.; lib.; 3dp.
Karjat; 12·0	Panvel; 6·0 ..	.. 0 6	w.	Sl (pr) ; Cs (c).; 4tl.; 4M.; lib.
Kolad; 1·0	Kolad; 1·0; Sun.	Kolad; 0 4	rv.	Sl (pr).; 3tl.; dp.
Karjat; 50 0	Kolad; 2 0; Sun.	.. ..	W.; w.	Sl (pr).; Cs (c).; 4tl.; dg.
Khopoli; 27·4	Parali; 14·4; Sat.	.. ..	w.	tl.
.. ..	Mhasla; 18 0; Wed.	.. ..	..	
Bombay; 130 0	Mahad; 14 0; Daily	Punade Cosas; 4 0	w.	2Sl (2pr).; 4tl.
Mumbra; 92·0	Dasgaon; 4·0; Sat.	.. ..	w.	
Bombay; 15·0	Uran; 8·0 ..	Chirner; 6·0	w.; t.	Sl (pr).; 3tl.
.. ..	Shriwardhan; 3·0; Sat.	.. ..	w.	tl.
.. ..	Pali; 1·0 ..	.. ..	w.	Sl (pr).; Cs.; 4tl.; dg.
Mumbra; 90·0	Tala; 5·0 ..	Tala; 5·2	w.	2Sl (pr, m).; 2tl.; mq.
Khopoli; 4·0	Khalapur; 5·0; Tue.	.. ..	rv.	
Neral; 17·0	Sugave; 8 0; Sat.	Kashele; 9·0	w.	Sl (pr).; Maruti Fr. Ct. Sud. 15; 2tl.
.. ..	.. .. ..	.. .. Rajpuri ..	pl.	3Sl(pr).; Ganapati Fr. Vsk. 3tl.; 4mq.; 11dg.; dh. (Fort Janjira, Dome in Khokari).

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)	Area (Sq. ms.); Pop.; Households; Agriculturists. (3)	Post Office; Distance. (4)
1425 Rājavāḍī—Alg;—राजवाडी ..	SE; 19·0	0·2; 44; 12; 24	Revdanda; 7·0
1426 Rāje—Rh;—राजे ..	.. ..	0·1	DESERTED
1427 Rājevāḍī—Mhd;—राजेवाडी ..	E; 1·4	0·9; 1006; 258; 855	Mahad; 3·0
1428 Rājivalī—Mhd;—राजिवली ..	S; 8·4	1·5; 569; 122; 465	Vinhere; 5·0
1429 Rājivalī—Mgn;—राजिवली ..	W; 3·0	0·5; 133; 26; 127	Morbe; 1·0
1430 Rāmakoṭhā—Alg;—रामकोठा ..	NE; 14·0	1·0	DESERTED ..
1431 Rāmarāj—Alg;—रामराज ..	SE; 17·0	8·3; 767; 177; 534	Revdanda; 6·0
1432 Rāmarāj—Pn;—रामराज ..	N; 1·4	1·0; 37; 12; 18	Pen; 7·0
1433 Rānabājīre—Pld;—रानबाजीरे	E; 1·2	0·4; 1254; 28; 89	Poladpur; 1·0
1434 Rānajuīṭe—Pld;—रानजुईटे ..	E; 0·2	0·3	DESERTED
1435 Rānakaḍasarī—Pld;—रानकडसरी	E; 14·0	2·4; 170; 41; 149	Poladpur; 11·0
1436 Rānapāraghāṭ—Pld;—रानपार घाट.	E; 10·0	0·7; 28; 7; 23	Poladpur; 11·0
1437 Rānasaī—Klr;—रानसई ..	SW; 13·0	1·8; 117; 13; 106	Wawoshi; 1·0
1438 Revadaṇḍā—Alg;—रेवदंडा ..	.. ..	5·0; 5987; 1183; 1362	Local ..
1439 Rānasaī—Urn;—रानसई ..	E; 13·0	6·3; 421; 105; 230	Chirner; 5·0
1440 Rānaśet—Krt;—रानशेत ..	S; 16·0	0·5	DESERTED
1441 Riṅgaṇe—Svn;—रिंगणे ..	.. 0·1	.. ..	DESERTED
1442 Rānavaḍ—Urn;—रानवड ..	W; 1·0	0·9; 550; 114; 230	Mhatawali; 2·0
1443 Rānavāḍi Bk.—Pld;—रानवाडी बु.	E; 4·0	1·9; 487; 108; 467	Poladpur; 3·0
1444 Rānavaḍī Kh.—Mhd;—रानवडी खुर्द.	N; 12·0	1·3; 394; 84; 349	Birwadi; 5·0
1445 Rānavalī—Svn;—रानवली ..	E; 3·0	1·5; 912; 195; 701	Shriwardhan; 4·0
1446 Rāñjaṇakhār—Alg;—रांजणखार	NE; 11·0	0·5; 525; 110; 510	Narangi; 0·2
1447 Rāñjaṇakhār—Urn;—रांजणखार	.. ..	0·03	DESERTED
1448 Rāñjaṇ Khar Ḍāvlī—Alg;—रांजणखार डावली.	NE; 14·0	1·5; 738; 160; 653	Saral; 2·0
1449 Rāsal—Sgd;—रासळ ..	SE; 2·0	2·6; 733; 142; 527	Pali; 2·0
1450 Rātavaḍ—Mgn;—रातवड ..	N; 10·0	1·9; 423; 85; 399	Talashet; 4·0
1451 Rātīvaṇe—Msl;—रातीवणे ..	S; 7·0	1·5; 57; 15; 55	Mhasla; 3·0
1452 Rāvaḍhāl—Mhd;—रावढळ ..	SE; 7·0	0·6; 440; 88; 383	Dasgaon; 2·0
1453 Ravālaje—Mgn;—रवाळजे ..	N; 15·0	1·7; 423; 85; 399	Tala; 6·0

Railway Station; Distance. (5)	Weekly Bazar; Distance; Bazar Day. (6)	Motor Stand; Distance. (7)	Water (8)	Institutions and other information. (9)
.. ..	Ramraj; 1·0; Sat.	Borghar; 2·0	w.	2M.
		Dharamtar; 29·0		
DESERTED				DESERTED
Mumbra; 100·0	Mahad; 3·0; Daily	.. ..	rv.; w.	Sl (pr).; pyt.; mq.; dg.
Mumbra; 108·0	Poladpur; 8·0; Fri.	.. ..	w.	Sl (pr).; Urs. Mrg. Vad. 11.; 3 tl.; dg.
Mumbra; 86·0	Kharawali; 2·0; Sun.	Mangaon; 3·0	w.	tl.
DESERTED				DESERTED
		Rewas; 7·0		
.. ..	Bazar; .. Sat.	Borghar; 0·6	w.	2 Sl (pr; m).; pyt.; Maruti Fr. Ct. Sud. 15.; 2 tl.; 4 M.; mq.; dg.; lib.; dp.
		Dharamtar; 29·0		
.. ..	Pen; 7·0; ..	Pen; 1·4	w.	M.
Mumbra; 104·0	Poladpur; 3·0; Fri.	.. ..	rv.	
DESERTED				DESERTED
Mumbra; 108·0	Poladpur; 11·0; Fri.	.. ..	w.	
Mumbra; 106·0	Poladpur; 11·0; Fri.	.. ..	spr.	
Khopoli; 11·0	Shirawali; 2·0; Fri.	Shirawali; 1·0	w.	tl.
Bombay; 37·0	Ramraj; 7·0; Sat.	Local; ..	..	
Bombay; 15·0	Uran; 4·0; ..	.. 2·4	w.	Sl (pr).; tl.
DESERTED		Kashele; 5·0	o.	
DESERTED				DESERTED
Kurla; 15·0	Uran; 1·0; ..	Uran; 1·0	w.	Sl (pr).; tl.
Mumbra 104·0	Poladpur; 3·0; Fri.	.. ..	w.	Sl (pr).; 4 tl.
Mumbra; 103·0	Mahad; 10·0; Daily	.. ..	rv.	Sl (pr).; tl.
.. ..	Shriwardhan; 4·0; Sat.	.. ..	w.	Sl (pr).; 2 tl.; M.; mq.; dg.
.. ..	Poynad; 7·0; Mon.	Local; ..	w.	tl.
		Rewas; 9·0		
DESERTED				DESERTED
.. ..	Kihim; 11·0; Tue.	.. ..	w.	Sl (pr).; tl.
		Rewas; 9·0		
Khopoli; 22·0	Parali; 9·0; Sat.	.. ..	w.; t.	Sl (pr).; Maruti Fr. Ct. Sud. 15.; 6 tl.; M.
Mumbra; 72·0	Talashet; 4·0; ..	Mangaon; 10·0	w.	Sl (pr).; tl.
Mumbra; ..	Mhasla; 3·0; Wed.	Mhasla; 3·0	rv.; w.	
Mumbra; 96·0	Dasgaon; 2·0; Sat.	Dasgaon; 2·0	w.; t.	Sl (pr).; 3 tl.
Mumbra; 91·0	Tala; 6·0; ..	Nizampur; 12·0	w.	Sl (pr).; 2 tl.

Serial No. ; Village Name. (1)	Direction ; Travelling distance. (2)		Area (Sq. ms.) ; Pop. ; Households ; Agriculturists. (3)				Post Office ; Distance. (4)	
1454 Rāvatalī—Mhd;—रावतळी ..	S;	14·0	1·9;	583;	129;	581	Vinhere;	3·4
1455 Rāve—Pn;—रावे ..	NW;	7·0	2·1;	2,133;	430;	2,112	Nagothana;	7·0
1456 Rāvet—Alg;—रावेत ..	..	15·0	0·8;	487;	108;	484	Poynad;	4·4
1457 Rāyande—Alg;—रायंदे ..	E;	9·0	0·1;	118;	24;	112	Poynad;	3·0
1458 Rīs—Klr;—रीस ..	N;	10·0	1·4;	496;	92;	487	Mohopada;	1·0
1459 Repolī—Mgn;—रेपोली ..	S;	3·6	1·1;	422;	93;	417	Goregaon;	4·0
1460 Revalī—Msl;—रेवळी ..	..	4·0	1·3;	602;	114;	575	Mhasla;	4·0
1461 Revas—Alg;—रेवस ..	NE;	13·0	3·0;	1,023;	194;	15	Saral;	0·2
1462 Revatale—Mhd;—रेवतळे ..	S;	9·0	1·9;	691;	148;	573	Vinhere;	3·4
1463 Revolī—Pn;—रेवोली ..	S;	14·0	0·5;	95;	21;	90	Nagothana;	37·0
1464 Revolī—Rh;—रेवोली ..	E;	4·4	2·0;	404;	102;	404	Medha;	1·0
1465 Rile—Mgn;—रिळे ..	W;	1·4	0·7;	266;	60;	263	Mangaon;	2·0
1466 Ritaghar—Pnl;—रिटघर ..	NE;	9·0	0·6;	365;	80;	319	Panvel;	7·0
1467 Roḍapālī—Pnl;—रोडपाली .	N;	4·0	0·9;	991;	193;	972	Panvel;	4·0
1468 Roḍe—Pn;—रोडे ..	SW;	2·6	1·7;	580;	132;	304	Pen;	3·0
1469 Roha (Non-Municipal Area)—Rh;—रोहा (पालिकेतर क्षेत्र)	S;	..	..	308;	90;	219	Local;	..
1470 Rohaṇ Tarph Tuḍīl—Mhd;—रोहण तर्फ तुडील.	W;	7·0	0·3;	179;	40;	151	Dasgaon;	4·0
1471 Rohiṇjaṇ—Pnl;—रोहिंणजण ..	..	8·4	0·8;	489;	82;	184	Panvel;	7·0
1472 Roth Bk.—Rh;—रोठ बु. ..	S;	2·4	0·5;	134;	27;	128	Roha;	2·4
1473 Roth Kh.—Rh;—रोठ खुर्द ..	S;	0·7	0·4;	420;	89;	394	Roha;	2·4
1474 Rovale—Mgn;—रोवळे ..	..	..	6·0;	643;	133;	553	Tala;	6·0
1475 Rudravalī—Mgn;—रुद्रवली ..	N;	7·0	0·5;	399;	63;	397	Talashet;	1·4
1476 Rudravat—Msl;—रुद्रवट ..	S;	6·0	1·8;	165;	37;	165	Mhasla;	5·0
1477 Ruīset Bhomolī—Alg;—रुईसेत भोमोली.	SE;	18·0	1·1;	431;	94;	421	Poynad;	5·0
1478 Rule—Alg;—रुळे ..	NE;	5·0	0·8;	40;	9;	39	Alibag;	5·0
1479 Rupavalī—Mhd;—रुपवली ..	E;	13·0	3·4;	814;	179;	813	Birwadi;	7·0
1480 Saḍavalī—Pld;—सडवली ..	SE;	2·0	1·6;	450;	89;	488	Poladpur;	2·0
1481 Saḍe—Pld;—सडे ..	E;	15·0	1·5;	406;	94;	405	Birwadi	10·0

Railway Station; Distance. (5)	Weekly Bazar; Distance; Bazar Day. (6)	Motor Stand; Distance. (7)	Water (8)	Institutions and other information. (9)
Mumbra; 107·0	Poladpur; 7·0; Fri.	.. ..	w.	Sl (pr).; tl.
Khopoli; 27·0	Pen; 7·0; ..	Jite; 2·0 Dadar; 0·4	W; w. rsr.	Sl (pr).; Maruti Fr. Ct. Sud. 15.; 5tl.; M.; dh.; ch.; dp.
.. ..	Poynad; 4·4; Mon.	.. .. Dharamtar; 9·0	o.	Sl (pr).; Cs. (fmg).; 4tl.; 2M.
.. ..	Poynad; 3·0; Mon.	Pali; 4·0	w.; rv.	Sl (pr).; tl.
Karjat; 10·0	Khalapur; 10·0; Thu.	.. ..	w.; n.	Sl (pr).; Devi Fr. Ct. Sud. 15.; 4tl.
Mumbra; 92·0	Goregaon; 4·0; ..	Goregaon; 4·0	rv.; w.;	Sl (pr).; Maruti Fr. Ct. Sud. 15.; 3tl.
Mumbra; ..	Mhasla; 4·0; Wed.	Mhasla; 4·0	w.	Sl (pr).; tl.
.. ..	Kihim; 10·0; Tue.	.. .. Rewas; 4·0	o.	Sl (pr).; Ram Fr. Ct. Sud. 9.; 2tl.
Mumbra; 107·0	Poladpur; 7·0; Fri.	.. ..	rv.; w.	Sl (pr).; 4tl.; mq.
Khopoli; 27·0	Pen; 7·0; ..	Koleti; 2·0	W.; w.	Sl (pr).; tl.
Karjat; 53·0	Medha; 1·0; Sun.	.. ..	w.	Sl (pr).; 2tl.
Mumbra; 82·0	Kharawali; 3·0; Sun.	Mangaon; 2·4	rv.; w	Sl (pr).; Cs (gr).; tl.
Mumbra; 19·0	Panvel; 7·0; ..	Panvel; 9·0	rv.; w.	Sl (pr).; Cs (c).; 2tl.;
Mumbra; 12·0	Panvel; 4·0; ..	.. 0·2	w.	2Sl (2pr).; 7tl.
.. ..	Pen; 3·0; ..	Kandli Phata; 1·4 Dharamtar; 3·0	W.; w.	Sl (pr).; tl.
.. ..	Bazar; .. Daily	Local; ..	w.; rv.	5Sl (4pr,m).; Cs (c).; 10 tl. 2mq.; 9dg.; dh.; gym.; lib.; 9dp.
Mumbra; 92·0	Dasgaon; 4·0; Sat.	.. ..	W.	
Mumbra; 9·0	Panvel; 7·0; ..	Local 0·4	n.; w.	Sl (pr).; Cs (c).; Gavdevi Fr. Ct. Sud. 4.; 2tl.
Karjat; 61·0	Roha; 2·4; Daily	.. ..	rv.	tl.
Karjat; 61·0	Roha; 2·4; Daily	.. ..	w.	Sl (pr).; tl.
Mumbra; 91·0	Tala; 6·0; ..	Tala; 6·0	w.; W.	2Sl (pr, h).; 3tl.; ch.
Mumbra; 77·0	Talashet; 1·4; ..	.. 2·0	w.	Sl (pr).; tl.
Mumbra; ..	Mhasla; 5·0; Wed.	Mhasla; 5·0	rv.; w.	tl
.. ..	Poynad; 5·0; Mon.	Poynad; 7·0 Dharamtar; 12·0	W.	2Sl (2pr).; tl.
.. ..	Poynad; 6·0; Mon.	.. .. Dharamtar; 9·0	W.; w.	tl.
Bombay; 132·0	Mahad; 12·0; Daily	.. ..	w.	Sl (pr).; tl.
Mumbra; 106·0	Poladpur; 2·0; Fri.	.. ..	w.	Sl (pr).; 3tl.
Mumbra; 112·0	Poladpur; 12·0; Fri.	.. ..	w.	Sl (pr).; tl.

Serial No ; Villag Name. (1)	Direction ; Travelling distance. (2)	Area (Sq. ms.) ; Pop. ; Households : Agriculturists. (3)	Post Office ; Distance. (4)
1482 Sāgāṅv—Alg;—सागांव ..	N; 4 0	0·7; 156; 40; 134	Alibag; 4·4
1483 Sāgargaḍ—Alg;—सागरगड ..	SE; 6·0	4 0; 59; 15; 20	Poynad; 3·0
1484 Śahābāj—Alg;—शहाबाज ..	E; 11·6	2·2; 1,601; 344; 1,453	Poynad; 1·0
1485 Sahāṇ—Alg;—सहाण ..	E; 5·0	1·3; 446; 108; 376	Nagaon; 1·2
1486 Śahāpūr—Alg;—शहापूर ..	E; 14·0	5·4; 2,182; 465; 2,003	Narangi; 4·0
1487 Sāī—Mgn;—साई ..	W; 9·0	2·4; 1,641; 342; 1,305	Local; ..
1488 Sāī—Pnl;—साई ..	SW; 14 0	2 9; 1,299; 261; 960	Local; ..
1489 Sāyaḍoṅgar—Krt;—सायडोंगर	E; 9·0	0·8;	DESERTED
1490 Sāje—Mgn;—साजे ..	N; 18·0	3 2; 316; 75; 310	Nizampur; 14 0
1491 Sākaḍī—Mhd;—साकडी ..	NE; 8 0	1·8; 604; 116; 575	Birwadi; 3·0
1492 Sakalap—Msl;—सकळप ..	W; 6·0	1·0; 82; 22; 27	Mhasla; 1·0
1493 Sākhar—Pld;—साखर ..	E; 10·0	1 8; 524; 106; 524	Poladpur; 9 0
1494 Sākharavaṇe—Svn;—साखरवणे	.. 8·0	1·4; 301; 81; 297	Shriwardhan; 9 0
1495 Sākharī—Svn;—साखरी ..	.. 5·0	0 6; 259; 56; 244	Shriwardhan; 4 0
1496 Sālape—Krt;—साळपे ..	NE; 9 0	0 9; 230; 46; 194	Karjat; 8 0
1497 Sālaśet—Mgn;—सालशेत ..	N; 13·0	1·1; 435; 115; 403	Talashet; 5·0
1498 Sālāv—Mrd;—साळाव ..	N; 20·4	1·8; 672; 156; 332	Murud; 20·0
1499 Sālavaḍ—Krt;—सालवड ..	NE; 7·0	0·9; 214; 47; 213	Neral; 4·0
1500 Sālave—Mgn;—साळवे ..	.. 4·0	1·1; 435; 115; 403	Nizampur; 6·0
1501 Sālaviṇḍe—Msl;—साळविंडे ..	N; 3·0	2·1; 669; 154; 470	Mhasla; 3·0
1502 Sāle—Mgn;—साले ..	NW; 3·0	3·2; 380; 68; 327	Mangaon; 3·0
1503 Sālinde—Pn;—सालिंदे ..	S; 9·0	2·6; 245; 61; 211	Kasu; 4·0

Railway Station ; Distance. (5)		Weekly Bazar ; Distance ; Bazar Day. (6)			Motor Stand ; Distance. (7)		Water (8)	Institutions and other information. (9)
..	..	Poynad;	5·4;	Mon.	..	..	W.; w.	tl.
					Dharamtar;	8·0		
..	..	Ambepur;	3·0;	Mon.	..	..	rv.	tl.
					Dharamtar;	11·0		
..	..	Poynad;	1·0;	Mon.	..	..	t.; w.; W.	Sl (pr).; pyt.; Cs (c).; Datta Fr. Mg. Sud. 15.; Bhairawanath Fr. Ct. Sud. 15.; 14tl.; 2mq.; gym.; ch.; lib.
..	..	Nagaon;	1·2;	Thu.	..	..	W.; w.	Sl (pr).; 2tl.
					Dharamtar;	7·0		
..	..	Poynad;	4·0;	Mon.	Pezari;	4·0	w.; t.	Sl (pr).; 19tl.; lib.
					Dharamtar;	7·0		
Mumbra;	96·0	Mhasla;	7·0;	Wed.	Mangaon;	7·0	rv.; w.	2Sl (pr).; 4tl.; mq.; lib.; dp.
Mumbra;	29·0	Panvel;	13·0;	..	..	..	w.; t.	Sl (pr).; Cs (mp).; Maruti Fr. Ct. Sud. 15.; Devi Fr. Ct. Vad. 15.; Mahashivratra Fr. Mg. Vad. 13.; Ganeshchaturthi Fr. Mg. Sud. 4.; 9tl.; mq.; dg.
..	..	..	..	..	..	..	..	tl.
Mumbra;	85·0	Nizampur;	14·0;	Sun.	Nizampur;	9·0	O.	Sl (pr).; 3tl.
Mumbra;	162·0	Mahad;	4·0;	Daily	..	..	W.	Sl (pr).; 4tl.; dg.
Mumbra;	..	Mhasla;	1·0;	Wed.	..	..	pl.; w.	tl.
Mumbra;	109·0	Poladpur;	9·0;	Fri.	..	..	rv.; W.; w.	Sl (pr).; tl.
..	..	Shriwardhan;	9·0;	Sat.	Shriwardhan;	8·0	w.	Sl (pr).; tl.
..	..	Shriwardhan;	4·0;	Sat.	Shriwardhan;	5·0	w.	Sl (pr).; tl.
Karjat;	8·0	Kondivade;	2·0;	Mon.	..	..	w.; rv.	Sl (pr).; Maruti Fr. Ps. Sud. 15.; 2tl.
Mumbra;	81·0	Talashet;	5·0;	..	..	..	W.	Bahiri Fr. Ct. Sud. 15. tl.
..	..	..	..	..	..	..	W.	Sl (m).; tl.; mq.; dg.; dh.
Bhivpuri Rd.;	5·0	Kadav;	3·0;	Wed.	Karjat;	7·0	w.; rv.	Sl (pr).; tl.
Mumbra;	85·0	Nizampur;	6·0;	Sun.	Mangaon;	4·0	rv.; W.	Sl (pr).; Maruti Fr. Ct. Vad. 4.; Bahiri Fr. Ct. Sud. 15.; 3tl.
Mumbra;	..	Mhasla;	3·0;	Wed.	Mhasla;	3·0	w.	Sl (pr).; 2tl.
Mumbra;	80·0	Kharawali;	2·0;	Sun.	Mangaon;	3·0	W.; w.	Sl (pr).; 4tl.; M.
Khopoli;	29·0	Poynad;	0·3;	..	Kasu phata;	0·3	w.; t.	tl.
					Nigode;	1·4		

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
1504 Sāḷokh Tarph Nīḍ—Krt;—साळोख तर्फ नीड	E;	9·0	0·8;	330;	71;	326	Karjat;	7·0
1505 Sāḷokh Tarph Vareḍī—Krt;—साळोख तर्फ वरेडी	..	..	0·8;	330;	71;	326	Neral;	10·0
1506 Sāloṇḍe—Rh;—सालोंडे	..	7·0	0·6;	28;	6;	28;	Kolad;	1·0
1507 Sāṁbarī—Alg;—सांबरी	SE;	20·0	0·4;	460;	101;	439	Poynad;	9·0
1508 Saṁbhe—Rh;—संभे	E;	6·0	1·4;	280;	50;	258	Kolad;	1·0
1509 Saṇaderī—Msl;—सणदेरी	SE;	14·0	3·7;	1,501;	340;	1,394	Ambet;	4·0
1510 Sāṇḍaśī—Krt;—सांडशी	NE;	9·0	0·9;	181;	34;	172	Karjat;	9·0
1511 Sāṅdośī—Mhd;—सांदोशी	N;	18·0	4·4;	657;	142;	616	Nate;	14·0
1512 Sāṅgaḍe—Klr;—सांगडे	SW;	11·0	1·7;	199;	38;	178	Khalapur;	5·0
1513 Sāṅgaḍe—Pnl;—सांगडे	E;	5·0	0·4;	280;	53;	279	Panvel;	6·0
1514 Sāṅgaḍe—Rh;—सांगडे	W;	3·4	0·5;	144;	35;	127	Roha;	2·4
1515 Sāṅgaḍevāḍī—Klr;—सांगडेवाडी	S;	5·0	0·4;	69;	16;	66	Khalapur;	5·0
1516 Sāṅgaṭoḷī—Pnl;—सांगटोळी	E;	5·0	0·3;	66;	15;	66	Panvel;	6·0
1517 Sāṅgavaḍ—Msl;—सांगवड	S;	7·0	0·4;	100;	22;	87	Mhasla;	6·0
1518 Sāṅgavī—Krt;—सांगवी	E;	5·0	0·4;	201;	29;	127	Karjat;	6·0
1519 Sāṅgavalekhār—Urn;—सांगवले खार	..	..	0·4;	..	..	..	DESERTED	
1520 Sāṅgī—Mgn;—सांगी	NE;	12·4	1·3;	231;	59;	224	Nizampur;	7·0
1521 Sāṅgurlī—Pnl;—सांगुर्ली	S;	5·0	1·6;	289;	62;	231	Palaspe;	3·0
1522 Sāñjagāṅv—Klr;—सांजगांव	S;	7·3	0·3;	155;	31;	142	Khalapur;	5·0
1523 Sāpele—Krt;—सापेले	..	5·4	0·4;	112;	22;	112	Karjat;	6·0
1524 Sāpe Tarph Govele—Mhd;—सापे तर्फ गोवेले	SE;	5·0	0·9;	312;	70;	290	Dasgaon;	2·0
1525 Sāpe Tarph Tuḍīl—Mhd;—सापे तर्फ तुडील	..	7·4	0·4;	355;	74;	290	Dasgaon;	4·0
1526 Sāpolī—Pn;—सापोली	E;	2·4	0·4;	97;	21;	92	Pen;	4·0
1527 Sāraḷ—Alg;—सारळ	NE;	12·0	3·9;	1,660;	372;	1,171	Local;	..
1528 Sāraṅg—Klr;—सारंग	N;	3·0	0·7;	219;	44;	184	Chowk;	1·0
1529 Sarasagaḍ—Sgd;—सरसगड	E;	1·0	0·5;	31;	6;	31	Pali;	1·0
1530 Sārasaī—Pnl;—सारसई	NE;	13·0	2·6;	199;	48;	140	Apta;	1·0
1531 Sārasan—Klr;—सारसन	S;	7·2	0·3;	102;	27;	96	Khalapur;	5·0
1532 Sarasoḷī—Rh;—सरसोळी	..	..	1·0;	389;	82;	332	Chanere;	2·0
1533 Sarava—Msl;—सरवर	E;	2·2	0·5;	99;	28;	92	Mhasla;	2·4
1534 Sarve—Mrd;—सर्वे	N;	9·0	5·4;	241;	58;	215	Nandgaon;	0·4
1535 Sarve—Svn;—सर्वे	N;	21·0	2·5;	669;	164;	448	Dighi;	3·0

Railway Station ; Distance. (5)	Weekly Bazar ; Distance ; Bazar Day. (6)	Motor Stand ; Distance. (7)	Water (8)	Institutions and other information. (9)
Karjat; 7·0	Dahivali; 4·0; Tue.	Karjat; 8·0	W; w.	Sl (pr); pyt; 2 tl.
Vangani; 7·0	Kalamb; 3·0; Fri.	Kalamb; 3·0	W; w.	2 Sl (pr, m); 2 tl; ch.
Karjat; 70·0	Kolad; 1·0; Sun.	Kolad; 1·0	rv.	
.. ..	Poynad; 9·0; Mon.	Poynad; 10·0 Dharamtar; 11·0	W; w.	Sl (pr); 2 tl; M.
Karjat; 70·0	Kolad; 1·0; Sun.	Kolad; 1·0	w; rv.	Sl (pr); 3 tl.
Karjat; 96·0	Mandgad; 4·0; Fri.	Khamgaon; 4·0	W; w.	2 Sl (pr, m); pyt; Cs Maruti Fr.Ct.Sud.15; 4 tl; mq;ch
Karjat; 8·0	Kondivade; 3·0; Mon.	.. ..	W.	tl.
Bombay; 138·0	Mahad; 18·0; Daily	.. 6·0	W.	Sl (pr); 3 tl.
Khopoli; 4·0	Khalapur; 5·0; Tue.	.. ..	W.	tl.
Karjat; 13·0	Panvel; 6·0; ..	Panvel; 5·0	W; w.	Sl (pr); tl.
Karjat; 65·0	Roha; 2·4; Daily	.. ..	W. w.	tl.
Khopoli; 7·0	Khalapur; 5·0; Tue.	.. ..	W; rv.	
Mumbra; 23·0	Panvel; 6·0 ..	Panvel; 6·0	W.	
Mumbra; ..	Mhasla; 6·0; Wed.	Mhasla; 7·0	W; w.	tl.
Karjat; 6·0	Kondivade; 2·0; Mon.	Karjat; 5·0	rv; w.	Sl (pr); tl.
DESERTED				DESERTED
Mumbra; 92·0	Nizampur; 7·0; Sun.	Nizampur; 6·4	w; rv.	Sl (pr); 2 tl.
Karjat; 19·0	Panvel; 5·0; ..	Shriwardhan; 1·0	W.	Sl (m); 2 tl.
Khopoli; 3·0	Khalapur; 5·0; Tue.	Shil phata; 2·3	W.	Sl (pr); pyt; Cs (mp); g., tl.
Karjat; 6·0	Kadav; 2·0; ..	Karjat; 5·4	W; w.	pyt; 4 tl.
Mumbra; 98·0	Dasgaon; 2·0; Sat.	.. ..	W.	Sl (pr); 2 tl.
Mumbra; 100·0	Dasgaon; 3·0; Sat.	.. ..	W; w.	Sl (pr); tl.
.. ..	Pen; 4·0; ..	Pen; 2·4 Antore; 2·0	W.	3 tl; M; 2 dg.
.. ..	Kihim; 10·0; Tue.	Rewas 3·0	W; w.	Sl (pr); pyt; Datta Fr.Mrg. Sud. 15.; 9 tl; dg; dh; 2 lib; 2 dp.
Karjat; 7·0	Khalapur; 7·0; Tue.	Chowk; 2·4	W.	tl.
Khopoli; 22·0	Parali; 11·0; Sat.	.. 1·0	w; t; str.	tl; dg; Fort, Tank, Temple of Bhavani.
Karjat; 13·0	Panvel; 14·0; ..	Apta; 1·0	n.	tl.
Khopoli; 4·0	Khalapur; 5·0; Tue.	Shil phata; 2·0	rv; W.	Cs (mp, gr); tl.
Karjat; 64·0	Chanere; 2·0; Tue.	Chanere; 2·0	W; w.	Sl (pr); tl.
Mumbra; ..	Mhasla; 2·4; Wed.	Mhasla; 2·2	W; w.	tl.
.. ..	.. .. ..	Nandgaon 0·4	W; rv.	dg.
.. ..	Dighi; 3·0 ..	.. ..	p; w.	Sl (pr); tl; mq; dg.

Serial No. ; Village Name. (1)	Direction ; Travelling distance. (2)		Area (Sq. ms.) ; Pop ; Households ; Agriculturists. (3)				Post Office ; Distance. (4)	
1536 Sāsavaṇe—Alg;—सासवणे ..	N;	13·0	0·8;	1,328;	270;	685	Awas;	1·0
1537 Sātaghar—Alg;—सातघर ..	NE;	10·0	0·2;	113;	25;	112	Na-angi;	2 0
1538 Sātirḍe—Mrd;—सातीर्डे ..	SE;	25·0	0·7;	213;	44;	188	Borli;	8·4
1539 Sātirje—Alg;—सातीर्जे ..	NE;	7·0	1·3;	478;	104;	468	Kihim;	2·0
1540 Sav—Mhd;—सव ..	SW;	2·0	1·3;	607;	128;	574	Mahad;	3·0
1541 Savād—Pld;—सवाद ..	N;	8·0	1·3;	300;	65;	284	Vinhere;	2·0
1542 Sāvaḷe—Krt;—सावळे ..	NE;	9·4	2·0;	472;	80;	470	Karjat;	4 0
1543 Sāvaḷe—Pnl;—सावळे ..	NE;	10·0	0 6;	544;	106;	500	Mohopada;	2·0
1544 Sāvalī—Mrd;—सावली ..	SE;	9·4	6·0;	225;	45;	214	Murud;	10·0
1545 Savaṇe—Pnl;—सवणे ..	SE;	12 0	2·0;	324;	72;	324	Apta;	3·0
1546 Sāvar—Msl;—सावर ..	S;	1·0	0·7;	169;	40;	149	Mhasla;	1·2
1547 Sāvaragāṅv—Kıt;—सावरगांव	N;	2·4	0·6;	197;	30;	147	Karjat;	3·0
1548 Sāpolī—Pn;—सापोली	NE;	4·0	0·9;	495;	106;	457	Pen;	3·0
1549 Sāvarakhār—Urn;—सावरखार	E;	4·0	1·1;	234;	59;	230	Shewa;	4·0
1550 Savarḍe—Svn;—सावर्डे ..	N;	19·0	0·6;	27;	5;	27	Dighi;	2·0
1551 Sāva-olī—Klr;—सावरोली ..	S;	1·4	1·7;	756;	126;	725	Khalapur;	1·0
1552 Sāvaroḷī—Mrd;—सावरोळी..	SE;	27·2	1·7;	346;	82;	295	Chanere;	4·0
1553 Sāvarasaī—I'n;—सावरसई ..	NE;	3·3	2·1;	641;	56;	246	Washi;	2·0
1554 Sāvaraṭ—Mhd; —सावरट ..	N;	17·0	0·5;	186;	34;	172	Nate;	14·0
1555 Sāve—Pnl;—सावे ..	SE;	10·0	0·1;	..	..	..	DESERTED	
1556 Sāve—Sgd;—सावे ..	SE;	16·3	1·9;	15;	3;	15	Varhad Jambhulpada;	4·0
1557 Sāvele—Krt;—सावेले ..	..	4·0	0·9;	471;	68;	460	Karjat;	10·0
1558 Sāyagāṅv—Mrd;—सायगांव ..	E;	3·0	2·0;	117;	29;	80	Murud;	3 0
1559 Sāyagāṅv—Svn;—सायगांव ..	SW;	4·0	3·4;	1,068;	235;	715	Shriwardhan;	5 0
1560 Śeḍāśī—Pn;—शेडाशी ..	NE;	11·0	2·8;	245;	57;	245	Pen;	4·0
1561 Śeḍasaī—Rh;—शेडसई ..	W;	7·4	2·6;	517;	126;	473	Chanere;	5·0
1562 Śeḍavalī—Klr;—शेडवली ..	E;	4·0	0·3;	93;	21;	91	Khalapur;	7·0

Railway Station; Distance. (5)	Weekly Bazar; Distance; Bazar Day. (6)	Motor Stand; Distance. (7)	Water (8)	Institutions and other information. (9)
.. ..	Kihim; 4·0; Tue.	Local ..	W.	3 Sl (pr, m, h); 5 tl; dh; lib; dp.
.. ..	Poynad; 5·0; Mon.	Kamarle; 0·4	W.	tl.
		Rewas; 8·0		
.. ..	.. .. ..	.. ..	W.	tl; dg.
		Salao; 5·0		
.. ..	Kihim; 2·0; Tue.	.. ..	W.	Sl (pr); Cs (mp); 4 tl.
		Rewas; 8·0		
Mumbra; 100·0	Dasgaon; 3·0; Sat.	.. ..	W.	Sl (pr); Urs. Ct. Vad., 5; tl; dg; dh.
Mumbra; 113·0	Poladpur; 7·0; Fri.	.. ..	rv.	Sl (pr); 3 tl; M.
Karjat; 4·0	Dahivali; 4·0; Tue.	Savalephata; 1·4	W; w.	Sl (pr); 3 tl.
Karjat; 12·0	Panvel; 8·0; ..	Posari; 0·3	w.	Sl (pr); tl; lib.
.. ..	.. .. ..	.. ..	W.	Sl (pr); 3 tl.
		Rajapuri; 7·0		
Karjat; 1·0	Panvel; 13·0; ..	Gulsunde; 3·0	W.	Cs (mp, gr); tl.
Mumbra; ..	Mhasla; 1·2; Wed.	Mhasla; 1·0	rv; w.	tl.
Karjat; 3·0	Karjat; 3·0; Tue.	Karjat; 2·4	W; w.	tl.
.. ..	.. .. ..	.. ..	W.	
Bombay; 11·0	Uran; 4·0; ..	.. 1·0	t.	Thankeshwar Fr. Ct. Vad. 8; 5 tl.
.. ..	Dighi; 2·0; ..	.. ..	..	
Khopoli; 5·0	Khalapur; 1·0; Tue.	Shil phata; 3·0	w.	Sl (pr); pyt; Maruti Fr. Ct. Sud. 15; 4 tl.
.. ..	Chanere; 4·0; Tue.	.. ..	W.	Maruti Fr. Ct. Sud. 15; 2 tl; dg.
.. ..	Shirawali; 1·0; Fri.	Phata; 0·3	w.	Sl (pr); 2 tl.
		Antore; 4·4		
Bombay; 134·0	Mahad; 18·0; Daily	.. ..	rv.	Sl (pr); 2 tl.
DESERTED	DESERTED	Gulsunde; 1·0	..	DESERTED
Khopoli; 27·0	Parali; 14·0; Sat.	.. 5·0	rv.	tl; M.
Karjat; 10·0	Gaulwadi; 2·0; Sun.	Karjat; 4·0	W; w.	2 Sl (pr, m); pyt; Cs (mp); 2tl; mq; dg; ch.
.. ..	.. .. ..	.. ..	W; rv.	mq; dg.
		Murud; 3·0		
.. ..	Shriwardhan; 5·0; Sat.	.. ..	rv; w.	2 Sl (pr, m); tl; mq; dg.
.. ..	Shirawali; 1·0; Fri.	Shiroli; 2·4	W; n.	Sl (pr); tl.
		Antore; 13·0		
Karjat; 69·0	Chanere; 5·0; Tue.	.. ..	W.	Sl (pr); (Cs); (c) 6 tl; dh.
Karjat; 4·0	Dahiwali; 5·0; Tue.	Shil phata; 1·0	rv.	2 tl.

Serial No.; Village Name.	Direction ; Travelling distance.		Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.				Post Office ; Distance.	
(1)	(2)		(3)				(4)	
1563 Śeḍuṅg—Pnl;—शेडुंग ..	SE;	5·2	0·7;	115;	26;	115	Panvel;	5·0
1564 Śīḷ—Krt;—शीळ ..	N;	6·0	0·1;	..	..	..	DESERTED	
1565 Śīḷ—Klr;—शीळ ..	S;	4·0	0·3;	490;	112;	171	Khopoli;	1·0
1566 Śekhaḍī—Svn;—शेखाडी ..	N;	5·0	1·4;	573;	290;	375	Valwati;	4·0
1567 Śel—Mhd;—शेल ..	NE;	7·0	1·6;	489;	100;	446	Birwadi;	3·0
1568 Śelaroḷī—Mhd;—शेलरोळी ..	NE;	7·0	1·3;	494;	105;	472	Birwadi;	1·0
1569 Ś lū—Krt;—शेलू ..	N;	12·0	1·0;	637;	141;	494	Neral;	3·0
1570 Śemātīkhār—Urn ;—शेमातीखार	..	..	0·2;	..	..	..	DESERTED	
1571 Śeṇagāṅv—Klr;—शेणगांव ..	S;	4·0	1·1;	213;	51;	198	Khalapur;	5·0
1572 Śeṇāṭe—Mgn;—शेणाटे ..	W;	12·0	1·0;	288;	61;	243	Tala;	4·0
1573 Śeṇavaī—Rh;—शेणवई ..	NW;	5·4	4·7;	769;	158;	617	Medha;	4·0
1574 Śeṇavalī—Mgn;—शेणवली ..	W;	18·0	1·3;	395;	82;	378	Tala;	4·4
1575 Śilim—Msl;—शिलिम ..	..	1·1	268;	62;	268;	..	Goregaon	4.0
1576 Śeṇavīrā—Rh;..शेणवीरा ..	S;	4·0	4·0;	..	..	..	DESERTED	
1577 Śeṇe—Pn;—शेणे ..	SE;	4·0	1·3;	265;	61;	217	Pen;	4·0
1578 Śetjuī—Pn;—शेतजुई ..	S;	15·0	0·1;	80;	15;	78	Nagothana;	4·0
1579 Sonakhār—Pnl;—सोनखार ..	..	..	0·2;	..	..	..	DESERTED	
1580 Śevā—Urn;—शेवा ..	N;	4·0	2·9;	2,031;	381;	590	Local;	..
1581 Siddheśvar Bk.—Sgd;—सिद्धेश्वर बु.	..	21·0	1·5;	683;	12[illegible];	562	Local;	..
1582 Siddheśvar Kh.—Sgd;—सिद्धेश्वर खुर्द.	NE;	2·0	0·7;	82;	18;	81	Pali;	2·4
1583 Śighre—Mrd;—शिघ्रे ..	E;	2·4	1·0;	960;	212;	799	Murud;	2·0
1584 Śihū—Pn;—शिहू ..	S;	14·0	5·5;	834;	442;	817	Nagothana;	5·0
1585 Śilār—Krt;—शिलार ..	S;	13·0	1·6;	257;	63;	241	Neral;	10·0
1586 Śiḷośī Tarph Kokaban—Rh ;—शिळोशी तर्फ कोकबन.	W;	14·4	1·1;	34;	7;	34	Chanere;	2·4
1587 Śiḷośī Tarph Nāgothaṇe—Rh;—शिळोशी तर्फ नागोठणे.	..	..	2·8;	404;	86;	404	Pali;	1·0
1588 Śilottaralāṅg—Pn ;—शिलोत्तरलांग	W;	..	0·03;	23;	7;	..	DESERTED	
1589 Śilottar Lāṅga—Pnl ;—शिलोत्तर लांग.	..	..	0·1;	..	..	..	DESERTED	
1590 Śilottar Rāyacūr—Pnl;—शिलोत्तर रायचूर.	E;	1·4	0·1;	198;	33;	182	Panvel;	1·0
1591 Sīmādevī—Alg;—सीमादेवी ..	SE;	18·0	0·1;	..	..	..	DESERTED	

Railway Station; Distance. (5)	Weekly Bazar; Distance; Bazar Day. (6)	Motor Stand; Distance. (7)	Water (8)	Institutions and other information. (9)
Karjat; 13·0	Panvel; 5·0; ..	Panvel; 5·2	W.	tl.
DESERTED		Karjat; 6·0	rv.	DESERTED
Khopoli; 1·0	Khalapur; 9·0; Tue.	Local ..	rv; W.	Sl (pr); Maruti Fr. Ct. Sud. 15; 2 tl.
.. ..	Shriwardhan; 5·0; Sat.	.. ..	W.	Sl (pr); tl; dg.
Mumbra; 100·0	Dasgaon; 4·0; Sat.	.. ..	W.	Sl (pr); 2 tl.
Mumbra; 100·0	Dasgaon; 4·0; Sat.	.. ..	W.	Sl (pr); 2 tl.
Neral; 3·0	Neral; 3·0; Thu.	.. ..	rv; t.	Sl (pr); Cs (gr); Ram Fr. Ct Sud. 9; tl.
DESERTED				DESERTED
Kelwali; 3·0	Khalapur; 6·0; Tue.	Shil phata; 2·0	W.	2 tl.
Mumbra; 89·0	Tala; 4·0; ..	.. 3·0	rv; n.	Sl (pr); tl.
Karjat; 63·0	Medha; 4·0; Tue.	.. 21·0	rv; W.	Sl (pr); Cs (c); 4 tl.
Mumbra; 89·0	Tala; 4·0; ..	.. 3·0	W.	Sl (pr); 2 tl.
.. ..	Mhasla; 12.0 Wed.	.. ..	..	
DESERTED		Roha; 4·0	H.	tl.
.. ..	Pen; 4·0; ..	Kamarli; 2·0	W.	Sl (pr).
		Antore; 5·0		
Khopoli; 32·0	Pen; 4·0; ..	Koleti; 2·0	w; W.	tl.
		Bense; 2·4		
DESERTED				DESERTED
Bombay; 13·0	Uran; 8·0; ..	Uran; 4·0	W.	Sl (pr); 4 tl; dp.
Khopoli; 27·0	Pa-ali; 14·0; Sat.	.. ..	W.	2 Sl (pr, m); 6 tl.
Khopoli; 27·0	Parali; 14·0; Sat.	.. ..	w.	
.. ..	.. .. ..	.. ..	rv; pl.	2Sl (2 pr); Maruti Fr. Ct. Vad. 2; 3 tl; mq; 6dg.
		Murud; 2·4		
Khopoli; ..	.. .. ..	Koleti; 4·0	n; W.	Sl (pr); tl; gym; ch.
		Gandhe; 2·0		
Neral; 10·0	Sugave; 3·0; Sat.	Karjat; 13·0	W.	Sl (pr); pyt; tl.
Karjat; 65·0	Chanere; 2·4; Tue.	.. 0·4	W.	tl; mq.
.. ..	Pali; 1·0; ..	Pali; 1·0	W; W.	Sl (pr); 2 tl.
DESERTED				DESERTED
DESERTED				DESERTED
Mumbra; 15·0	Panvel; 1·0; ..	Panvel; 1·0	rv.	Gavdevi Fr. Ct. Sud. 6; 2 tl.; dg.
DESERTED				DESERTED

Serial No.; Village Name (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop.; Households; Agriculturists (3)				Post Office; Distance. (4)	
1592 Sīmādevi—Pn;—सीमादेवी ..	..	..	0·01	..	..	..	DESERTED	
1593 Siṅgaḍhol—Krt;—सिंगढोळ ..	..	19·0	1·4;	131;	29;	131	Neral;	10·0
1594 Śiṅgaṇāvat—Pn;—शिंगणावट ..	W;	5·0	0·2;	99;	24;	98	Washi;	..
1595 Śiraḍhoṇ—Pnl;—शिरढोण ..	E;	5·0	1·5;	1,359;	290;	1,109	Palaspe;	3·0
1596 Śiragāṅv—Mhd;—शिरगांव ..	E;	1·0	0·8;	268;	56;	257	Mahad;	2·0
1597 Śiragāṅv—Mrd;—शिरगांव ..	SE;	2·0	2·7;	235;	46;	219	..	..
1598 Śirasāḍ—Mgn;—शिरसाड ..	N;	8·0	0·4;	948;	214;	870	Nizampur;	3·0
1599 Śirasavaṇe—Mhd;—शिरसवणे ..	S;	14·0	1·3;	480;	99;	446	Vinhere;	2·2
1600 Śirase—Krt;—शिरसे ..	S;	2·12	0·7;	348;	61;	184	Karjat;	2·0
1601 Śiravalī—Mhd;—शिरवली ..	S;	12·0	1·7;	705;	159;	621	Vinhere;	2·0
1602 Śiravalī—Pnl;—शिरवली ..	SE;	10·0	0·9;	208;	43;	188	Panvel;	10·0
1603 Śiravalī—Rh;—शिरवली ..	SW;	7·0	0·2;	228;	52;	228	Kolad;	6·0
1604 Śiravalī Tarph Boreṭī—Klr;—शिरवली तर्फ बोरेटी.	W;	0·4	0·4;	386;	84;	337	..	..
1605 Śiravalī Tarph Chattīśī—Klr;—शिरवली तर्फ छत्तीशी.	NW;	13·0	0·4;	94;	25;	34	Wawoshi;	1·0
1606 Śiravalī Tarph Govele—Mgn;—शिरवली तर्फ गोवेले.	S;	5·0	1·2;	214;	54;	212	Goregaon;	4·0
1607 Śiravalī Tarph Nizāmpūr—Mgn;—शिरवली तर्फ निजामपूर.	E;	12·0	1·1;	323;	76;	284	Nizampur;	6·0
1608 Śiravaṇe—Svn;—शिरवणे ..	E;	6·0	1·0;	331;	80;	162	Valwati;	1·0
1609 Śirkī—Pn;—शिर्की ..	W;	5·0	1·5;	901;	169;	894	Washi;	2·0
1610 Śist—Svn;—शिस्त ..	..	10·4	0·7;	432;	66;	334	Borli Panchatan.	0·4
1611 Śitoḷe—Pn;—शितोळे ..	N;	4·0	0·3;	100;	28;	23	Pen;	4·0
1612 Śivakar—Pnl;—शिवकर ..	E;	2·4	1·0;	628;	110;	614	Panvel;	4·0
1613 Śivale—Krt;—शिवले ..	..	..	0·5	..	..	..	DESERTED	
1614 Śivaṇasaī—Pnl;—शिवणसई ..	E;	8·0	0·3;	96;	16;	73	Panvel;	9·0
1615 Śivasande—Alg;—शिवसंदे ..	E;	9·0	0·3	..	..	..	DESERTED	
1616 Śivośet—Rh;—शिवोशेत ..	..	..	0·1	..	..	..	DESERTED	
1617 Śogāṅv—Alg;—सोगांव ..	N;	6·0	0·7;	557;	113;	447	Thal;	4·0
1618 Somaṭaṇe—Pnl;—सोमटणे ..	E;	6·0	0·6;	420;	70;	380	Palaspe;	3·0
1619 Sonagāṅv—Rh;—सोनगांव ..	NW;	3·4	0·2;	217;	40;	215	Roha;	2·0

Railway Station; Distance. (5)	Weekly Bazar; Distance; Bazar Day. (6)	Motor Stand; Distance. (7)	Water. (8)	Institutions and other information. (9)
DESERTED				DESERTED
Neral; 10·0	Sugave; 3·0; Sat.	Kashele; 9·0	w; w.	Maruti Fr. Ct.Sud. 15; 3tl.
.. ..	Poynad; 4·0; Mon.	Wadkhal; 1·0 Dharamtar; 2·0	t.	Sl (pr); tl.
Karjat; 18·0	Panvel; 5·0; ..	Local	W.	Sl (pr); Cs (mp); 2 tl; lib.
Mumbra; 100·0	Mahad; 2·0; Daily	.. ..	W.	Sl (pr); Holi Paurnima Fr. Phg. Sud. 15; 2 tl.
.. ..	.. .. ..	.. ..	W.	3 dg.
		Salao; 4·0		
Mumbra; 88·0	Nizampur; 3·0 Sun.	Nizampur; 3·0	W; w.	2 Sl (2 pr); Vithoba Fr. Kt. Sud. 11; 5 tl.
Mumbra; 113·0	Poladpur; 8·0 Fri.	.. ..	W; rv.	tl.
Karjat; 2·0	Karjat; 2·0; Thu.	.. ..	rv; w..	Sl (pr); 2 tl.
Mumbra; 113·0	Poladpur; 7·0; Fri.	.. ..	W; rv	Sl (pr); tl; mq.
Mumbra; 14 0	Panvel; 10·0; ..	.. 2·0	rv; w.	Sl (pr); Cs (gr); tl.
Karjat; 63 0	Kolad; 6·0; Sun.	Khamb; 2·0	W; w.	Sl (pr); 2 tl.
.. ..	.. .. ..	Khalapur; 0·6	rv.	
Khopoli; 9 0	Local .. Fri.	Local ..	..	Sl (pr); 3 tl; M; ch.
Mumbra; 92·0	Goregaon; 4 0; ..	Goregaon; 4·0	W; w.	Sl (pr); 2 tl.
Mumbra; 90·0	Nizampur; 6 0; Sun.	Nizampur; 6·0	rv; W.	Sl (pr); 7 tl.
.. ..	Shriwardhan; 4·0; Sat.	.. ..	W.	tl.
.. ..	Poynad; 6·0; Mon.	Wadkhal; 2·0 Dharamtar; 2·4	t. w.	Sl(pr); Maruti Fr. Ct. Sud. 15; 4 tl.
.. ..	Borli Panchatan; 0·4; ..	..	W.	Sl (pr); tl.
.. ..	Pen; 4·0; ..	Hamrapur Phata; 1·0	n.	Sl (pr); M.
Mumbra; 20·0	Panvel; 4·0; ..	Panvel; 2·4	W; w.	Sl (pr); ch.
DESERTED				DESERTED
Mumbra; 29·0	Panvel; 9·0; ..	Panvel; 8·0	w.	
DESERTED				DESERTED
		Shivasande; 6·4		
DESERTED				DESERTED
.. ..	Kihim; 3·0; Tue.	Local .. Rewas; 11·0	w.	2 Sl (2 pr); Cs (c); 3 tl; mq.
Karjat; 17·0	Panvel; 5·0; ..	Kon; 2·0	w; t.	Sl (pr); 2 tl; lib.
Karjat; 71·0	Roha; 2·4; Daily	.. ..	W; w.	tl.

Serial No.; Village Name (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop.; Households; Agriculturists. (3)				Post Office; Distance. (4)	
1620 Sonaghar—Mhd;—सोनघर ..	W;	8·0	0·6;	221;	40;	192	Tudil;	3·0
1621 Sonaghar—Msl;—सोनघर ..	E;	12·0	1·0;	299;	67;	292	Mhasla;	12·0
1622 Sonakhār—Pn;—सोनखार ..	W;	7·0	1·6;	540;	132;	631	Pen;	9·0
1623 Sonakhār—Rh;—सोनखार ..	W;	11·2	0·3;	177;	35;	149	Chanere;	1·0
1624 Sonakoṭhā—Alg;—सोनकोठा ..	N;	14·0	0·7	..	..	..	DESERTED	
1625 Sonārī—Urn;—सोनारी ..	E;	4·0	2·9;	1,146;	194;	622	Shewa;	4·0
1626 Sonasaḍe—Mgn;—सोनसडे ..	NW;	13·0	1.3;	322;	73;	310	Tala;	4 0
1627 Soṅḍevāḍī—Klr;—सोंडेवाडी ..	N;	10·0	4·2;	319;	69;	133	Chowk;	6·0
1628 Śrīgāṅv—Alg;—श्रीगांव ..	E;	11·4	2·3;	683;	156;	658	Poynad;	1·0
1629 Śrīvardhan—Svn;—श्रीवर्धन ..	HQ;	..	4.2;	10,299;	1,834;	4,054	P.O.	..
1630 Srivardhan (Non-Municipal Area)—Svn;—श्रीवर्धन (पालिकेतर क्षेत्र).	HQ.	..	..	2·96;	67;	51	Local	..
1631 Suḍakolī—Alg;—सुडकोली ..	S;	20·0	2·6;	843;	178;	825	Revdanda;	11·0
1632 Suḍakoḷī—Rh;—सुडकोळी ..	..	7·0	0·3;	605;	132;	468	Chanere;	1·0
1633 Sugave—Krt;—सुगवे ..	Sw;	12·0	2·3;	424;	84;	414	Neral;	7·0
1634 Sukelī—Rh;—सुकेली ..	N;	13·0	3·0;	289;	54;	281	Nagothana;	5·0
1635 Supegaṇ—Mrd;—सुपेगण ..	N;	9·0	1·5;	217;	48;	199	Nandgaon;	5·0
1636 Suraī—Alg;—सुरई ..	SW;	7·0	0·5;	..	..	..	DESERTED	
1637 Suraī—Msl;—सुरई ..	N;	6·0	0·8;	305;	63;	270	Mhasla;	0·2
1638 Suraī—Mrd;—सुरई ..	N;	17·0	0·3;	333;	64;	218	Borli;	0·4
1639 Suruḷ Peth—Mrd;—सुरुळ पेठ ..	N;	5·4	2·1;	583;	121;	386	..	..
1640 Surav Tarph Nizāmpūr—Mgn; सुरव तर्फ निजामपूर.	W;	3·0	0·6;	230;	45;	230	Morbe;	2·0
1641 Surav Tarph Tala—Mgn;—सुरव तर्फ तळा.	W;	4·0	1·0;	400;	82;	400	Morbe;	2·0
1642 Sure Khār—Alg;—सुरेखार ..	N;	10·0	0·3;	62;	10;	62	Awas;	0·2
1643 Surle—Mgn;—सुर्ले ..	W;	4·0	0·3;	107;	28;	86	Morbe;	0·4
1644 Svāḷī—Klr;—स्वाळी ..	S.	12·0	0.3;	55;	10;	54	Wawosh	2·0

Railway Station ; Distance. (5)	Weekly Bazar ; Distance ; Bazar Day. (6)	Motor Stand ; Distance. (7)	Water (8)	Institutions and other information. (9)
Mumbra; 98·0	Dasgaon; 3·0; Sat.	.. ..	w.	Sl (pr); 2 tl.
Mumbra; ..	Mhasla; 12·0; Wed.	Mhasla; 12·0	w.	Sl (pr); tl.
.. ..	Pen; 9·0; ..	Hamrapur Phata; 2·0 Akadevi; 1·4	t.	Sl (pr); Maruti Fr. Ct-Sud. 15; 2 tl; M.
Karjat; 65·0	Chanere; 1·0; Tue.	Chanere; 1·0	W; w.	tl.
DESERTED				DESERTED
Bombay; 11·4	Uran; 4·0; ..	.. 1·0	t; w.	Sl (pr); 4 tl; M.
Mumbra; 89·0	Tale; 4·0; ..	Tala; 4·0	w; rv.	Sl (pr); Village God. Fr. Ct. Sud. 15; tl.
Karjat; 6·0	Dahivali; 7·0; Tue.	Niwade; 4·0	W.	
.. ..	Poynad; 1·0; Mon.	Poynad; 1·4 Dharamtar; 4·0	o.	Sl (pr.); 2tl; mq.
.. ..	Bazar; .. Sat.	Local ..	W.	8 Sl (6 pr, m, h); pyt.; Maruti Fr. Ct. Sud. 15; 13 tl; M; 8 mq; 7 dg.; 2 dh; 21 ib; 6 dp.
Local ..	Local .. Sat.	Local ..	..	
.. ..	Ramraj; 3·4; Sat.	Borghar; 5·0 Rewas; 31·0	W.	Sl (pr.); Maruti Fr. Ct. Sud. 15; 5tl; gym; ch lib; Sarvoday Centre..
Karjat; 58·0	Chanere; 1·0; Tue.	.. ..	rv.	Sl (pr); 2tl; dg.
Neral 7·0	Local; .. Sat.	Karjat; 12·0	rv.;W	Sl (pr); pyt; 2tl.
Karjat; 56·0	Nagothana; 5·0; Daily	.. 0·2	W.	Sl (pr); Cs (gr); 2tl; lib.
.. ..	.. .. ..	.. .. Supegan; 3·0	W.	Sl (pr).
DESERTED	.. .. ..	.. .. Dharamtar 22·0	t; rsr.	tl.
Mumbra; ..	Mhasla; 0·2; Wed.	Mhasla; 6·0	W;w.	Sl (pr); tl.
.. ..	.. .. ..	.. ..	W; pl	Sl (pr); Datta Fr. Mrg. Sud. 14; 2tl; dp.
.. ..	.. .. ..	.. ..	W.	Sl (pr); Cs; (c) 2 mq; dg.; gym; lib; dp.
Mumbra; 87·0	Kharawali; 1·4; Sun.	Mangaon; 4·0	W.	tl.
Mumbra; 87·0	Kharawali; 9·0; Sun.	Morbe; 2·0	rv.	Sl (pr); Bahiri Fr. Ct. Sud. 14; 2tl.
.. ..	Kihim; 1·2; Tue.	.. .. Rewas; 9·0	W.w.	tl.
Mumbra; 85·0	Kharawali; 4·0; Sun.	Morbe; 0·1	rv;w;n·	Cs (gr); tl.
Khopoli; 6·0	Shirawali; 2·0; Fri.	Donwat; 1·0	W.	tl.

Serial No.; Village Name (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop.; Households; Agriculturists. (3)				Post Office; Distance. (4)	
1645 Tāḍācā Kothā—Alg;—ताडाचा कोठा.	E;	8·0	0·1;	..	..	..	DESERTED	
1646 Tāḍagāṅv—Mrd;—ताडगांव ..	SE;	26·0	1·1;	270;	61;	219	Borli;	9·0
1647 Tāḍagāṅv—Sgd;—ताडगांव ..	E;	10·0	5·5;	547;	136;	543	Pali;	12·0
1648 Tāḍavāgale—Alg;—ताडवागळे..	S;	13·0	1·1;	192;	40;	127	Poynad;	3·0
1649 Tājapūr—Alg;—ताजपूर ..	S;	17·0	0·8;	364;	93;	364	Revdanda;	8·0
1650 Tākaī—Klr;—ताकई ..	S;	5·0	0·5;	309;	67;	300	Khalapur;	5·0
1651 Tākavaḍakhār—Urn;—ताकवड-खार.	..	..	0·1;	..	..	..	DESERTED	
1652 Ṭākāve—Krt;—टाकावे ..	E;	6·2	..	245;	49;	243	Karjat;	6·0
1653 Taḷabaṇḍakhār—Urn ;—तळ-बंडखार.	..	..	0·2;	..	..	..	DESERTED	
1654 Taḷāghar—Rh;—तळाघर ..	NW;	3·0	0·9;	452;	90;	418	Roha;	2·0
1655 Taḷāṇīkhār—Alg ;—तळाणीखार	E;	11·4	..	..	..	..	DESERTED	
1656 Taḷāśet—Alg;—तळाशेत ..	E;	13·0	1·2;	169;	34;	53	Poynad;	3·4
1657 Taḷāśet—Mgn;—तळाशेत ..	N;	6·0	0·6;	650;	136;	344	Local;	..
1658 Taḷāśī—Klr;—तळाशी ..	W;	12·0	1·1;	..	..	..	DESERTED	
1659 Taḷavaḍe—Alg;—तळवडे ..	N;	6·4	1·2;	388;	87;	378	Poynad;	5·0
1660 Taḷavaḍe—Krt;—तळवडे ..	NE;	9·4	1·0;	342;	64;	329	Neral;	3·0
1661 Taḷavaḍe—Msl;—तळवडे ..	S;	13·0	1·5;	371;	85;	328	Mhasla;	7·4
1662 Taḷavaḍe—Rh;—तळवडे ..	..	7·0	0·6;	138;	32;	107	Chanere;	2·0
1663 Taḷavalī—Krt;—तळवली ..	S;	4·4	1·2;	76;	16;	32	Karjat;	4·0
1664 Taḷavalī—Klr;—तळवली ..	SW;	5·0	2·5;	296;	59;	289	Chowk;	6·0
1665 Taḷavalī—Mrd;—तळवली ..	N;	17·3	1·3;	9;	1;	9	Borli;	1·0
1666 Taḷavalī—Pn;—तळवली ..	SE;	5·0	0·7;	78;	21;	25	Pen;	5·0
1667 Tamhaṇe Tarf Taḷe—Mgn;—ताम्हणे तर्फ तळे.	W;	17·0	1.0;	245;	47;	229	Tala;	9·4
1668 Taḷavalī Tarph Aṣṭamī—Rh;—तळवली तर्फ अष्टमी.	N;	5·4	0·7;	258;	56;	220	Chanere;	2·0
1669 Taḷavalī Tarph Divālī—Rh;—तळवली तर्फ दिवाळी.	SE;	9·0	0·7;	515;	105;	386	Kolad;	2·0

Railway Station; Distance. (5)	Weekly Bazar; Distance; Bazar Day. (6)	Motor Stand; Distance. (7)	Water (8)	Institutions and other information. (9)
DESERTED				DESERTED
.. ..	.. .. ..	.. ..	w.	Maruti Fr.Ct. Sud. 15; 2 tl.
		Salao; 5·0		
Khopoli; 27·0	Parali; 13·0; Sat.	Mahad; 10·0	W.	Sl (pr); 2 tl.
.. ..	Ambepur; 3·0; Mon.	.. ..	W.	Sl (pr); tl.
		Dharamtar 6·0		
.. ..	Ramraj; 1·0; Sat.	Borghar; 1·0	W.	Sl (p); tl.
		Tajpur; 29·0		
Khopoli; 3·0	Khalapur; 5·0; Tue.	Shil phata 2·0	W; rv	Sl (p); Cs (mp-gr); Vithoba Fr. Kt. Sud 11; tl; dh.
DESERTED ..	DESERTED	DESERTED ..	..	DESERTED
Bhivpuri Rd; 15·0	Kadav; 1·0; Wed.	.. ..	W.	tl.
DESERTED			..	DESERTED
Karjat; 71·0	Roha; 2·0; Daily	Roha; 3·0	p; w.	Sl (p.); Maruti Fr.Ct. Sud. 15; 4 tl.
DESERTED		Rewas; 17·0	..	DESERTED
.. ..	Poynad; 3·4; Mon.	Poynad; 3·0	W; w.	tl.
		Dharamtar; 8·0		
Mumbra; 76·0	Local;	Local; ..	W; rv.	Sl. (pr); Bahiri Fr. Ct. Vad. 10; 3H; dg; dh; ch; dp.
DESERTED	.. .. ..	.. ..	W.	tl.
.. ..	Poynad; 5·0; Mon.	.. ..	..	
		Dharamtar 6·0	W.	2Sl (2 pr); 3 tl.
Neral; 3·0	Neral; 3·0; Tue.	.. ..	rv; W	Sl (pr); 2tl.
Mumbra; ..	Mhasla; 7·4; Wed.	Talavade; 20·0	W;w.	Sl (p); Maruti Fr.Ct. Sud. 15; 2 tl.
Karjat; 68·0	Chanere; 2·0; Tue.	.. ..	W; w.	tl; M.
Karjat; 4·0	Kondivade; 5·0; Mon.	Karjat; 4·0	W.	Vithoba Fr. Kt. Vad. 11; 2 tl.; dh.
Karjat; 13·0	Khalapur; 10·0; Tue.	Chowk; 4·0	W.	4 tl.
.. ..	.. .. ..	.. ..	..	
.. ..	Pen; 5·0; ..	Sapoli; 1·0		
		Antore; 3·0	W; rv.	tl.
Mumbra; 94·0	Tala; 9·4 ..	.. ..	W; w.	tl.
Karjat; 68·0	Chanere; 2·0; Tue.	.. 1·4	rv; w;	cl. 3tl.
Karjat; 54·0	Kolad; 2·0; Sun.	.. ..	W; T;	Sl (pr); Maruti Fr. Ct. Sud. 15; 4 tl; dh

Serial No.; Village name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
1670 Talavalī Tarph Ghosāle—Rh;—तळवली तर्फ घोसाळे.	W;	3·4	1·3;	206;	56;	75	Chanere;	5·0
1671 Talavalī Tarph Khaṇḍāle—Alg;—तळवली तर्फ खंडाळे.	N;	4·0	0·6;	201;	41;	169	Revdanda;	10·0
1672 Talavalı Tarph Umaṭe—Alg;—तळवली तर्फ उमटे.	S;	18·0	1·2;	526;	115;	501	Poynad;	5·0
1673 Talavandakhār—Alg;—तळवंद खार	E;	11·0	0·2;	..	..	..	DESERTED	
1674 Taḷe—Mgn;—तळे ..	W;	15·0	3·2;	3,807;	731;	2,268	Local;	..
1675 Taḷe—Mrd;—तळे ..	SE;	28·0	1·2;	193;	44	181	Chanere;	4·0
1676 Taḷegānv—Klr;—तळेगांव ..	N;	12·0	0 7;	279;	61;	270	Mohopada;	2·0
1677 Taḷegānv Tarph Goregānv—Mgn;—तळेगांव तर्फ गोरेगांव.	S;	3·4	3·1;	563;	117;	420	Goregaon;	5·0
1678 Taḷegānv Tarph Taḷe—Mgn;—तळेगांव तर्फ तळे.	W;	15·0	11·4;	1,056;	235;	934;	Talashet;	3·0
1679 Taḷekhār—Mrd;—तळेखार ..	SE;	28·0	0·2;	583;	125;	502	Chanere;	4·0
1680 Taḷekhār—Pn;—तळेखार ..	S;	10·4	0·3;	158;	32;	156	Kasu;	2·0
1681 Taḷiye—Mhd;—तळिये ..	SE;	12·4	3·8;	708;	146;	680	Birwadi	8·0
1682 Taḷoje Majakūr—Pnl;—तळोजे मजकूर.	N;	7·0	0·9;	651;	105;	630	Panvel;	8·0
1683 Taḷoje Pāñcahnand—Pnl;—तळोजे पांचनंद.	..	5·0	2·0;	2,239;	426;	1,302	Local;	..
1684 Taḷośī—Mhd;—तळोशी ..	E;	7·0	1·3;	532;	121;	472	Nate;	2·0
1685 Tamanāth—Krt;—तमनाथ ..	S;	3·0	1·1;	375;	78;	249	Karjat;	3·0
1686 Tamasoḷī—Rh;—तमसोळी ..	N;	21·0	0·9;	183;	41;	183	Nagothana;	5·0
1687 Tāmbaḍī—Mgn;—तांबडी ..	W;	16·4	0 4;	178;	38;	153	Tale;	4·0
1688 Tāmbaḍī—Rh;—तांबडी ..	S;	4·0	2·8;	521;	130;	502	Roha;	4·0
1689 Tāmbas—Krt;—तांबस ..	S;	5·0	1·1;	416;	80;	408	Karjat;	5·0
1690 Tāmbaṭhī—Klr;—तांबाठी ..	S;	10·0	2·0;	304;	70;	293	Wawoshi;	5·0
1691 Tāmhaṇśet—Rh;—ताम्हणशेत ..	S;	4·4	1·8;	265;	70;	230	Roha;	3·0
1692 Tāmhāṇe Karambe;—Msl;—ताम्हाणे करंबे.	E;	7·0	1·1;	229;	68;	200	Mhasla;	4·0
1693 Tāmhāṇe Śirke;—Msl;—ताम्हाणे शिर्के.	..	13·0	1·5;	353;	70;	383	Goregaon;	6·0

Railway Station; Distance.		Weekly Bazar; Distance; Bazar Day.			Motor Stand; Distance.		Water	Institutions and other information.
(5)		(6)			(7)		(8)	(9)
Karjat;	62·0	Chanere;	5·0;	Tue.	..	..	w.	..
..	..	Ramraj;	2·4;	Sat.	.. Dharamtar	.. 9·0	W.	Sl (pr.); Maruti Fr. Ct. Sud. 15.
..	..	Poynad,	5·0;	Mon.	.. Dharamtar	.. 29·0	W.	Sl (pr); 2 tl; dh; gym.
DESERTED	..							DESERTED
Mumbra;	85·0	Local;	..	..	Local;	..	W;t.	4 Sl (3 pr, h); Gavdevi Fr. Ct, Vad. 1; 16 tl. 4 mq; dh; lib.; 4 dp.; Fort.
..	..	Chanere;	4·0;	Tue.	.. Salao;	.. 7·0	W.	Maruti Fr. Ct. Sud. 15; 3 tl; 2 dg.
Karjat;	12·0	Khalapur;	12·0;	Tue.	..	..	W.	Sl (pr); Cs (mp); 2 tl.
Mumbra;	93·0	Goregaon;	5·0;	..	..	0·1	W;t.	Sl (pr); 4 tl.
Mumbra;	79·0	Talashet;	3·0;	..	Talashet;	3·0	W;w.	Sl (pr); Maruti Fr. Ct. Sud. 15; 3 tl.
..	..	Chanere;	4·0;	Tue.	Local; Salao;	.. 7·0	W.	Sl (pr); 2 tl; M; mq; dh;
Khopoli;	31·0	Poynad;	11·0;	Mon.	Amtem; Nigode;	0·3 0·4	W.	Sl (pr); Maruti Fr. Ct. Sud. 15; tl.
Mumbra;	110·0	Mahad;	12·0;	Daily	Varandh;	2·4	W.	Sl (pr); 3 tl.
Mumbra;	10·0	Panvel;	8·0;	..	..	1·4	w.	Sl (pr); Mahashivratra Fr. Mg. Vad. 13; 2 tl.; M.
Mumbra;	10·0	Panvel;	6·0;	..	Local;	..	w; t.	2 Sl (2m); 2cs (mp. mis). 3 tl; mq.; 2dg; dh; lib.;2 dp.
Mumbra;	106·0	Mahad;	10·0;	Daily.	..	..	W.	Sl (pr).
Karjat;	3·0	Karjat;	3·0;	Tue.	..	..	rv;W.	Sl (pr); Mahashivratra Fr. Mg. Vad. 14; 2 tl.
Karjat;	63·0	Nagothana;	5·0;	Daily	..	..	w.	Sl (pr); tl.
Mumbra;	89·0	Tala;	4·0;	..	..	1·4	w;W.	Sl (pr. gr.); tl.
Karjat;	65·0	Roha;	4·0;	Daily	Roha;	4·0	W;w.	Sl (pr); 3 tl.
Karjat;	5·0	Kadar;	1·0;	Wed.	Karjat;	5·0	W;w.	Sl (pr); pyt; 3 tl.
Khopoli;	4·0	Shirawali;	4·0;	Fri.	Tambathi-phata.	0·4	W.	Sl (pr); tl.
Karjat;	62·0	Chanere;	5·0;	Tue.	Roha;	4·4	w.	Sl (pr); tl.
Mumbra;	..	Mhasla;	4·0;	Wed.	Mhasla;	4·0	W;rv.	Sl (pr); tl.
Mumbra;	..	Mhasla;	11·0;	Wed.	Goregaon;	6·0	W;w.	Sl (pr); tl.

Serial No.; Village name. (1)		Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office: Distance. (4)	
1694	Tāmhaṇe Tarph Goregāṅv—Mgn;—ताम्हणे तर्फ गोरेगांव	E;	6·0	0·9;	187;	37;	183	Goregaon;	6·0
1695	Tāmhaṇe Tarph Koṇḍavī—Pld;—ताम्हणे तर्फ कोंडवी.	E;	8·0	1·6;	172;	34;	145	Poladpur;	9·0
1696	Tāmhāṇe Tarph Vinhere—Mhd;—ताम्हाणे तर्फ विन्हेरे.	S;	16·0	2·1;	682;	141;	674	Vinhere;	2·0
1697	Tāmasaī—Pnl;—तामसई ..	NE;	12·0	2·1;	136;	26;	132	Panvel;	11·0
1698	Tāraghar—Pnl;—तारघर ..	W;	7·0	0·2;	988;	203;	520	Panvel;	6·0
1699	Tāraṇ Khop—Pn;—तारण खोप	NW;	1·2	0·5;	297;	58;	266	Pen;	2·0
1700	Tāreghar—Rh;—तारेघर ..	W;	1·4	1·8;	246;	49;	243	Roha;	2·0
1701	Tārṇe Tarph Govele—Mgn;—तार्णे तर्फ गोवेले.	S;	5·0	0·6;	237;	48;	234	Goregaon;	8·0
1702	Tārṇe Tarph Taḷe—Mgn;—तार्णे तर्फ तळे.	W;	16·0	1·9;	256;	63;	140	Tala;	2·0
1703	Tarāśet—Pn;—तारशेत ..	S;	13·0	0·2;	141;	24;	140	Nagothana;	5·0
1704	Tāsagāṅv—Mgn;—तासगांव ..	..	..	1·3;	252;	62;	184	Nizampur;	5·0
1705	Telaṅge—Mhd;—तेलंगे ..	SE;	10·0	2·2;	909;	196;	600	Dasgaon;	3·0
1706	Telavaḍe—Mrd;—तेलवडे ..	E;	1·0	4·8;	556;	117;	275	Murud;	1·0
1707	Ṭemaghar—Mhd;—टेमघर ..	NE;	5·0	0·2;	83;	16;	82	Birwadi;	2·0
1708	Ṭemaghar—Rh;—टेमघर ..	..	6·0	2·4;	304;	69;	302	Chanere;	2·0
1709	Ṭembhare—Krt;—टेंभरे ..	..	16·0	1·1;	203;	41;	163	Neral;	15·0
1710	Ṭembharī—Klr;—टेंभरी ..	W;	8·0	0·8;	279;	48;	269	Chowk;	3·0
1711	Ṭembhoḍe—Mrd;—टेंभोडे ..	N;	14·4	0·4;	82;	19;	6	..	..
1712	Ṭembhoḍe—Pnl;—टेंभोडे ..	NE;	3·0	0·6;	537;	108;	514	Panvel;	2·0
1713	Tempāḷe—Mgn;—टेमपाळे ..	S;	8·0	5·7;	504;	101;	283	Goregaon;	3·0
1714	Teṭaghar—Mhd;—टेटघर ..	N;	3·0	0·7;	240;	56;	227	Mahad;	3·0
1715	Thākaroḷī—Mal;—ठाकरोळी ..	S;	5·4	1·6;	343;	84;	274	Mhasla;	6·0
1716	Thaḷ—Alg;—थळ ..	N;	3·0	2·2;	3,768;	744;	1,451	Local;	..
1717	Thāṇe-nhāve—Klr;—ठाणे-न्हावे	S;	10·0	0·3;	541;	115;	487	Khalapur;	5·0
1718	Tharamārī—Mgn;—थरमारी ..	E;	11·4	0·3;	140;	29;	140	Nizampur;	5·0
1719	Tighar—Krt;—तिघर ..	W;	2·4	0·9;	206;	44;	163	Karjat;	2·0
1720	Tilore—Pn;—तिलोरे ..	SE;	11·0	1·4;	226;	42;	226	Pen;	10·0
1721	Tilore—Mgn;—तिलोरे ..	NW;	3·0	0·6;	313;	68;	306	Mangaon;	3·4
1722	Tisale;—Mrd;—तिसले ..	E;	3·0	1·2;	107;	22;	107	Murud;	2·0

Railway Station; Distance.	Weekly Bazar; Distance; Bazar Day.	Motor Stand; Distance.	Water	Institutions and other information.
(5)	(6)	(7)	(8)	(9)
Mumbra; 94·0	Goregaon; 6·0; ..	Mangaon; 6·0	W;w.	tl.
Mumbra; 108·0	Poladpur; 9·0; Fri.	.. ..	w.	tl.
Mumbra; 109·0	Poladpur; 9·0; Fri.	Vinhere; 2·0	W.	Sl (pr); tl.
Mumbra; 23·0	Panvel; 11·0; ..	Panvel; 12·0	W;str.	tl.
Mumbra; 22·0	Panvel; 6·0; ..	.. ..	W.	dh.
.. ..	Pen; 2·0; ..	Phata; 1·0 Antore; 1·0	W; w.	Sl (pr); Cs (mp); Maruti Fr. Ct. Sud. 15; 2 tl; M; dh.
Karjat; 64·0	Roha; 2·0; Daily	Roha; 2·0	W.	tl.
Mumbra; 96·0	Goregaon; 8·0; ..	Mangaon; 5·0	W; w.	Sl (pr); tl; mq.
Mumbra; 86·0	Tala; 2·0; ..	Tala; 2·0	W; w.	Sl (pr); tl; dg.
Khopoli; 31·0	.. .. ..	Koleti; 3·0 Gandhe; 1·4	O.	tl.
Mumbra; 90·0	Nizampur; 5·0; Sun.	Nizampur; 5·0	W; w.	Sl (pr); tl.
Mumbra; 98·0	Mhapral; 2·0; Fri.	.. ..	W.	2 Sl (pr, m); 2 tl; mq.
.. ..	Murud; 1·0; ..	Murud; 1·0	pl;W.	Sl (pr); Maruti Fr. Ct. Sud. 15; 3 tl; dh.
Mumbra; 100·0	Mahad; 6·0; Daily	.. ..	w.	2 tl.
Karjat; 62·0	Chanere; 2·0; Tue.	Chanere; 2·0	rv.	Sl (pr); tl; M.
Neral; 15·0	Sugave; 7·0; Sat.	Karole; 8·0	rv.	Sl (pr); 2 tl; M.
Karjat; 6·0	Khalapur; 6·0; Tue.	Chowk; 3·0	W; rv.	pyt; 2 tl.
.. ..	.. .. ..	Borli; 2·0 Borli; 1·4	rv.	
Mumbra; 15·0	Panvel; 2·0; ..	Panvel; 2·0	W.	2 tl.
Mumbra; 89·0	Goregaon; 3·0; ..	Local; ..	pl; w.	Sl (pr); tl; mq; lib.
Mumbra; 98·0	Mahad; 3·0; Daily	.. ..	W; rv.	Sl (pr); Maruti Fr. Ct. Sud. 15; 2 tl.
Mumbra; ..	Mhasla; 6·0; Wed.	Mhasla; 5·4	W; rv.	Sl (pr); tl; dg.
.. ..	Kihim; 3·0; Tue.	.. ..	..	
		Rewas; 13·0	W.	2 Sl (2 pr); 10 tl; mq; 2dg; lib; dp.
Khopoli; 4·0	Khalapur; 6·0; Tue.	.. ..	W.	2 Sl (2 pr); 2 tl; mq; dh.
Mumbra; 90·0	Nizampur; 5·0; Sun.	Nizampur; 5·4	rv.	tl.
Karjat; 2·0	Karjat; 2·0; Tue.	Karjat; 2·4	W.	Sl (pr); tl.
.. ..	Pen; 10·0; ..	Wakrul; 5·0 Antore; 12·0	W; w.	Sl (pr); tl.
Mumbra; 77·0	Kharawali; 2·4; Sun.	Indapur; 3·0	W; w.	Sl (pr); Khandoba Fr. Ct. Sud. 15; 6 tl.
.. ..	.. .. ..	.. .. Murud; 3·4	rv.	tl.

Serial No.; Village name (1)	Direction; Travelling distance. (2)	Area (Sq. ms.); Pop; Households; Agriculturists. (3)	Post Office; Distance. (4)
1723 Tise—Rh;—तिसे ..	E; 9·4	1·5; 443; 93; 386	Kolad; 2·0
1724 Titave—Mgn;—टिटवे ..	E; 12·0	1·3; 304; 52; 304	Nizampur; 7·0
1725 Tivaṇe—Krt;—तिवणे ..	NE; 7·4	0·4; 81; 17; 81	Karjat; 8·0
1726 Tivare—Krt;—तिवरे ..	W; 12·4	0 4; 300; 63; 217	Karjat; 3·0
1727 Tivare—Sgd;—तिवरे ..	E; 6·0	1·3; 312; 62; 304	Pali; 6·0
1728 Tokāḍe—Mgn;—टोकार्डे ..	NW; 17·0	0 8; 388; 73; 354	Tala; 3·0
1729 Tokekhār—Mrd;—टोकेखार ..	S; 12·2	included in Saoli 187; 36; 181	.. ..
1730 Tol Bk.—Mhd;—टोळ बु. ..	W; 5·0	1·6; 939; 247; 601	Dasgaon; 3·0
1731 Tol Kh.—Mgn;—टोळ खुर्द ..	S; 19·0	1·5; 320; 65; 319	Goregaon; 7·0
1732 Toṇḍalī—Klr;—तोंडली ..	S; 13·0	0·5; 117; 24; 117	Wawoshi; 3·0
1733 Toṇḍasure—Msl;—तोंडसुरे ..	N; 2·0	0·9; 467; 99; 296	Mhasla; 2·4
1734 Toṇḍhare—Pnl;—तोंढरे ..	NE; 7·0	1·1; 625; 121; 591	Panvel; 6·0
1735 Torāḍī—Msl;—तोराडी ..	S; 11·0	1·8; 443; 101; 251	Mhasla; 8·0
1736 Tuḍāl—Alg;—तुडाल ..	NE; 4·0	0·5; 18; 5; 16	Thal; 2·4
1737 Tuḍīl—Mhd;—तुडील ..	W; 8·0	2·2; 1,641; 1,33; 1,123	Local; ..
1738 Tukasaī—Klr;—तुकसई ..	S; 10·1	1·6; 275; 64; 245	Wawoshi; 8·0
1739 Tupagāṁv—Klr;—तुपगांव ..	W; 6·4	0·6; 547; 125; 417	Chowk; 1·0
1740 Turāḍe—Pnl;—तुराडे ..	N; 9·0	0·6; 376; 72; 360	Mohopada; 2·0
1741 Turakhūl—Pn;—तुरखूळ ..	.. ..	0·4;	DESERTED
1742 Turaṁbāḍī—Msl;—तुरंबाडी ..	N; 12·0	1·6; 1,278; 259; 370	Borli Panchatan. 4·0
1743 Turbhe—Pnl;—तुर्भे ..	S; 9·0	0·5; 196; 35; 192	Panvel; 9·0
1744 Turbhe Bk.—Pld;—तुर्भे बु. ..	NE; 3·0	3·7; 1,146; 230; 1,086	Poladpur; 4·0
1745 Turbhe Kh.—Pld;—तुर्भे खुर्द ..	NE; 3·0	3·8; 1,590; 340; 1,579	Poladpur; 4·0
1746 Tuṭavalī—Pld;—तुटवली ..	SE; 8·0	1·8; 254; 64; 221	Poladpur; 8·0
1747 Uceḍe—Pn;—उचेडे ..	W; 2·2	0·1; 276; 54; 274	Washi; 3·0
1748 Ucel—Rh;—उचेल ..	NW; 8·0	1·8; 181; 47; 180	Chanere; 7·4
1749 Uḍadavaṇe—Rh;—उडदवणे ..	W; 3·4	0·5; 259; 56; 254	Roha; 2·4
1750 Uddhar—Sgd;—उद्धर ..	N; 6·0	1·8; 1,447; 323; 1,295	Pali; 5·0
1751 Ujaloti—Klr;—उजळोली ..	S; 11·0	0·8; 181; 30 181	Wawoshi 6·0

Railway Station; Distance.		Weekly Bazar, Distance; Bazar Day.			Motor Stand; Distance.		Water	Institutions and other information.
(5)		(6)			(7)		(8)	(9)
Karjat;	63·0	Kolad;	2·0;	Sun.	Kolad;	2·4	W.	Sl (pr); 4 tl.
Mumbra;	92·0	Nizampur;	7·0;	Sun.	Nizampur;	1·0	W.	Sl (pr); tl.
Karjat;	8·0	Kondivade;	3·0;	Mon.	..	..	W.	Bahiri Fr. Ct. Sud. 15; tl.
Karjat;	3·0	Karjat;	3·0;	Tue.	..	..	W.	Sl (pr); 2 tl.
Khopoli;	19·0	Parali;	5·0;	Sat.	..	..	W.	Sl (pr).
Mumbra;	91·0	Tala;	3·0;	..	Tala;	3·0	W;w.	Sl (pr); tl.
..	..	..	..	..	Murud;	12·2	W.	Cs (mp)
..	..	Dasgaon;	3·0;	Sat.	..	..	p;W.	2 Sl (2 pr); 2 tl.
Mumbra;	99·0	Goregaon;	7·0;	..	..	3·0	W;w.	2 Sl (pr); tl.
Mumbra;	95·0	Shirawali;	4·0;	Fri.	Donwat;	1·4	W.	Sl (pr); 2 tl.
Khopoli;	5·0	Mhasla;	2·4;	Wed.	Mhasla;	0·2	W.	Sl (pr); tl.
Mumbra;	..	Panvel;	6·0;	..	Taloja;	3·0	W;w.	Sl (pr); 2 tl.
Mumbra;	22·0	Mhasla;	8·0;	Wed.	Dasgaon;	18·0	W;w.	Sl (pr); tl; mg; dg.
Mumbra;	..	Kihim;	2·4;	Tue.	..	..	W.	
					Rewas;	11·0		
..	..	Dasgaon;	3·0;	Sat.	Dasgaon;	3·0	P;W.	5 Sl (2 pr, 3 M); pyt. Maruti Fr.Ct. Sud. 15; 2 tl. 2 mq; 6 dg; ch; 2lib; dp;
Mumbra;	100·0	Parali;	3·0;	Sat.	..	..	W;rsr. rv.	Sl (pr); 2 tl.
Khopoli;	11·0	Khalapur;	6·0;	Tue.	..	..	T.	Sl (pr); Mahashivratra Fr. Mg. Vad. 13.
Karjat;	6·0	Panvel;	9·0;	..	..	0·2	rv;w.	Sl (pr); Cs (c); 4 tl.
DESERTED								DESERTED
Karjat;	10·0	Mhasla;	14·0;	Wed.	Borli Panchatan.	0·4	W.	Sl (pr); 2 tl.
Mumbra;	..	Panvel;	9·0;	..	..	0·2	W.	tl.
Mumbra;	9·0	Poladpur;	8·0;	Fri.	..	..	W;rv.	2 Sl (2 (pr); 2 tl.
Bombay;	104·0	Poladpur;	4·0;	Fri.	..	..	W;rv.	2 Sl (2 pr); pyt; Cs (c); Holi Paurnima Fr. Phg. Sud. 15; 4 tl.
Mumbra;	109·0	Poladpur;	8·0;	Fri.	..	..	W.	2 tl.
..	..	Pen;	4·0;	..	Washi Naka	0·2	W.	Sl (pr.) ; tl.
					Dharamtar;	3·0		
Karjat;	54·0	Chanere;	7·4;	Tue.	Roha;	6·0	W.	4 tl.
Karjat;	52·0	Roha;	2·4	Daily	Roha;	2·4	W.	tl.
Khopoli;	28·0	Parali;	13·0;	Sat.	..	..	W.	Sl (pr); Mahashivratra Fr. Mg. Vad. 13; dh; Maruti Fr. Ct. Sud. 15; 4 tl.
Khopoli;	7·0	Shirawali;	3·0;	Fri.	..	..	o.	Mahashivratra Fr; Mg. Vad. 14; 2 tl.

Serial No.; Village name (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
1752 Ukrul—Krt;—उक्रुळ ..	NE;	5·4	0·9;	494;	103;	234	Karjat;	4·0
1753 Ulave—Pnl;—उलवे ..	W;	7·0	1·1;	679;	130;	530	Panvel;	6·0
1754 Umarath—Pld;—उमरठ ..	E;	11·0	1·2;	416;	95;	399	Poladpur;	10·0
1755 Umarolī Divālī—Mgn;—उमरोली दिवाळी	SE;	7·0	0·7;	289;	60;	237	Talashet;	1·4
1756 Umarolī—Krt;—उमरोली ..	N;	4·0	0·5;	371;	61;	252	Karjat;	4·0
1757 Umate—Alg;—उमटे ..	SE;	18·0	3·0;	345;	79;	186	Revdanda;	6·4
1758 Uṁbaravīrā—Klr;—उंबरवीरा	E;	6·0	0·7;	59;	12;	33	Khalapur;	7·0
1759 Uṁbarḍe—Pn;—उंबर्डे ..	W;	1·4	2·0;	1,286;	247;	1,073	Pen;	2·0
1760 Uṁbarḍī—Mgn;—उंबर्डी ..	E;	14·0	3·0;	448;	94;	446	Goregaon;	7·0
1761 Uṁbare—Klr;—उंबरे ..	S;	6·0	3·5;	434;	96;	364	Wawoshi;	6·0
1762 Uṁbarolī—Pnl;—उंबरोली ..	E;	5·2	0·6;	238;	42;	210	Panvel;	7·0
1763 Umarolī—Mgn;—उमरोली ..	W;	3·4	1·4;	142;	26;	101	Talashet;	1·4
1764 Uṇḍaragāṅv—Mrd;—उंडरगांव	E;	3·0	0·2;	137;	27;	119	Murud;	..
1765 Underī—Mhd;—उंदेरी ..	S;	9·0	2·0;	760;	167;	755	Vinhere;	3·0
1766 Uṇegāṅv—Mgn;—उणेगांव ..	S;	4·0	1·3;	778;	136;	720	Goregaon;	3·0
1767 Unhere Bk.—Rh;—उन्हेरे बु. ..	..	2·4	1·0;	197;	44;	193	Roha;	2·4
1768 Unhere Kh.—Rh;—उन्हेरे खुर्द	..	..	0·1;	86;	20;	81	Pali;	1·0
1769 Usaḍī—Mrd;—उसडी ..	SE;	8·0	0·8;	280;	68;	191	Murud;	8.0
1770 Usāle—Sgd;—उसाले ..	SE;	5·2	0·3;	117;	25;	117	Pali;	5·0
1771 Usar—Alg;—उसर ..	SW;	9·2	0·5;	386;	85;	384	Nagaon;	4·0
1772 Usar—Pn;—उसर ..	S;	11·0	0·5;	119;	26;	119	Nagothana;	8·0
1773 Usar—Rh;—उसर ..	W;	3·0	1·7;	219;	49;	186	Roha;	3·0
1774 Usar—Sgd;—उसर ..	E;	5·0	1·0;	125;	22;	125	Pali;	4·0
1775 Usaraghar—Mgn;—उसरघर ..	S;	5·4	0·6;	629;	128;	606	Goregaon;	3·0
1776 Usar Bk.—Mgn;—उसर बु. ..	W;	10·0	1·3;	401;	84;	389	Morbe;	6·0
1777 Usar Kh.—Mgn;—उसर खुर्द ..	W;	8·0	1·2;	461;	90;	445	Goregaon;	3·0
1778 Usarlī Bk.—Pnl;—उसर्ली बु. ..	E;	7·0	0·5;	288;	46;	263	Panvel;	7·0
1779 Usarlī Kh.—Pnl;—उसर्ली खुर्द ..	E;	1·4	0·5;	288;	34;	270	Panvel;	2·0
1780 Usaroḷi—Klr;—उसरोळी ..	S;	10·0	0·6;	203;	37;	190	Wawoshi;	4·0
1781 Usaroḷi—Mrd;—उसरोळी ..	N	6·0	2·3;	517;	115;	341	Nandgaon;	1·0

Railway Station ; Distance. (5)	Weekly Bazar ; Distance ; Bazar Day. (6)	Motor Stand ; Distance. (7)	Water (8)	Institutions and other information. (9)
Bhivpuri Rd. 1·0	Dahivali; 4·0; Tue.	Karjat; 4·0	W;rv.	Sl (pr); Saibaba Fr. Ct. Sud. 9; 2 tl.
Mumbra; 22·0	Panvel; 6·0; ..	.. 1·4	W.	Sl (pr); Cs (mp); 2 tl; lib.
Mumbra; 111·0	Poladpur; 10·0; Fri.	.. ..	W.	Sl (pr); Mg; 2 tl; Tanaji Malusare and Shelar-mama Memorials.
Mumbra; 76·0	Kharawali; 3·0; Sun.	Talashet; 1·0	W;w.	2 tl.
Bhivpuri Rd; 1·0	Dahivali; 4·0; Tue.	Karjat; 4·0	W;w.	Sl (pr); tl.
.. ..	Ramraj; 1·0; Sat.	Borghar; 1·0		
		Dharamtar; 30·0	W.	Sl (pr); 2 tl.
Palasdhari; 4·0	Khalapur; 7·0; Tue.	Khopoli; 5·0	pt.	tl; M.
Khopoli; 21·0	Pen; 2·0; ..	Washi Naka 0·3	W;t.	Sl (pr); 4 tl; dp.
		Dharamtar; 3·0		
Mumbra; 95·0	Goregaon; 7·0; ..	Nizampur; 8·0	rv;w.	2 tl; Fort.
Khopoli; 9·0	Khalapur; 9·0; Tue.	.. ..	W.	Sl (pr); pyt; 3 tl.
Mumbra; 23·0	Panvel; 7·0; ..	.. ..	rv.	Sl (pr); dg.
Mumbra; 76·0	Kharawali; 3·0; Sun.	Mangaon; 3·4	W.	tl.
.. ..	.. .. ..	.. ..	W.	tl; dg.
		Murud; 3·4		
Mumbra; 108·0	Poladpur; 10·0; Fri.	.. ..	W;rv.	2 Sl (2 pr); 2 tl.
Mumbra; 87·0	Mangaon; 3·0; Thu.	Mangaon; 4·0	rv;W.	Sl(pr); Bahiri Fr.Mg. Vad. 15; 3 tl.
Karjat; 52·0	Roha; 2·4; Daily	.. ..	W;w.	Sl (pr); tl.
.. ..	Pali; 1·0; ..	Pali; 1·0	W;w.	tl.
.. ..	.. .. ..	.. ..	W.	Sl (pr); tl.
		Rajapuri; 6·0		
Khopoli; 21·0	Parali; 7·0; Sat.	.. ..	W.	Sl (pr); 2 tl.
.. ..	Ambepur; 1·4; Wed.	Nagaon; 4·0	W;w.	Sl (pr); tl.
		Rewas; 25·0		
.. ..	.. .. ..	Kasu; 3·0	W.	tl.
		Nigode; 4·4		
Karjat; 71·0	Roha; 3·0; Daily	.. ..	rsr.	Sl (pr); 2 tl.
Khopoli; 28·0	Parali; 15·0; Sat.	.. ..	W.	tl.
Mumbra; 91·0	Mhasla; 7·0; Wed.	.. 0·4	W;w.	Sl (pr); 3 tl.
Mumbra; 90·0	Mhasla; 7·0; Wed.	Mangaon; 10·0	W;w.	Sl (pr); 2 tl.
Mumbra; 91·0	Goregaon; 3·0; ..	.. 6·0	W;w.	Sl (pr); tl.
Mumbra; 23·0	Panvel; 7·0; ..	Panvel; 7·0	W.	tl.
Mumbra; 19·0	Panvel; 2·0; ..	Panvel; 1·4	W;w.	Cs (mp).
Khopoli; 6·0	Shirawali; 3·0; Fri.	Donwat; 3·0	W.	Sl (pr); tl.
.. ..	.. .. ..	.. ..	W;t.	Sl (pr).; Ram Fr. Ct. Sud. 9; 5 tl; M; mq; 2 dg; dh.

Serial No.; Village name (1)	Direction; Travelling distance. (2)	Area (Sq. ms.); Pop; Households; Agriculturists. (3)	Post Office; Distance. (4)
1782 Umarośī—Svn;—उमरोशी ..	.. ..	0·8;	DESERTED
1783 Uraṇ—Urn;—उरण ..	HQ; ..	0·8; 8,672; 1,928; 784	Local ..
1784 Utekhol—Mgn;—उतेखोल ..	N; ..	1·7; 917; 166; 542	Mangaon; 0·4
1785 Vaḍagaṅv—Alg;—वडगांव ..	NE; 2·4	0·9; 656; 171; 534	Alibag; 2·4
1786 Vaḍagāṅv—Klr;—वडगांव ..	W; 9·0	1·5; 583; 114; 544	Chowk; 6·0
1787 Vaḍagāṅv—Mgn;—वडगांव ..	SW; 6·0	1·3; 665; 141; 557	Goregaon; 1·0
1788 Vaḍagāṅv—Pn;—वडगांव ..	SW; 1·0	0 6; 85; 23; 33	Pen; 1·0
1789 Vaḍaghar Bk.—Pld;—वडघर बु.	E; 16·0	1·1; 362; 80; 333	Birwadi; 12·0
1790 Vaḍaghar Kh.—Mhd;—वडघर खुर्द. ..	SE; 9·0	0·6; 195; 40; 191	Birwadi; 3·0
1791 Vaḍaghar—Mgn;—वडघर ..	W; 8·0	0 8; 216; 51; 207	Goreganon; 1·4
1792 Vaḍaghar—Pnl;—वडघर ..	W; 1·0	1·2; 692; 125; 504	Panvel; 1·0
1793 Vaḍaghar—Svn;—वडघर ..	E; 3·4	1·5; 469; 112; 468	Shriwardhan; 6·0
1794 Vaḍakhal—Pn;—वडखळ ..	W; 3·4	1·5; 1,211; 238; 977	Washi; 5·0
1795 Vadap—Krt;—वदप ..	.. 5·0	0·6; 692; 130; 520	Karjat; 4·0
1796 Vaḍapāle—Mgn;—वडपाळे ..	S; 9·0	0·8; 373; 70; 334	Goregaon; 5·0
1797 Vaḍaśet—Svn;—वडशेत ..	SE; 6·4	0·7; 101; 191; 98	Shriwardhan; 6·0
1798 Vaḍaval—Klr;—वडवळ ..	S; 12·0	1·5;	.. ..
1799 Vaḍavalī—Alg;—वडवली ..	S; 11·4	0·4; 173; 41; 123	Poynad; 2·4
1800 Vaḍaghar—Msl;—वडघर ..	.. ..	0 8; 162; 32; 154	Morbe; 5·0
1801 Vaḍavalī—Krt;—वडवली ..	E; 7·4	0·6; 243; 46; 138	Karjat; 6·0
1802 Vaḍavalī—Mhd;—वडवली ..	S; 1·4	1·3; 453; 98; 450	Mahad; 2·0
1803 Vaḍavalī—Mgn;—वडवली ..	W; 8·0	2·0; 914; 199; 462	Goregaon; 1·0
1804 Vaḍavalī—Pnl;—वडवली ..	SE; 2·4	1·0; 56; 13; 46	Palaspe; 1·0
1805 Vaḍavalī—Svn;—वडवली ..	N; 13·4	1·8; 1,840; 395; 1,102	Local; ..
1806 Vaḍavihīr—Klr;—वडविहीर ..	N; 9·0	1·1; 173; 41; 167	Chowk; 3·0
1807 Vaḍhāv—Pn;—वढाव ..	W; 6·0	4·4 2,706; 559; 2,676	Washi; 2·0

Railway Station; Distance. (5)		Weekly Bazar; Distance; Bazar Day. (6)			Motor Stand; Distance. (7)		Water (8)	Institutions and other information. (9)
DESERTED								DESERTED
Bombay	7·0	Local	..	Daily	Local	..	W;w.	Sl; Cs; tl; Mg; dg; dp.
Mumbra;	80·0	Mangaon;	0·4;	Thu.	Local;	..	W;w.	3 Sl (pr, m, h); pyt; tl; dh.
..	..	Nagaon;	7·0;	Thu.	..	..	W.	Sl (pr); Cs; tl.
					Dharamtar;	10·0		
Karjat;	13·0	Khalapur;	12·0;	Tue.	Chowk;	5·0	W.	Sl (pr); pyt; C; 2 tl.
Mumbra	89·0	Goregaon	1·0;	..	..	2·0	n W.	Sl (pr) 4tl. gym
..	..	Pen;	1·0;	..	Pen;	1·0	W;w.	
					Antore;	3·0		
Mumbra;	104·0	Poladpur;	14·0;	Fri.	Kapde Bk.;	12·0	rv;w.	Sl (pr); 2 tl.
Bombay;	129·0	Mahad;	9·0;	Daily	Birwadi;	3·4	W;rv.	Sl (pr); tl.
Mumbra;	89·0	Goregaon;	1·4;	..	Mangaon;	8·0	W;w.	Sl (pr); tl.
Karjat;	19·0	Panvel;	1·0;	..	Panvel;	2·0	W;w.	Sl (pr); pyt; Mahashivratra Fr. Mg. Vad. 13. 5tl; Mq; 2dg.
..	..	Shriwardhan;	6·0;	Sat.	..	..	W.	Sl (pr); tl.
..	..	..	..	..	Local;	..	T;w.	Sl (pr); pyt; 3 tl; mq; dh.
					Dharamtar;	1·4		
Karjat;	4·0	Karjat;	4·0;	Tue.	Karjat;	5·0	W;w.	Sl (pr); pyt; Cs; 2 tl.
Mumbra;	92·0	Goregaon;	5·0;	..	Goregaon;	5·0	W;w.	Sl (pr); Kalbhairao Fr. Ct. Sud. 15; tl.
..	..	Shriwardhan;	6·0;	Sat.	..	..	rv.	2 tl.
DESERTED		..	..	..	Devnhave;	1·0	W.	tl.
..	..	Ambepur;	2·0;	Mon.	..	..	W.	2 tl.
					Dharamtar;	6·0		
..	..	Mhasla;	9·0;	Wed.	..	..	..	..
Bhivpuri Rd.;	1·0	Neral;	4·0;	Thu.	Karjat;	7·4	W;rv.	tl.
Mumbra;	98·0	Dasgaon;	5·0;	Sat.	..	..	w.	Sl (pr); tl.
Mumbra	89·0	Goregaon	1·0;	..	Goregaon	1·0	W. pl.	Sl (pr). tl. Mq. dg.
Karjat;	15·0	Panvel;	3·0;	..	Palaspe;	1·0	W.	3 tl.
..	..	Borli Panchatan.	2·0;	..	Local;	..	W.	2 Sl (2 pr); pyt; 2 tl; 2 mq; dg; 2 gym.
Karjat;	4·0	Dahivali;	5·0;	Tue.	..	..	W.	tl.
..	..	Poynad;	8·0;	Mon.	Washi;	1·0	T.	3 Sl (2pr, h).; Cs (c).; Radhakrishna Fr. Svn. Vad. 8.; Ganapati Fr.Mg. Vad.4.; Shankar Fr.; Mg. Sud. 13. Vithoba Fr. Phg. Sud. 5.; 11tl.; 4M; gm.; dp.
					Akadevi;	2·4		

Serial No.; Village name. (1)		Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
1808	Vaḍhāv Bk.—Alg;—वढाव बु.	E;	6·4	0·9;	208;	61;	202	Nagaon;	5·0
1809	Vaḍhāv Kh.—Alg;—वढाव खुर्द	E;	7·4	0·3;	121;	24;	116	Nagaon;	3·0
1810	Vāḍhavaṇ—Mgn;—वाढवण	N;	6·0	0·2;	249;	59;	208	Talashet;	9·0
1811	Vāḍī—Mhd;—वाडी	N;	16·0	2·0;	427;	89;	398	Nate;	14·0
1812	Vāghar—Mgn;—वाघर	..	..	1·3;	178;	41;	85	Goregaon;	2·0
1813	Vāghāv—Msl;— वाघाव	S;	12·0	0·9;	174;	43;	162	Goregaon;	6·0
1814	Vāghavīrā—Alg;—वाघवीरा	E;	14;0	0·3;	479;	92;	477	Poynad;	4·0
1815	Vāgherī—Mhd;—वाघेरी	N;	21·0	2·2;	454;	91;	442	Birwadi;	6·0
1816	Vāghīvalī—Pnl;—वाघीवली	W;	8·0	1·4;	804;	133;	504	Panvel;	6·0
1817	Vāghoḍe—Alg;—वाघोडे	..	10·0	0·3;	152;	37;	127	Poynad;	2·0
1818	Vāgholī—Alg;—वाघोली	E;	9·0	0·3;	27;	4·0	18	Poynad;	6·0
1819	Vāgholī—Mhd;—वाघोली	N;	16·0	5·0;	916;	191;	809	Birwadi;	6·0
1820	Vāghośī—Sgd;—वाघोशी	N;	7·0	1·7;	461;	96;	427	Varhad Jambhulpada;	5·0
1821	Vāghraṇ—Alg;—वाघ्रण	NE;	10·0	0·9;	439;	105;	429	Narangi;	2·0
1822	Vahāl—Pnl;—वहाल	W;	8·0	3·9;	1,721;	374;	1,593	Panvel;	8·0
1823	Vahūr—Mhd;—वहूर	W;	3·0	2·1;	1,888;	405;	1,287	Local;	..
1824	Vaijanāth—Rh;—वैजनाथ	E;	8·0	0·3;	253;	42;	251	Kolad;	4·0
1825	Vaijālī—Alg;—वैजाली	NE;	12·0	0·9;	1,723;	373;	1,581	Saral;	3·0
1826	Vājāpūr—Pnl;—वाजापूर	E;	9·0	3·5;	71;	17;	64	Panvel;	8·0
1827	Vāje—Pnl;—वाजे	E;	6·4	1·6;	635;	131;	508	Panvel;	7·0
1828	Vajharoḷī—Rh;—वझरोळी	NE;	13·0	0·6;	87;	18;	87	Nagothana;	5·0
1829	Vākaḍī—Pnl;—वाकडी	NE;	6·4	1·0;	242;	56;	168	Panvel;	6·0
1830	Vākaṇ—Pld;—वाकण	E;	5·0	4·4;	1,267;	262;	1,176	Poladpur;	7·0
1831	Vākas—Krt;—वाकस	N;	12·0	3·7;	526;	100;	522	Neral;	3·0
1832	Vākalaghar—Svn;—वाकलघर	N;	8·0	1·6;	334;	63;	274	Borli Panchatan;	2·0
1833	Vākī Bk.—Mhd;—वाकी बु.	N;	12·0	7·6;	1,318;	307;	1,055	Birwadi;	5·0
1834	Vākī Kh—Mhd;—वाकी खुर्द	E;	17·0	1·2;	184;	47;	173	Birwadi;	6·0

Railway Station; Distance. (5)	Weekly Bazar; Distance; Bazar Day. (6)	Motor Stand; Distance. (7)	Water (8)	Institutions and other information. (9)
.. ..	Nagaon; 5·0; Thu.	.. .. Dharamtar; 13·0	W.	Sl (pr).; tl.
Mumbra; 85·0	Nagaon; 3·0; Thu.	Nagaon; 2·4 Dharamtar; 23·0	W.	Ganapati Fr. Mg. Sud. 4.; tl.
Bombay; 138·0	Talashet; 9·0; ..	Mangaon; 6·0	w.; rv.	Sl (pr).; tl.
Mumbra; 90·0	Mahad; 18·0; Daily	.. ..	W;w.	Sl (pr).; tl.
Mumbra; ..	Goregaon; 2·0; ..	Goregaon; 2·0	W.; w.	tl.
.. ..	Mhasla; 15·0; Wed.	Goregaon; 6·0	W.	tl.
Mumbra; 110·0	Poynad; 4·0; Mon.	Poynad; 4·0 Dharamtar; 8·0	O.	Sl (pr).; Cs.; 3tl.; M.
Karjat; 24·0	Mahad; 12·0; Daily	.. ..	rv.	Sl (pr).; 2tl.
.. ..	Panvel; 10·0; ..	.. 4·0	W.	tl.
.. ..	Ambepur; 2·0; Mon.	.. .. Dharamtar; 5·0	W.	tl.; M.
Mumbra; 110·0	Poynad; 6·0; Mon.	Tinvira; 0·5 Dharamtar; 7·0	W.	tl.; M.
Khopoli; 21·0	Mahad; 12·0; Daily	.. ..	W.	Sl (pr).; 2tl.
.. ..	Parali; 8·0; Sat.	.. ..	W.	Sl (pr).; 3tl.
Mumbra; 24·0	Poynad; 5·4; Mon.	Pedhambe; 0·2 Rewas; 9·0	O.	Sl (pr).; 3tl.; dg.
Mumbra 99·0	Panvel; 8·0; ..	Gavhan-phata; 2·0	W.	2Sl (2pr).; Cs (mp).; 6tl.; 2M.; lib.
Karjat; 54·0	Dasgaon; 1·0; Sat.	.. ..	W.	3Sl (3pr).; pyt.; M.; 3tl.; mq.; 2dg.; dh.
.. ..	Kolad; 4·0; Sun.	Khamb; 1·0	W.	4tl.
Mumbra; 24·0	Poynad; 6·0; Mon.	Local; .. Rewas; 6·0	W.	2Sl (pr; h.).; pyt.; Cs. (mp); Ram Fr. Ct. Sud. 9.; 3tl.; M.; dg.; dh.; dp.
Mumbra; 23·0	Panvel; 8·0; ..	Panvel; 9·0	W.	..
Karjat; 42·0	Panvel; 7·0; ..	.. ..	W.;rv.	Sl (pr).; tl.
Mumbra; 18·0	Nagothana; 5·0; Daily	.. ..	W.	Cs.
Mumbra; 106·0	Panvel; 6·0; ..	Panvel; 6·4	W.; rv.	Cs.; tl.; dg.
Neral; 3·0	Poladpur; 7·0; Fri.	.. ..	W.; rv.	Sl (pr).; 5tl.
.. ..	Neral; 3·0; Fri.	.. ..	W.	Sl (pr).; Cs. (mp).; 4tl.
Mumbra; 110·0	Borli Panchatan; 2·0; ..	Local; ..	W.	Sl (pr).; Maruti Fr. Ct. Sud. 15.; tl.
Mumbra; 110·0	Mahad; 12·0; Daily	.. ..	W.; rv.	4Sl (2pr, 2m).; Devi Fr. Mrg. Sud. 15.; 4tl.
Mumbra; 89·0	Mahad; 12·0; Daily	.. ..	W.; rv.	2tl.

Serial No.; Village name. (1)	Direction ; Travelling distance. (2)		Area (Sq. ms.) ; Pop ; Households ; Agriculturists. (3)				Post Office : Distance. (4)	
1835 Vākī Tarph Goregāṅv—Mgn;— वार्की तर्फ गोरेगांव.	S;	9·0	0·3;	146;	37;	141	Goregaon;	1·0
1836 Vākī Tarph Nizāmpūr—Mgn;— वार्की तर्फ निजामपूर.	W;	8·0	0·8;	129;	32;	95	Nizampur;	3·0
1837 Vākruḷ—Pn;—वाकुळ ..	SW;	7·0	3·6;	1,589;	383;	1,331	Pen;	6·0
1838 Vaḷak—Pn;—वळक ..	NE;	6·1	0·8;	108;	26;	107	Hamrapur;	4·0
1839 Vaḷake—Mrd;—वळके ..	SE;	24·0	2·7;	311;	66;	290	Borli;	8·0
1840 Vāḷaṇ Bk.—Mhd;—वाळण बु. ..	N;	14·0	5·6;	1,633;	344;	1,461	Birwadi;	8·0
1841 Vāḷaṇ Kh.—Mhd;—वाळण खुर्द	N;	14·0	6·4;	1,115;	239;	889	Birwadi;	8·0
1842 Vaḷaṅg—Mhd;—वळंग ..	W;	7·4	0·8;	654;	120;	496	Tudil;	3·0
1843 Valap—Pnl;—वलप ..	N;	5·6	0·4;	399;	79;	361	Panvel;	6·0
1844 Vāḷasure—Mhd;—वाळसुरे ..	W;	13·0	2·4;	557;	146;	513	Nate;	6·0
1845 Vāḷavaḍe—Alg;—वाळवडे ..	E;	11·3	0·2;	104;	30;	76	Revdanda;	6·0
1846 Vaḷavalī—Alg;—वळवली ..	SE;	14·0	0·7;	406;	100;	398	Poynad;	0·2
1847 Vaḷavalī—Pnl;—वळवली ..	N;	3·5	1·0;	46·5;	98;	461	Panvel;	4·0
1848 Vāḷavaṭī—Mrd;—वाळवटी ..	N;	6·8	2·0;	605;	136;	488	Nandgaon;	1·4
1849 Vāḷavaṭī—Svn;—वाळवटी ..	N;	2·0	1·3;	1,576;	356;	830	Local;	..
1850 Vālī—Rh;—वाली ..	S;	7·0	4·9;	1,220;	262;	1,166	Roha;	6·0
1851 Vāḷatikhār—Urn;—वाळतीखार	..	..	0·2;	..	..	..	DESERTED	
1852 Vāmane—Mhd;—वामने ..	SW;	7·0	1·0;	396;	70;	385	Dasgaon;	3·0
1853 Vāṇade—Mrd;—वाणदे ..	E;	2·4	0·9;	339;	73;	294	Murud;	2·0
1854 Vānaste—Mgn;—वानस्ते .	W;	17·4	0·9;	354;	69;	289	Tala;	2·4
1855 Vaṇavalī—Alg;—वणवली .	SE;	6·0	0·5;	249;	56;	213	Nagaon;	3·0
1856 Vaṇavaṭhe—Klr;—वणवठे ..	S;	11·0	0·2;	140;	24;	130	Wawoshi;	1·0
1857 Vaṇave—Klr;—वणवे .	..	1·2	0·4;	230;	47;	221	Khalapur;	2·0
1858 Vāndelī—Mrd;—वांदेली ..	NE;	19·0	1·3;	74;	20;	74	Borli;	3·0
1859 Vāndolī—Rh;—वांदोली ..	N;	2·4	0·5;	248;	51;	147	Roha;	2·4
1860 Vāndre—Mrd;— वांद्रे ..	NE;	8·0	0·9;	143;	36;	142	..	..
1861 Vāndrośī—Sgd;—वांद्रोशी ..	E;	7·2	1·0;	69;	13;	69	Varhad Jambhulpada;	9·0
1862 Vāṅgaṇī—Klr;—वांगणी ..	E;	3·0	0·2;	..	..	..	DESERTED	

Railway Station; Distance.		Weekly Bazar; Distance; Bazar Day.			Motor Stand; Distance.		Water	Institutions and other information.
(5)		(6)			(7)		(8)	(9)
Mumbra;	88·0	Goregaon;	1·0;	..	..	2·0	W.; w.	tl.
..	..	Nizampur;	3·0;	Sun.	..	4 0	rv.	2tl.
..	..	Pen;	..	..	Panvel;	2·0	W.; rv.	2Sl (2pr).; 4tl.; dp.
..	..	Pen;	5·0;	..	Chunabhatti;	1·1	W.	2tl.
					Kharpada;	2·0		
..	..	..	..	..	..	..	W.	Sl (pr).; Maruti Fr. Ct. Sud. 15.; 2tl.
					Salao;	4·0		
Mumbra;	110·0	Mahad;	12·0;	Daily	..	..	W.; rv.	Sl (pr).; Holi Paurnima. Plig; Vad. 15.; 6tl.; dp.
Mumbra;	110·0	Mahad;	12·0;	Daily	..	..	W.; rv.	2Sl (2pr).; 3tl.
Mumbra;	98·0	Dasgaon;	3·0;	Sat.	Dasgaon;	3·4	W.	Sl(pr).; Maruti Fr. Ct. Sud. 15.; 3tl.
Mumbar;	15·0	Panvel;	6·0;	..	..	2·2	W.; w.	Sl (pr).; 3tl.
Mumbar	105·0	Mahad;	8·0;	Daily	..	..	W.	Sl (pr).; 2tl.; lib.
..	..	Ambepur;	3 0;	Wed.	Poynad;	0·4	o.	tl.
					Rewas;	2·0		
..	..	Poynad;	2·0;	Mon.	..	..	W.	Sl (pr).; Maruti Fr. Ct. Sud. 15.; 4tl.
Mumbra;	14·0	Panvel;	4·0;	..	..	1·4	W.	Sl (pr).; 2tl.
	..	..	..	..	..	..	W.; rv.	Sl (pr).; 2tl.; mq.; 4dg.
..	..	Shriwardhan;	6·0;	Sat.	..	..	p. w.	2Sl (2pr).;pyt.; Maruti Fr. Ct. Sud. 15.; 3tl.; 2mg.; 5dg.
Karjat;	62·0	Roha;	6·0;	Daily	Roha;	7·0	W.; w.	Sl (pr).; tl.
DESERTED								DESERTED
Mumbra;	99·0	Dasgaon;	3·0;	Sat.	Dasgaon;	3·0	W.	Sl (pr).; tl.
..	..	Murud;	2·0;	..	Murud;	2·4	W.;pl.	Cs.; Ganapati Fr. Ct. Vad. 3.; 2tl.; gym.
Mumbrra;	87·0	Tala;	2·4;	..	Tala	2·4	W.; w.	Sl (pr-gr).; tl.
	..	Ambepur;	3·0;	Wed.	Nagaon;	2·0	W.	tl.
					Rewas;	22·0		
Khopoli;	4·0	Shirawali;	2·0;	Fri.	Ajiwali;	0·4	W.; rv.	tl.
Khopoli;	2·0	Khalapur;	2·0;	Tue.	Khalapur;	1·2	W.; w.	
..	..	..	..	..	..	..	W.; rv.	3tl.; 2dg.
					Borli;	2·4		
Karjt;	66·0	Roha;	2·4;	Daily	..	..	W.	Sl (pr).
..	..	..	..	..	..	..	W.; w.	
Khopoli;	15·0	Parali;	10·0;	Sat.	..	..	W.; rv.	2tl.
..	..	..	..	..	Khalapur;	3·0	o.	

Serial No.; Village name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
1863 Vāngaṇī—Msl;—वांगणी	E;	8·0	0·9;	78;	24;	75	Mhasla;	7·0
1864 Vāngaṇī—Rh;—वांगणी	N;	10·0	2·0;	306;	60;	306	Nagothana;	4·0
1865 Vāngaṇī Tarph Taloje—Pnl;—वांगणी तर्फ तळोजे.	NE;	9·0	1·9;	61;	13;	57	Panvel;	2·0
1866 Vāngaṇi Tarph Vāje—Pnl;—वांगणी तर्फ वाजे.	NE;	7·0	0·9;	188;	34;	141	Panvel;	8·0
1867 Vāñjale—Krt;—वांजळे	N;	2·4	0·7;	429;	89;	365	Karjat;	3·0
1868 Vāñjalośī—Mgn;—वांजळोशी	W;	12·0	1·2;	309;	74;	308	Morbe;	8·0
1869 Vānivalī—Klr;—वानिवली	W;	6·0	0·3;	98;	23;	95	Chowk;	5·0
1870 Vāñjale—Svn;—वांजळे	N;	10·0	1·4;	371;	98;	371	Borli Panchatan;	4·0
1871 Vāpheghar—Sgd;—वांफेघर	N;	6·0	0·9;	363;	76;	355	Pali;	5·0
1872 Vārad—Klr;—वारद	W;	5·0	0·3	83;	13;	80;	Khalapur;	5·0
1873 Vāradolī—Pnl;—वारदोली	E;	6·4	2·9;	418;	90;	327	Panvel	7·0
1874 Varaī—Krt;—वरई	N;	13·4	0·7;	177;	31;	177	Neral;	1·0
1875 Varaī Tarph Nīḍ—Krt;—वरई तर्फ नीड.	W;	3·0	0·4;	159;	28;	87	Ka jat;	3·0
1876 Vārak—Mgn;—वारक	NW;	5·0	1·2;	586;	119;	530	Mangaon;	8·4
1877 Varaḷ—Mgn;—वरळ	W;	15·0	0·5;	388;	71;	293	Talashet;	2·0
1878 Vāraḷ—Msl;—वारळ	N;	8·0	5·4;	1,362;	288;	1,001	..	..
1879 Varanāt—Msl;—वरनाट	W;	10·0	0·6;	..	..	..	DESERTED	
1880 Varaṇḍe—Alg;—वरंडे	E;	11·0	1·4	356;	74;	333	Cheul;	4·0
1881 Varandh—Mhd;—वरंध	E;	12·0	5·3;	1,393;	277;	1,175	Birwadi;	6·0
1882 Vārangī—Mhd;—वारंगी	N;	21·0	4·9;	563;	136;	536	Birwadi;	7·0
1883 Varangoli—Mhd;—वरंगोली	E;	8·4	1·8;	446;	99;	427	Nate;	5·0
1884 Varap—Pn;—वरप	S;	14·0	2·2;	157;	36;	152	Nagothana;	6·0
1885 Varasagānv—Alg;—वरसगांव	S;	17·0	0·5;	..	..	..	DESERTED	
1886 Varasagānv—Rh;—वरसगांव	SW;	8·0	2·6;	669;	194;	624	Kolad;	1·0
1887 Varasaī—Pn;—वरसई	NE;	9·3	2·3;	1,018;	219;	769	Local;	..
1888 Varāthi—Mhd;—वराठी	W;	12·0	1·5;	714;	148;	597	Dasgaon;	5·0
1889 Varavaḍ—Rh;—वरवड	..	5·1	0·5;	228;	52;	181	Medha;	1·4
1890 Varavaṇe—Pn;—वरवणे	SW;	10·0	3·6;	1,589;	383;	711	Pali;	9·0

Railway Station; Distance.		Weekly Bazar, Distance; Bazar Day.			Motor Stand; Distance.		Water	Institutions and other information.
(5)		(6)			(7)		(8)	(9)
Mumbra;	..	Mhasla;	7·0;	Wed.	Mhasla;	7·0	n.	
Karjat;	63·0	Nagothana;	4·0;	Daily	..	..	W.	Sl (pr).; 3tl.
Mumbra;	15·0	Panvel;	12·0;	..	Panvel;	9·0	rv.; rsr.	
Karjat;	16·0	Panvel;	8·0;	..	Panvel;	7·0	W.; w.	Sl (pr).; Mahashivratra Fr. Mg. Vad. 13.; tl.
Karjat;	3·0	Karjat;	1·0;	Tue.	Karjat;	2·0	W.	Sl (pr).; 2tl.
Mumbra;	90·0	Mhasla;	6·0;	Wed.	Mangaon;	12·0	W.; w.	Sl (pr).; tl.
Karjat;	12·0	Khalapur;	10·0;	Tue.	Chowk;	3·0	w.	2tl.
..	..	Borli Panchatan;	4·0;	..	Borli Panchatan;	2·0	W.	Sl (pr).; tl.
Khopoli;	20·0	Parali;	6·0;	Sat.	..	..	W.	Sl (pr).; 2tl.
Karjat;	12·0	Khalapur;	5·0;	Tue.	Chowk;	5·0	W.	2tl.
Karjat;	13·0	Panvel;	7·0;	..	..	2·0	w.; t.	2 Sl (2pr).; 2tl.; M.
Neral;	1·0	Neral;	3·0;	Thu.	Karjat;	13·4	W.	tl.
Karjat;	3·0	Karjat;	3·0;	Tue.	..	..	W.; w	Sl (pr).; tl.
Mumbra;	88·0	Kharawali;	2·0;	Sun.	Indapur;	3·0	W.; w	Sl (pr).; 2tl.
Mumbra;	93·0	Talashet;	2·0;	..	Talashet;	·2·0	rv.	Sl (pr).; tl.
Mumbra;	..	Local;	..	Mon.	Mouje;	2-0	W.	2 Sl (2pr).; Gavdevi Fr. Ct. Sud. 4.; tl.; mq.; dg.; ch.
..	..	..	..	..	..	..	rv.; w.	tl.
..	..	Nagaon;	3·0;	Thu.	..	..	W.; t.	Sl (pr).; tl.
					Dharamtar;	15·0		
Mumbra;	112·0	Mahad;	12·0;	Daily	Local;	..	W.;rvt; t.	Sl (pr).; 5tl.; dh.; dp.
Mumbra;	108 0	Mahad;	12·0;	Daily	..	..	rv.; w.	Sl (pr).; 2tl.
Mumbra;	105·0	Mahad;	8·0	Daily	..	..	W.	Sl (pr).; tl.
..	..	..	..	..	Koleti;	5·0	n.	Sl (pr).; 2tl.
					Koleti;	1·4		
DESERTED								DESERTED.
Karjat;	68·0	Kolad;	1·0;	Sun.	Kolad;	1·4	W.; w.	Sl (pr).; Maruti Fr. Ct. Sud. 15.; Cs. 4tl.; dp.
..	..	Local;	..	Thu.	Phata;	2·0	W.; rv.	Sl (pr).; pyt.; Mahashivratra Fr. Mg. Vad. 13; 11 tl.; dh.; ch.; dp.
Mumbra;	110·0	Mhapral;	2·0;	Fri.	..	..	W.	Sl (pr).; tl.; dg.; ch.
Karjat	52·0	Medha;	1·4;	Sun.	..	..	W.; w.	
Khopoli;	22·0	Pen;	..	..	Wakrul;	4·0	W.	Sl (pr).; 4 tl.

Serial No.-Village name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop: Households; Agriculturists. (3)				Post Office; Distance. (4)	
1891 Varavatane—Msl;—वरवटणे ..	N;	2·6	1·1;	465;	101;	154	Mhasla;	4·0
1892 Varavatane—Rh;—वरवटणे ..	N;	10·0	2·0;	614;	75;	462	Nagothana;	1·0
1893 Vāre—Krt;—वारे ..	N;	17·0	0·5;	978;	202;	704	Karjat;	3·0
1894 Varedī—Pn;—वरेडी ..	W;	4·4	0·2;	608;	123	327	Pen;	8·0
1895 Varhād Jāmbhulapāḍā—Sgd;—व-हाड जांभुळपाडा.	N;	10·0	3·2;	1,439;	305;	912	Local;	..
1896 Varne—Krt;—वर्णे ..	SW;	3·0	1·1;	237;	62;	128	Karjat;	2·0
1897 Vanī—Klr;—वणी ..	E;	5·0	0·5;	188;	43;	165	Khalapur;	4·0
1898 Varose—Klr;—वरोसे ..	N;	10·0	8·8;	853;	188;	612	Chowk;	5 0
1899 Varose Taṛph Vāsarang—Klr;—वरोसे तर्फ वासरंग.	E;	5·4	0·3;	12;	..	12	..	..
1900 Varase—Rh;—वरसे ..	E;	2·0	1·0;	241;	55;	189	Roha;	1·4
1901 Varasolī—Alg;—वरसोली ..	N;	2·0	1·1;	2,089;	441;	934	Alibag;	1·0
1902 Vāsagāṅv—Rh;—वासगांव ..	N;	14 0	2·3;	745;	149;	590	Nagothana;	3·0
1903 Vāsambe or Mohopāḍā—Klr;—वासंबे उर्फ मोहोपाडा.	N;	13·5	1·0;	158;	33;	158	Local;	..
1904 Vasāp—Mhd;—वसाप ..	S;	14 0	0·6;	200;	42;	176	Vinhere;	0·1
1905 Vāsarang—Klr;—वासरंग ..	N;	6·0	0·5;	175;	30;	139	Khopoli;	1·0
1906 Vāḍeban—Svn;—वाडेबन ..	..	...	0·3;	..	..	..	DESERTED	
1907 Vaśenī—Urn;—वशेणी ..	SE;	6·0	2·5;	1,62[illegible];	347;	1,586	Chirner;	7 0
1908 Vāśī—Pn;—वाशी ..	W;	5·2	3·2;	1,669;	341;	1,435	Local;	..
1909 Vāśī—Rh;—वाशी ..	W;	0·4	0·9;	221;	41;	211	Nagothana;	3 0
1910 Vāśī Havelī— Mgn; —वाशी हवेली.	W;	22·0	3·2;	597;	136;	199	Tala;	10 0
1911 Vāśī Mahāgāṅv—Mgn;—वाशी महागांव.	NE;	12·0	1·4;	338;	79;	328	Talashet;	4·0
1912 Vāśivalī—Klr;—वाशिवली ..	W;	6·0	1·4;	419	91;	414	Chowk;	5·0
1913 Vāśivalī—Pn;—वाशिवली ..	NE;	9·2	1·4;	413;	90;	406	Warsai;	1·0
1914 Vāsunḍe—Sgd;—वासुंडे ..	..	14·0	4·1;	424;	85;	379	Varhad Jambhulpada;	5·0

Railway Station; Distance. (5)		Weekly Bazar; Distance; Bazar Day. (6)		Motor Stand; Distance. (7)		Water (8)	Institutions and other information. (9)
Mumbra;	..	Mhasla;	4·0; Wed.	Mhasla;	4·0	W.	2Sl (2 pr).; Wagheshwar Devi Fr. Ct. Vad. 15.; tl. mq.; dh.
Karjat;	62·0	Nagothana;	1·0; Daily	..	..	W.	Sl (p-).; 2 tl.; dg.
Bhivpuri Rd.;	2·0	Dahivali;	3·0; Tue.	Karjat;	17·0	W.; w.	Sl (pr).; Cs. (mp).; Hanuman Fr. Ct. Sud. 15.; 5 tl.
Khopoli;	30·0	Pen;	8·0 ..	Pen; Antore;	3·0 2·0	W.; t.	Sl (p).; Bahiri Fr. Ct. Vad. 2.; 5 tl.; M.
Khopoli;	16·0	Parali;	1·0; Sat.	Local;	..	W.;rv.	Sl (pr).; Cs. (mp).; Ramnavami Fr. Ct. Sud. 9.; 13 tl.; lib.; 3 dp.
Karjat;	2·0	Dahivali;	3·0; Tue.	Karjat;	3·0	W.	Sl (p.).; 2 tl.
Kewali;	1·0	Khalapur;	4·0; Tue.	Khalapur;	5·0	W.	3 tl.
Karjat;	7·0	Dahiwali;	8·0; Tue.	..	..	W.	Sl (pr).; 2 tl.
..	..	..	.. ..	Khopoli;	0·4	rv.	tl.
Karjat;	52·0	Roha;	1·4; Daily	Local	..	rv.;w.	Sl (p.).; tl.
..	..	Nagaon;	4·0; Thu.	Alibag; Dharamtar;	2·0 15·0	W.	Sl (p).; Vithoba Fr. Kt Vad. 11.; 5 tl.
Karjat;	50·0	Nagothana;	3·0; Daily	..	..	W.; w.	Sl (pr).
Karjat;	12·0	Khalapur;	12·0; Tue.	..	..	W.;rv.	Sl (pr).; 6 tl.; dp.
Mumbra;	110·0	Poladpur;	10·0; Fri.	..	..	W.	tl.
Lawjee;	1·0	Khalapur;	5·0; Tue.	Khopoli;	0·4	rv.;W.	Maruti Fr. Ct. Vad. 14.; 2 tl.
DESERTED				..	..	..	DESERTED.
Bombay;	16·4	Uran;	9·0; ..	Chirner;	6·0	..	2 Sl (2p).; 2Cs.; 4tl.
Mumbra;	39·0	Poynad;	8·0; Mon.	Local; Akadevi;	.. 3·4	W.;T.	3 Sl (pr, m, h,).; Ambadevi Fr. Ct. Sud. 14.; 3 tl.; 2 m.; mq.; dg.
Karjat;	50·0	Nagothana;	3·0; Daily	Dhatava;	1·0	W.; w.	Sl (pr).; Cs. (mp).; tl.
Mumbra;	95·0	Tala;	10·0; ..	Tala;	10·0	W.; w.	Sl (p).; Kalkai Fr. Ct. Vad. 8.; 4tl.; mq.; dg.
Mumbra;	80·0	Talashet;	4·0; ..	Talashet;	4·0	W.; w.	Sl (pr).; Kalkai Fr. Ct. Sud. 15.; tl.
Karjat;	12·0	Khalapur;	10·0; Tue.	Chowk;	3·0	rv.; w.	Sl (pr).; Maruti Fr. Ct. Sud. 15.; 3 tl.; dg.; *Urs. Ps. Sud. 15.
Khopoli;	13·0	Warsai;	1·0; Thu.	Warsai Phata; Antore;	1·4 12·0	W.	Sl (pr).; 2tl.
Lonavla;	8·0	Parali;	5·0; Sat.	Jambhulpada;	3·4	rv. w.;	4tl.

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
1915 Vāt—Klr;—वात	N;	10·4	0·4;	175;	30;	175	Mohopada;	12·0
1916 Vāvaḍuṅgī—Mrd;—वावडुंगी	SE;	3 0	1·5;	310;	64;	215	Murud;	4·0
1917 Vāvaloḷī—Krt;—वावलोळी	E;	3·0	0·2;	201;	33;	197	Karjat;	4·0
1918 Vāvaḷolī—Sgd;—वावळोली	W;	1·4	1·0;	166;	32;	161	Pali;	2·0
1919 Vāvaṇḍhaḷ—Klr;—वावंढळ	NW;	5·0	1·2;	224;	50;	215	Chowk;	1·0
1920 Vāvañje—Pnl;—वावंजे	N;	9·0	1·6;	946;	168;	918	Panvel;	8·0
1921 Vāvarle—Klr;—वावर्ले	N;	9·1	2·7;	556;	123;	474	Khalapur;	9·0
1922 Vāve—Alg;—वावे	E;	13·0	0 4;	241;	55;	147	Cheul;	4 0
1923 Vāve—Krt;—वावे	N;	3·4	0·5;	190;	41;	158	Karjat;	3·0
1924 Vāve—Mgn;—वावे	..	..	0·5;	244;	50;	244	Mangaon;	2 0
1925 Vāve—Msl;—वावे	S;	11 0	1·2;	418;	90;	241	Mhasla;	9·0
1926 Vāve—Mrd;—वावे	SE;	6·0	0 9;	126;	27;	69	Nandgaon;	3 0
1927 Vāve—Pn;—वावे	W;	4·0	1·5;	593;	104;	249	Washi;	5·0
1928 Vāve—Pld;—वावे	N;	9·0	0·7;	308;	68;	296	Mahad;	6 0
1929 Vāve Tarph Havelī—Sgd;—वावे तर्फ हवेली.	SE;	3·0	0·5;	194;	42;	188	Pali;	3·0
1930 Vāve Divāḷī—Mgn;—वावे दिवाळी	N;	9 0	1·6;	634;	129;	576	Talashet;	3·0
1931 Vāveghar—Pnl;—वावेघर	E;	10·0	0·2;	132;	19;	131	Apta;	4·0
1932 Vāve Havelī—Mgn;—वावे हवेली	W;	15·0	1·4;	122;	27;	122	Tala;	2·0
1933 Vāve Māndraj—Mgn;—वावे मांद्रज.	W;	9·0	0·5;	244;	50;	244	Mangaon;	2·0
1934 Vāve Poṭage—Rh;—वावे पोटगे	NE;	8·0	1·5;	485;	102;	429	Medha;	5 0
1935 Vāve Śrīvardhan — Svn; — वावे श्रीवर्धन.	E;	8·0	1·2;	319;	68;	299	Shriwardhan;	6·0
1936 Vāve Tarph Āsare—Sgd;—वावे तर्फ आसरे.	SW;	15·4	0·5;	194;	42;	188	Pali;	3·0
1937 Vāve Tarph Pañcātan—Svn;—वावे तर्फ पंचातन.	N;	8·0	1·1;	316;	69;	263	Borli Panchatan;	6 0
1938 Vāvośī—Klr;—वावोशी	W;	12·0	0·9;	885;	175;	355	Local	..
1939 Vayāḷ—Klr;—वयाळ	NW;	8·0	0·7;	265;	54;	260	Chowk;	4 0

Railway Station; Distance. (5)	Weekly Bazar; Distance; Bazar Day. (6)	Motor Stand; Distance. (7)	Water (8)	Institutions and other information. (9)
Karjat; 11·0	Khalapur; 21·0; Tue.	.. ..	rv.	Sl (pr).; 2 tl.
.. ..	.. .. ..	.. ..	W.	Sl (pr).; 3 tl.
		Murud; 3·0		
Karjat; 4·0	Dahivali; 4·0; Tue.	Karjat; 2·0	w.	Sl (pr).; pyt.; Cs.; tl.
Khopoli; 26·0	Palrai; 13·0; Sat.	.. ..	w.	2 Sl (pr, m).; tl.
Karjat; 6·0	Khalapur; 5·0; Tue.	.. ..	w.	Sl (pr).; Cs. (mp).; tl.
Mumbra; 13·0	Panvel; 8·0; ..	.. 5·0	w.	Sl (pr).; Cs. 3 tl.; M.; dg. lib.
Karjat; 3·0	Dahivali; 4·0; Tue.	.. ..	w.	Sl (pr).; pyt.; 2 tl.; M.
.. ..	Ramraj; 3·0; Sat.	.. .. Dharamtar; 26·0	w.	Sl (pr).; Ram. Fr. Ct. Sud. 9.; 2 tl.; lib.
Bhivpuri Rd.; 2·0	Dahivali; 3·0; Tue.	Karjat; 4·4	w.; w.	Sl (pr).; tl.
Mumbra; 82·0	Mangaon; 2·0; Thu.	Mangaon; 2·0	w.; w.	Sl (pr).; tl.
Mumbra; ..	Panderi; 3·0; Thu.	Panderi; 3·0	w.; rv.	Sl (m).; mq.
.. ..	.. .. ..	.. ..	w.	Sl (pr).; tl.
		Nandgaon; 4·0		
.. ..	Poynad; 3·0; Mon.	Local ..	W; T.	pyt; 3 tl; mq; 2 dp.
		Wadkhale; 1·0		
Bombay; 99·0	Poladpur; 7·0; Fri.	.. ..	W; w.	2 Sl (2 pr); 2 tl; mq.
Khopoli; 21·0	Parali; 8·4; Sat.	.. ..	rv.	Sl (pr); 2 tl.
Mumbra; 79·0	Talashet; 3·0; ..	Talashet; 3·0	W; w.	Sl (pr); tl.
Karjat; 10·0	Panvel; 10·0; ..	.. 0·1	w.	tl.
Mumbra; 87·0	Tala; 2·0; ..	Tala; 2 0	rv; W.	Kalkai Fr. Ct. Sud. 15; 2 tl.
Mumbra; 82·0	Mangaon; 2·0; Thu.	Mangaon; 9 0	W; w.	Sl (pr); tl.
Karjat; 50·0	Medha; 5·0; Sun.	Medha; 5·0	W; w.	Sl (pr); 3 tl.
.. ..	Shriwardhan; 6·0; Sat.	.. ..	W.	Sl (pr)..
Khopoli; 15·0	Parali; 10·0; Sat.	.. 3·0	rv.	tl.
.. ..	Borli Panchatan; 6·0; ..	Dadhguri; 0·4	..	Sl (h); tl.
Khopoli; 8·0	Shirawali; 4·0; Fri.	Local; ..	W.	2 Sl (pr, m); Ganapati Fr. Mg. Sud. 4; Vithoba Sr. Vad. 8; Devi An. Sud. 9; Rama Ct. Sud. 9; Maruti Ct. Sud. 15; 6tl; dh; dp; Vet.
Karjat; 11·0	Khalapur; 10·0; Tue.	.. ..	W.	Sl (pr); 2 tl.

Serial No.; Village Name. (1)		Direction; Travelling distance. (2)		Area (Sq. ms.); Pop; Households; Agriculturists. (3)				Post Office; Distance. (4)	
1940	Vāyaśet—Alg;—वायशेत ..	N;	4·0	0·1;	235;	48;	224	Thal;	2·0
1941	Veḍīsgāṅv—Krt;—वेडींसगांव ..	N;	15·0	2·6;	445;	83;	431	Neral;	5·0
1942	Vīr—Mhd;—वीर ..	NW;	7·3	2·7;	1,014;	166;	848	Dasgaon;	2·0
1943	Vehegāṅv—Pnl;—वेहेगांव ..	E;	7·0	1·1;	39;	14;	39	Panvel;	12·0
1944	Veḷās—Svn;—वेळास ..	N;	14·0	2·1;	821;	183;	739	Vadawali;	1·0
1945	Veḷāste—Mrd;—वेळास्ते ..	SE;	6·0	5·9;	178;	36;	177	Nandgaon;	4·0
1946	Veḷāt—Alg;—वेळात ..	S;	13·0	0·6;	15;	5;	..	Poynad;	3·4
1947	Velavalī—Alg;—वेलवली ..	E;	6·0	0·5;	247;	61;	243	Nagaon;	2·0
1948	Veṇagāṅv—Krt;—वेणगांव ..	E;	3·0	1·7;	1,221;	248;	916	Karjat;	3·0
1949	Veśvī—Alg;—वेश्वी ..	E;	1·4	1·1;	994;	186;	971	Alibag;	2·0
1950	Veśvī—Urn;—वेश्वी ..	E;	9·0	1·5;	713;	139;	587	Mhatawali;	11·0
1951	Vasākhār—Alg;—वसाखार ..	..	..	0·3;	..	..	..	DESERTED	
1952	Vicārvāḍī—Klr;—विचारवाडी ..	S;	6·0	0·3;	..	..	..	DESERTED	
1953	Vicuṁbe—Pnl;—विचुंबे ..	E;	1·0	0·5;	411;	66;	370	Panvel;	2·0
1954	Viḍasaī—Sgd;—विडसई ..	N;	3·0	0·4;	39;	6;	38	Pali;	4·0
1955	Vighāṭ—Mgn;—विघाट ..	..	..	1·5;	..	..	..	DESERTED	
1956	Vighavalī—Mgn;—विघवली ..	S;	6·0	1·7;	370;	75;	311	Talashet;	2·0
1957	Vihārī—Klr;—विहारी ..	E;	6·0	1·5;	471;	107;	226	Khopoli;	4·0
1958	Vihighar—Pnl;—विहिघर ..	E;	4·0	0·4;	368;	65;	351	Panvel;	3·0
1959	Vihūle—Mgn;—विहूले ..	W;	9·0	1·9;	892;	176;	891	Morbe;	4·0
1960	Vihūr—Mrd;—विहूर ..	N;	3·0	2·1;	817;	147;	469	Murud;	3·0
1961	Vile—Mgn;—विले ..	N;	15·0	7·5;	1,798;	342;	1,724	Nizampur;	10·0
1962	Viñcavalī—Mgn;—विंचवली ..	S;	2·0	0·5;	161;	43;	137	Mangaon;	2·0
1963	Vinḍhaṇe—Urn;—विंधणे ..	E;	11·0	2·9;	1,265;	272;	972	Chirner;	2·4
1964	Viṇegāṅv—Klr;—विणेगांव ..	N;	4·0	0·7;	303;	66;	299	Chowk;	3·0
1965	Vinhere—Mhd;—विन्हेरे ..	S;	14·0	3·2;	1,857;	364;	1,482	Local;	..
9966	Virajolī—Rh;—विरजोली ..	S;	7·4	2·0;	721;	148;	667	Nagothana;	4·0

Railway Station; Distance. (5)		Weekly Bazar; Distance; Bazar Day. (6)			Motor Stand; Distance. (7)		Water. (8)	Institutions and other information. (9)
..	..	Kihim;	3·0;	Tue.	..	..	W; w.	Sl (pr); tl.
					Rewas;	11·0		
Vangani;	2·0	Neral;	5·0	Thu.	..	..	W; t.	Sl (pr).
Mumbra;	96·0	Dasgaon;	2·0	Sat.	..	..	W.	2 Sl(2 pr); Maruti Fr. Ct. Sud. 15; 3 tl; mq; lib.
Matheran;	6·0	Panvel;	12·0;	..	Panvel;	7·0	W; w.	tl.
..	..	Borli Panchatan;	4·0;	..	..	..	W.	Sl (pr); Maruti Fr. Ct. Sud. 15; 4 tl; 3 dg.
..	..	..	..	..	..	..	W.	Sl (pr); 2 tl.
					Nandgaon;	5·0		
..	..	Ambepur;	3·4;	Mon.	..	..	o.	
					Dharamtar;	8·0		
..	..	Nagaon;	2·0;	Thu.	..	..	W.	Sl (pr); tl.
					Rewas;	22·0		
Karjat;	3·0	Karjat;	3·0;	Tue.	..	..	W.	Sl (pr); pyt; Mahalaxmi Fr. An. Sud. 1 to 10; 4 tl.
..	..	Nagaon;	6·0;	Thu.	..	..	W.	Sl (pr); 4 tl; ch; lib.
					Dharamtar;	11·0		
Bombay;	18·0	Panvel;	9 0;	..	..	0·1	W; t.	Sl (pr); Ram Fr. Ct. Sud. 9; tl; M.
DESERTED								DESERTED.
DESERTED								DESERTED.
Mumbra;	18·0	Panvel;	2 0;	..	Panvel;	1·0	rv; w.	Sl (pr); tl.
Khopoli;	21·0	Parali;	7 0;	Sat.	..	..	rv.	3 tl.
DESERTED								DESERTED.
Mumbra;	78·0	Kharawali;	3·0;	Sun.	Talashet;	2·0	W; w.	Sl (pr); Kalbhairao Fr. Ct. Vad. 1; 4 tl.
Khopoli;	4·0	Khalapur;	5·0;	Tue.	..	..	W; rv.	Sl (pr); 2 tl.
Mumbra;	19·0	Panvel;	3·0;	..	Panvel;	3·0	..	Cs (gr).
Mumbra;	89·0	Mhasla;	8·0;	Wed.	..	9 0	W; w.	Sl (pr); 2 tl.
..	..	..	..	..	..	..	W.	tl; mq; 4 dg.
					Murud;	3·0		
Mumbra;	80·0	Nizampur;	10·0;	Sun.	Nizampur;	10·0	W; w.	Sl (pr); Bahiri Fr. Ct. Vad. 5; 5 tl; lib.
Mumbra;	82·0	Mangaon;	2·0;	Thu.	Mangaon;	2·0	rv; w.	Sl (pr); tl.
Bombay;	20·0	Panvel;	11·0;	..	Chimer;	2·4	w; t.	2 Sl (2 pr); Pir Urus. Ct. Vad. 5; 3 tl; 2 m; mq; dg; lib.
Karjat;	9·0	Khalapur;	9·0;	Tue.	..	..	W.	tl.
Mumbra;	113·0	Mahad;	13·0;	Daily	Local	..	W; rv.	Sl (pr); 3 tl; gym.
Karjat;	62·0	Nagothana;	4·0;	Daily	Toche;	7·4	W.	Sl (pr); 2 tl; mq.

Serial No.; Village Name. (1)	Direction; Travelling distance. (2)	Area (Sq. ms.); Pop; Households; Agriculturists. (3)	Post Office: Distance. (4)
1967 Viraṇī—Pn;—विराणी ..	E; 4·0	0·7; 259; 49; 168	Pen; 7·0
1968 Virta Sāraḷ—Alg;—विर्ता सारळ	NE; 12·0	0·0; 103; 19; 103	Saral; 1·0
1969 Yelavaḍe—Mgn;—येलवडे ..	NE; 12·0	2·5; 305; 67; 290	Nizampur; 10·0
1970 Yelavaṇe—Alg;—येलवणे ..	.. ..	0·2; 92; 16; 66	Saral; 1·0
1971 Yerad—Mgn;—येरद ..	E; 11·4	1·1; 200; 45; 174	Nizampur; 7·0
1972 Yeral—Rh;—येरळ ..	E; 12·0	1·6; 359; 80; 359	Kolad; 7·0
1973 Yesade—Mrd;—येसदे ..	N; 24·0	0·9; 53; 11; 51	Borli; 6·4
1974 Zāp—Sgd;—झाप ..	S; 1·0	1·0; 436; 87; 407	Pali; 1·0
1975 Zirāḍ—Alg;—झिराड ..	N; 8·0	2·5; 865; 188; 584	Awas; 2·0
1976 Zolāmbe—Rh;—झोळांबे ..	NW; 4·6	0·9; 203; 40; 203	Medha; 1·4

Railway Station; Distance. (5)		Weekly Bazar; Distance; Bazar Day. (6)		Motor Stand; Distance. (7)		Water (8)	Institutions and other information. (9)
..	..	Pen;	7·0; ..	Kamarli;	3·4	W.; w.	
				Antore;	5·0		
..	..	Kihim;	8·0; Tue.	..	..	W.	tl.
				Rewas;	4·0		
Mumbra;	95·0	Nizampur;	10·0; Sun.	Nizampur;	6·0	W.;rv.	Sl (pr.); tl.
..	...	Kihim;	7·0; Tue.	..	..	...	
Mumbra;	92·0	Nizampur;	7·0; Sun.	Nizampur;	5·4	W;rv.	Sl (pr.); 2 tl.
Karjat;	52·0	Kolad;	7·0; Sun.	..	..	W. o.	Sl (pr.); 2 tl.
..	..	..	.. ..	Local;	..	W.	
Khopoli;	25·0	Parali;	12·0; Sat.	..	..	W.	Sl (pr); 2 tl.
..	..	Kihim;	2·4; Tue.	Local;	..	W.; T.	Sl (pr); Vithoba Fr. Kt. Vad. 1; 6 tl; dp.
				Rewas;	7·0		
Karjat;	66·0	Medha;	1·4; Sun.	..	0·4	rv.; W.	Sl (Pr); tl.

APPENDIX I

KOLABA ZILLA PARISHAD

Historical Background.

Like the Greek City States, the villages in ancient India had always been autonomous. The characteristic feature of administration in ancient India was the prevalence of freedom and autonomy in governing the village institutions. In course of time the villages lost their autonomy as more power came to be vested and concentrated in the sovereign kings.

During the British Administration, some attempts were made to revive the Local Self-Government Institutions in India by giving them representations in such local bodies. As a result of this, subsequently, Municipalities, District School Boards and Taluka Local Boards came to be established. In the course of time Village Panchayats also came to be instituted.

Vidarbha organised its Gram Panchayats and Nyaya Panchayats in 1946 while in Marathwada region the Village Panchayats started functioning in every village with a population of 5,000 and above in 1941. After the reorganisation of the erstwhile Bombay State, the Village Panchayats Act was passed in 1958, for the whole State. The Act gave every district a Village Panchayat Mandal. Not only that but Gat-Nyaya Panchayats came to be organised for groups of five or more Village Panchayats.

In course of time the experience indicated that the progress of rural development was not commensurate with the expectations of the Government. Various developmental activities introduced in the various Plan periods could not achieve commendable success owing to non-participation of the villagers in the implementation of such schemes. The Central Government decided to investigate the causes behind such a state of affairs and appointed a Committee called 'Balwantrai Mehta Samiti'.

The 'Balwantrai Mehta Samiti' pointed out mainly, among other findings, that the Government could not succeed in appealing and in attracting the leadership of the masses in participating in the Community Development and National Development Schemes under the administrative set-up then in existence. The Samiti, therefore, suggested that the responsibility for such regional and local development works should be assigned to such local institutions at the district level with the Government accepting the role of guiding, supervising and planning from a higher level, making available the required finances and so on. The Samiti recommended the formation of local committees on par with Block Development Committees, to be named as Panchayat Samitis, and at the district level a district committee to be called "Zilla Parishad", instead of the Local Board. The Gram Panchayat,

the Panchayat Samiti, and the Zilla Parishad are the three responsible functionaries in the decentralisation of administration, which are entrusted with the implementation of the development schemes. The Maharashtra Zilla Parishads and Panchayat Samitis Act was passed in 1961. It provided for the formation of Zilla Parishads and Panchayat Samitis. Local Government functions and the execution of certain works and development schemes of the State Five-Year Plans are entrusted to them. It provides for decentralisation of powers and functions and is expected to promote the development of democratic institutions by securing a greater measure of participation by people in Local Government affairs and development programme.

Organisation of the Zilla Parishads.

Under the new organisational set-up, provided for in the Act, every district will have a Zilla Parishad consisting of the President and Councillors. The entire set-up comprises the Zilla Parishad with its Standing and Subject Committees, Panchayat Samitis, Presiding Authorities, Chief Executive Officer, Block Development Officers and other officers. The Zilla Parishad will comprise various departments and the head of each department will be an officer belonging either to Class I or to Class II service of the State Government.

The members of the Zilla Parishad will be directly elected and their number will not be less than forty or more than sixty. There would be one directly elected Councillor for not more than 35,000 of the population. If no woman is elected as a Councillor, one would be co-opted. Among the Councillors are also included, *ex-officio* Chairmen of Panchayat Samitis. The Chairmen of five federal co-operative societies at the district level are included as Associate Councillors. These societies, the Chairmen of which will be associated Councillors, will, as far as practicable, be such as to conduct business or activities in the district in relation to credit, land development, marketing, industrial co-operatives, and co-operative training and education. The term of office of the Councillors will generally be for five years. The President as well as the Vice-President of the Zilla Parishad will be elected by the Councillors from among themselves. The President will receive an honorarium of Rs. 500 per month with rent-free residential accommodation.

So far as Panchayat Samitis are concerned, every Block will have a Samiti and it will consist of elected and co-opted Councillors from the area of the Block, a Chairman of a co-operative society conducting the business of purchase and sale of agricultural produce as associate member, and a Chairman of a co-operative society conducting business in agriculture to be co-opted by the Samiti as associate member. If no female candidate is elected to the Samiti, one woman residing in the Block is to be co-opted by the Samiti. If there is no member belonging to scheduled castes or scheduled tribes, the Samiti is to co-opt one wherever Government prescribes such co-option. Sarpanchas from every electoral division of the Parishad are also to be included. Separate electoral college for the election of each Sarapanch member is to be formed. The Chairman of the Panchayat Samiti will be elected by the elected members of the Samiti from among themselves.

Every Zilla Parishad will have a Committee, each for Finance, Works, Agriculture, Co-operation, Education and Health. The Standing Committee of the Zilla Parishad will consist of the President, the Chairman of Subject Committees, seven Councillors elected by the Parishad and not more than two persons with experience and qualification co-opted as associate members. The Deputy Chief Executive Officer will be *ex-officio* Secretary of the Zilla Parishad and its Standing Committee. Each of the three Chairmen of the Subject Committees will draw an honorarium of Rs. 300 per month along with residential accommodation.

There will be a Chief Executive Officer and a Deputy Chief Executive Officer appointed by Government. The Chief Executive Officer is required to be withdrawn by Government if a Zilla Parishad passes a resolution to that effect by a two-third majority. There will also be a Block Development Officer for each Panchayat Samiti appointed by Government. The executive authority for the purpose of carrying out the provisions of the legislation vests in the Chief Executive Officer and the Block Development Officer, respectively.

The magnitude of devolution of powers and responsibilities of the Zilla Parishads and Panchayat Samitis made under the Maharashtra legislation is obvious when realised that almost the entire administrative and developmental machinery of Government within the district is transferred to the Zilla Parishads whose aggregate budgets are to the tune of about Rs. 50 crores as against Rs. 5 crores of the former local bodies. This devolution is without any reservation and such control as has actually been retained by Government, is the minimum necessary to ensure an efficient working of the Zilla Parishads and Panchayat Samitis and to give guidance and effective direction to their activities. In the administrative sphere, a high water-mark has been reached in transferring the entire work of the village revenue officer, *i.e.*, the talathi or patwari, to the Village Panchayat. On the development side, all district offices like the office of the District Agricultural Officer and the office of the District Health Officer are transferred from Government to the Zilla Parishads. The Zilla Parishads and Panchayat Samitis enjoying autonomy in their development plans and budgets are kept free from interference. The responsibility for execution trickles down the line of local bodies from the Zilla Parishad to the Village Panchayat in a system in which each body tackles almost all matters which are confined to its area.

The executive machinery of the Zilla Parishad is headed by the Chief Executive Officer who is an Officer of the rank of a Collector. The various departments of the Zilla Parishad come under his co-ordinating authority with the result that the district plan of development prepared by the Zilla Parishad and the Panchayat Samitis come under a unified executive direction. The Executive Officers have mostly powers relating to day-to-day matters of routine needed for efficient execution of works and schemes, whereas substantial powers of financial sanction and administrative approval are vested in the Zilla Parishad, the Standing Committee, the Subject Committees, the Chairman of the Standing Committee and the Chairmen of Subject Committees in that order. The Zilla Parishad has power to revise the decision of any authority under it. The association of the elected representatives of

the people is closely maintained with the day-to-day working of the Panchayat Raj bodies. All control exercised by the District Village Panchayat Mandal or the Collector under the Bombay Village Panchayats Act, 1958, over the Village Panchayats is now vested in the Zilla Parishads, its various authorities, and Panchayat Samitis. The Zilla Parishad, therefore, becomes mainly responsible for fostering the growth of Village Panchayats within the district. As the Village Panchayats provide the foundation of Panchayat Raj the Zilla Parishads are empowered to strengthen them to the best of their plan.

The Kolaba Zilla Parishad, as in other districts of the State, was established on May 1, 1962. It consists of 62 members. Of these, 48 are elected Councillors including six who are chairmen of the various Panchayat Samitis; eight are the members by virtue of their being Chairmen of various Panchayat Samitis, five associate members appointed by Government from federal co-operative societies and one co-opted woman Councillor.

The Zilla Parishad has been divided into six Subjects Committees along with the Standing Committee The Subjects Committees alongwith the departments of the Zilla Parishad they control are as under:—

Subjects Committees		Department Controlled
Standing Committee	...	General Administration Department.
Finance Committee	...	Finance Department.
Education Committee	...	Education Department.
Co-operation Committee	...	Co-operation and Industries Department.
Agriculture Committee	...	Agriculture Department.
Works Committee	...	Works Department.
Health Committee	...	Health Department.

General Administration Department.

For the sake of administrative convenience the department that deals with the subjects of non-technical nature is divided into two branches, one under the Deputy Chief Executive Officer and the other under the Administrative Officer. The former branch is concerned with establishment, planning, parishad audit, registry, etc., while the latter is concerned with revenue, gram panchayats, social welfare and publicity. record, etc. Of these the revenue section is responsible for the collection of revenue from all kinds of sources of income of the Zilla Parishad such as land revenue, local fund cess, occupation cess, etc. The Panchayat section is to look after all the functions of former Panchayat Mandal, except the audit, for which the Collector of the district is responsible. The social welfare and publicity section looks after social welfare schemes, execution of schemes already implemented, publicity, functions pertaining to observation of days of national and historical importance, etc. The record section is to look after matters such as maintaining dead stock record, problems of accommodation of the employees of the Zilla Parishad, etc.

FINANCE DEPARTMENT.

The officer-in-charge of the department is the Chief Accounts and Finance Officer. For the sake of administrative convenience the department has been divided into Accounts, Budget, Audit, Stores, Inspection and Registry branches. The clause 137 of the Maharashtra Zilla Parishads and Panchayat Samitis Act, 1961, entails upon the Zilla Parishad and every Panchayat Samiti to prepare their annual budgets. After the budgets are approved by the Zilla Parishad, the Finance department is responsible for the allocation of finances according to the budgetary grants and regulates the expenditure as prescribed by the rules thereunder. There is a separate Inspection branch which audits the accounts of every Panchayat Samiti every three months. The budget estimates of the Zilla Parishad for the year 1962-63 show an income of Rs. 1,04,17,250 and an expenditure of Rs. 1,17,94,030 leaving a deficit of Rs. 13,76,780. It is, however, stipulated under clause 184 of the Zilla Parishads and Panchayat Samitis Act, 1961, that for a period of five years, subsequent to the inception of the Zilla Parishad, the budgetary deficits, if any, will be made good by the State Government through grants-in-aid.

PUBLIC HEALTH DEPARTMENT.

The Department is under the control of the Health Committee of the Zilla Parishad and the Health Officer of the Zilla Parishad works as its *ex-officio* Secretary.

The District Health Officer with headquarters at Pen is the administrative head of the Public Health department. He is assisted by two Epidemic Medical Officers and the necessary staff. The department has under its jurisdiction 17 dispensaries, eight primary health centres and 28 subsidised medical practitioners' centres. There are in addition six sanitary squads whose duty is to educate the people in the methods of hygiene and adopt anti-epidemic measures in times of epidemics. The Health department is concerned with checking of vital statistics, family-planning (on agency basis), public health, prevention of epidemics, eradication of leprosy, etc. These tasks are carried out by the primary health centres which cover an area with an average population of 60,000. Of these eight primary health centres, the centres at Karjat, Khopoli and Nagothana have received medical equipment including a jeep from the UNICEF. Every centre maintains for the execution of its work, necessary staff and also provides facilities for imparting instructions to the public at large to carry out the work undertaken by the department.

Child and Mother Welfare Centres are maintained at Pali, by Sudhagad Panchayat Samiti; and at Mangaon and Goregaon, by Mangaon Panchayat Samiti. Family Planning Centres are situated at Khopoli, Karjat, Nagothana and Nere. Leprosy treatment units are established at Alibag, Shrivardhan (Jasawali), Mahad and Roha (Nagothana). Vaccination centres have also been established in all the talukas.

In addition there are Assistant Health Observers at Karjat, Khalapur, pen, Uran and Poladpur. Besides these activities the department also does considerable work at the time of occurrence of epidemics and

diseases. The local public health officers are authorised to carry out the necessary preventive remedies in such cases. The department has also started a centre for the eradication of malaria. To root out leprosy, an additional leprosy subsidiary centre has been opened at Pen, jurisdiction of which extends over Pen and Khalapur talukas.

Primary health centres have been established at Karjat, Nere, Nagothana, Khopoli, Nizampur, Jasawali and Borlai Mandla, dispensaries at Karjat, Apte, Vodhi, Revdanda, Pedhambe, Nagothana, Khalapur, Pali, Shirvali, Borlai Panchtan, Kudgaon, Borlai Mandla, Khamgaon and Medadi and subsidised medical practitioners' centres at Kashele, Nandgaon, Kalamb, Vaijanath, Gavan, Sai, Nere, Vadhav, Kalve, Ramraj, Pezari, Kurdus, Jamgaon, Kok-ban, Ghosale, Vavoshi, Ambivali, Mohopada, Jambiwali, Varandh, Valan and Bagmandle.

Education Department.

The Education Department of the Zilla Parishad has to look after matters concerning education in the district. It is controlled by the Education Committee of the Zilla Parishad with the Education Officer as its Secretary. He is also the administrative head of the department. The schools are inspected and supervised by the Deputy Education Officer and the Assistant Deputy Education Officer. There are 1,408 primary schools in the district giving education to about 1,40,000 students including 13,000 belonging to backward classes. There are 576 Basic Schools of which 55 schools with 1,397 students impart training in *sutakatai*, 102 with 19, 470 students in spinning and weaving, 11 with 1,468 students in gardening and agriculture, 13 with 764 pupils in paper work, 44 with 4,789 students in carpentry and 351 with 18,472 students in miscellaneous basic crafts.

Of the primary schools, 685 are housed in premises owned by the Zilla Parishad, 190 in premises taken on rental basis and 486 in premises, free use of which has been allowed by the villagers. Between 1946 and 1961, 307 new buildings with 771 rooms have been constructed at a cost of Rs. 22,77,330 of which Rs. 5,81,149 have been contributed by the villagers either through *Shramadan* or through cash donations. The Government grant amounted to Rs. 16,96,181. Of the total number of schools, 587 have the facility of play-grounds.

Hostels for backward class students have been opened at Nagothana, Khalapur, Nate, Mahad, Murud, Khopoli, Kalamb and Neral where there are in all 117 students. The yearly expenditure upon these hostels comes to about Rs. 30,000. The annual expenditure on education comes to about Rs. 45,00,000.

The executive supervision and inspection of middle schools in the district is the responsibility of the Education Officer of the Zilla Parishad. There are in all 51 middle schools (45 Marathi medium, 5 Urdu medium and 1 Gujarati medium). The Government Commercial High School has been attached to Industrial High School, Alibag; Government technical training centre to Paranjape High School, Mahad and Arts sections to Private High School, Pen and V. K. High School, Panvel. Of the 51 middle schools, 30 are up to S.S.C. standard. The A. I. Agricultural School at Murud is the only agricultural vocational

school in the district. All the schools are housed in their own premises except Sir S. A. High School at Murud which is housed in the premises formerly owned by the Janjira State and now transferred to the State Government. The Government charges only a nominal rent for the premises.

These institutions used to receive grants-in-aid from the Department of Education. Since the formation of the Zilla Parishad the work has been transferred to the Parishad.

For visual education, there is one cine projector in the district. There are 19 A.C.C. corps in 19 middle schools in the district. National Discipline Scheme has been introduced in seven middle schools for which nine instructors have been appointed. There are three boy-scout corps in three middle schools in the district. There is one S.T.C. training class and two Government and one non-Government Training Colleges in the district. The village education schemes have also been introduced in the district. On June 30, 1962 there were 2,240 village education classes, the benefit of which was being taken by 11,135 males and 9,890 females. Up to 1962, 3,408 males and 1,534 females have been benefited by the scheme. The executive control of the village libraries vests in the Deputy Education Officer. There are 64 such libraries in the district which are inspected by the Deputy and the Assistant Deputy Education Officers. These 64 libraries are distributed taluka/Mahal-wise as under:—

Alibag 15; Pen 6; Panvel 4; Uran 6; Karjat 1; Khalapur 4; Sudhagad 1; Roha 2; Murud 2; Shrivardhan 3; Mhasla 1; Mangaon 10 and Mahad 9.

Agriculture Department.

The District Agricultural Officer is the head of the department in the district and has to act as the Secretary to the Agriculture Committee of the Zilla Parishad which controls the work of the department in the district. The animal husbandry activities in the district are also under the control of the Agriculture department but the actual control vests in the District Animal Husbandry Officer.

The department has undertaken several schemes to augment the production of rice, betelnut, coconut, mangoes, cashewnut, jack-fruit, etc., which are the main crops of the region. With this in view the Agriculture department has opened an agricultural school at Roha. The study course is of two years and every year 30 students are admitted to the course. Every student is paid a stipend of Rs. 20 per month.

Every year crop competitions are conducted at village level, taluka level, district level and State level by the Agriculture department so as to encourage agriculturists to grow more. In the year 1961-62, 3,020 agriculturists from 302 villages took part in the competition at village level, 250 agriculturists from 10 talukas at taluka level and 24 agriculturists at district level. There was no entrant from the district at State level competition.

The work of protecting the crops from pests and diseases is also undertaken by the department. The measures taken by the department brought the damage to the minimum from *Tudtudya* in 1960-61. Agriculturists in Karjat taluka were supplied in the same year with pumps on rent by the department for spraying copper fungicide to control *bacterial blight.*

Paddy cultivation scheme has been introduced in Panvel, Khalapur, Uran and Karjat talukas of the district since 1957-58. According to the scheme an agriculturist is provided with super-phosphate and sulphate manures and Rs. 70 each towards the expenditure for cultivation. The experiments in Japanese paddy cultivation carried out at Panvel proved to be successful and now these are extended to Roha and Alibag talukas. The department also supplied improved seeds which resulted in the increase in production by 10 per cent to 12 per cent. The department proposes to have warehouses for each taluka. Up to 1962 such storing facilities have been provided for at Karjat, Khalapur and Murud. It also undertakes the programme for animal husbandry, and breeding. There are 12 taluka hospitals (one each for every taluka), three dispensaries and 24 veterinary centres in the district. These hospitals and dispensaries are looked after by eight veterinary officers and 31 stockmen. The department has opened a poultry demonstration centre at Karjat. The agriculturists are supplied with chickens up to the age of six months at reasonable prices and they are instructed in the proper ways of poultry-farming. Hens of improved breed and unhatched eggs will be provided from these centres henceforth. The department proposes to open a district poultry-breeding centre at Kon in Panvel taluka. It is also proposed to attach a poultry unit to every taluka dispensary.

Pen has been selected as a site to establish an artificial insemination centre from where the semen of breeding bulls will be supplied to all the talukas. It is proposed to open artificial insemination sub-centres at Pali and Alibag. It is also proposed to give the agriculturists grant-in-aid towards purchase or maintenance of *dangi* bulls.

Works Department.

All the construction activities in the district are the responsibility of the Parishad Engineer in charge of the Buildings and Communications Department of the district. For the administrative convenience the district has been divided into four zones each under the control of a Deputy Engineer. The Zilla Parishad has a road mileage of 891 under its charge (702 miles transferred by District Local Board and 189 miles transferred by Buildings and Communications Department of the State).

The department has undertaken immediate repairs of aqueducts on Tala-Indapur road, Goregaon-Mhasla road and Shrivardhan-Dighi road. Major works numbering 27 have been undertaken by the department. Due to heavy downpour Roha-Murud road, Roha-Nagothana road, Mangaon-Nizampur road and Salon-Talehar road were rendered unserviceable. They were repaired immediately before traffic dislocation could take place.

The following works which were included in the Second Five-Year Plan have been completed:—

(1) Part from Kashala to Kalamb of Kashala-Kalamb-Murbad Road.

(2) Part from Kashala to Pathraj of Kashala-Khandas Road.

(3) Part from Roha to Usar of Roha-Murud Road.

(4) Part from Gophan to Chanera of Roha-Murud Road.

(5) Ambet-Purar Road.

(6) Veterinary dispensary at Pali.

(7) Veterinary dispensary at Chaneri.

The following are under way:—

(8) Goregaon-Phalani Road.

(9) Part from Siddheshwar to Nandgaon of Pali-Bhira Road.

(10) Part from Pathraj to Khandas of Kashala-Khandas Road.

(11) Part of Shahapur-Khutal-Murbad-Karjat-Chauk Road.

(12) Neral-Kalamb Road.

(13) Purar-Medhegaon Road.

(14) Lonera-Goregaon Road.

(15) Khamgaon-Mhasla Road.

(16) Part from Chaware to Nidi of Alibag-Roha Road.

(17) Part from Sudkoli to Chaware of Alibag-Roha Road.

(18) Part from Balkade to Borghar of Alibag-Roha Road.

(19) Part from Kharpada to Kavade of Kharpada-Savoroli Road.

The following works which were included in the Second Five-Year Plan are yet to be undertaken:—

(20) Bridge on Ambet-Purar Road.

(21) Aqueducts on Ambet-Purar Road.

(22) Veterinary dispensary at Tala.

(23) Phalani-Khamgaon Road.

(24) Mhasla-Shrivardhan Road.

(25) Part from Nandgaon to Bhira of Pali-Bhira Road.

(26) C. D. Works on Vadawali-Dahiwali-Morabe-Goregaon Road.

(27) Part from Panvel to Neral of Panvel-Matheran Road.

(28) Pezari-Shahapur-Dherang Road.

(29) Bridge on the Kundalika over Pali-Bhira Road.

(30) Bridge over the Kal on Nizampur-Patnus Road.

The Third Five-Year Plan envisages the following constructional activities:—

(1) Improvements on Alibag-Revdanda Road.

(2) Construction of part from Chanera to Nandgaon of Roha-Murud Road.

(3) Improvements on Mhasla-Mendadi-Wadhawali Road.

(4) Construction of Jasawali-Ranawali-Jareshwar-Bagmandle Road.

(5) Construction of Mahad-Dapoli Road *via* Latwan.

(6) Improvements on Mahad-Mhapral Road.

(7) Construction of Nagothana-Poynad Road.

(8) Improvements on Shrivardhan-Wadhwali-Dighi Road.

(9) Construction of Mhasla-Morabe-Mangaon Road.

(10) Construction of Poladpur-Nagaon Road *via* Katetali.

(11) Improvements on Dand-Turade Road.

(12) Improvements on Apta-Kharpada Road.

(13) Construction of part from Vangani to Karjat of Kalyan-Ambarnath-Karjat Road.

(14) Improvement of Uran-Panvel Road.

(15) Improvement of Chauk Karjat Road.

(16) Improvement of Mahad-Raygad Road.

(17) Improvement of Mahad-Vinhere Road.

(18) Improvement of Mahad-Turade Road.

(19) Construction of Belapur-Tabaja-Chinghare Road.

(20) Construction of Bhimashankar-Nandgaon-Kalamb-Karjat Road.

(21) Construction of Vakan-Umret Road.

(22) Construction of part from Patnus to Bhira of Pali-Bhira Road.

(23) Construction of Kapda-Devle Road.

(24) Construction of Wahan-Devghar Road.

(25) Improvement of Tala-Indapur Road.

Co-operation and Industries Department.

The Co-operation and Industries Department of the Zilla Parishad is headed by the Co-operation and Industries Officer of the Zilla Parishad. He also works as the Secretary of the Co-operation Committee of the Zilla Parishad which controls the department.

Kolaba district suffers from various handicaps such as an acute shortage of water-supply for about six months of the year, shortage of power, predominance of forests and general industrial and agricultural backwardness. The heavy odds can only be overcome by co-operative endeavour.

Need for co-operative endeavour to overcome the heavy odds was felt and by April 1962, 790 co-operative societies were formed in the district. These co-operative societies cover 1,742 villages out of 1,776 villages in the district.

The District Central Co-operative Bank which functions as the bank to the Zilla Parishad started functioning from October 1, 1961, has 10 branches. It is proposed to open branches at Mahad, Poladpur, Sudhagad (Pali) and Mhasla.

The number of agricultural credit co-operative societies stood at 524 (1961) with a membership of 53,992, total capital at Rs. 25,48,000 and reserve funds at Rs. 6,42,000. These banks disbursed Rs. 42,16,000 by way of loans as against Rs. 32,72,000 given to them. These banks had a working capital of Rs. 66,52,000. The amount of loans outstanding stood at Rs. 9,06,000.

There were 12 sales and purchase societies in the district with a membership of 2,785 on their register. Their share capital was only Rs. 1,04,000 making their working very difficult.

Twenty-one societies were formed by the employees including those of the urban banks in the district. Of the 10 co-operative farming societies in the district four are collective farming societies. All the three water-supply societies in the district had closed their functioning and were on way to liquidation. Three co-operative societies were instituted for the lands donated in *bhoodan* with all the members belonging to scheduled tribes. These societies are known as *Gram Swarajya Samsthas*. These *samsthas* have received Rs. 2,000 each from the Government as grant-in-aid. The milk-supply co-operative societies in the district numbered 16 of which one was a representative society. These societies were spread in Karjat and Khalapur talukas only and were established with a view to supplying milk to Worli Dairy Farm at Bombay. These societies have received a loan of Rs. 1,35,000 towards the purchase of buffaloes.

There were 14 co-operative housing societies in the district of which 11 were formed by people belonging to backward classes, one by industrial labourers and two by middle class population. Of the two societies formed by middle class population, one at Panvel is progressing well and is constructing houses from its funds. The second one at Karjat has procured land recently but no construction work has commenced. The co-operative housing society of industrial workers is recently registered. Of the remaining 11 societies of backward class people, five have received financial and other assistance from the Government and they have finished their projected construction.

There were 118 industrial co-operative societies in the district including 44 forest labourers' societies.

Of 27 warehouses proposed in the district, 19 have already been constructed while the construction is under way in case of the remaining eight.

SOCIAL WELFARE DEPARTMENT.

The social welfare activities in the district are looked after by the Social Welfare Officer of the Zilla Parishad. He is responsible to the Deputy Chief Executive Officer of the Zilla Parishad as social welfare forms a branch of the General Administration department. He has to carry out these activities under the over-all guidance from the department at the State sector.

Of the total backward class population of 10,58,892 according to the 1961 census, 56,296 were (*harijans*) scheduled castes and 92,584 were (*adivasis*) scheduled tribes. A vast proportion of the latter could be found in Karjat, Khalapur, Roha and Sudhagad talukas of the district. They were also spread in Alibag and Mahad talukas. There were only 144 persons belonging to *Vimukta jatis* (criminal tribes). For the economic and social uplift of these castes many development schemes have been drawn. Such schemes and the work done under them in the district is described below:—

The scheme envisages to give free education and to provide for scholarships to these backward classes with a view to bringing them to the level of other advanced communities. During the Second and the Third Plan periods 645 students belonging to the backward classes are to be benefited by the scheme. The classification as backward clasess based on castes and communities was changed on the basis of economic conditions in 1959-60. From 1959-60, all the students, the income of whose parents was less than Rs. 900 a year, got free education. During the same year 360 students from the district received benefits to the extent of Rs. 1,361.25. In 1960-61 the limit was raised to Rs. 1,200 a year and 4,870 students in the district took advantage to the extent of Rs. 3,06,996.60. In case of students belonging to scheduled castes, scheduled tribes and *vimukta jatis* concession in fees is granted to all such students who have failed only once in their examination and income of whose parents is below Rs. 2,400 per year.

The population belonging to scheduled tribes especially and scheduled castes and *vimukta jatis* generally stays at a far-off distance from educational centres and if the students belonging to these communities want to educate themselves they have to stay in hostels which, generally, they cannot afford due to their poor economic conditions. To overcome these difficulties the backward class wing of the Social Welfare Department gives grant-in-aid of Rs. 200 per year towards the lodging and boarding of each student to the approved hostels. Besides this, each student is paid 50 per cent of the expenditure that he has to incur towards house rent and other expenses. The hostels for scheduled tribes are being conducted at Neral and Khandas in Karjat taluka and at Pen, for scheduled castes at Pali and Mangaon by giving grant-in-aid to the local institutions. The advantage of these institutions is taken of by 81 male students belonging to scheduled tribes, 70 belonging to scheduled castes and 19 other male students and 33 female students. A separate building to house the hostel has been constructed at Neral towards the cost of which the Social Welfare Department has contributed Rs. 17,200 as grant-in-aid. A grant-in-aid of equal amount has been sanctioned to

the hostel at Khandas also. Similar grants of varying amounts have been sanctioned to Shri Sant Vinoba Bhave Chhatralaya, Pali, *Adivasi* Chhatralaya, Pen and Dr. Ambedkar Chhatralaya, Mangaon, the construction of the buildings of which is in progress.

The scheme also envisages the supply of hens and milch cattle to scheduled tribes and *vimukta jatis*. Accordingly 77 scheduled tribe persons were paid Rs. 600 during 1960-61 and Rs. 1,100 during 1961-62 towards purchase and rearing of hens and milch cattle so as to provide them with supplementary occupation. Agricultural bulls are also supplied free of cost to the agriculturists belonging to scheduled tribes and *vimukta jatis*. During 1960-61, 8 persons from Khalapur, Roha and Sudhagad talukas belonging to scheduled tribes were given a grant-in-aid of Rs. 1,500 towards the supply of farm bulls. For the same purpose, 25 scheduled tribe families were given Rs. 6,000. According to another scheme, in 1961-62 the agriculturists belonging to scheduled tribes were given Rs. 988.79 as grant-in-aid towards the purchase of improved seeds which is generally equal to 50 per cent of the total expenditure incurred for the purpose. In 1961-62, two agriculturists in the backward areas benefited under the scheme under which an agriculturist cultivating one acre of *Varkas* land and 4 acres of rice land is paid Rs. 2,000 and Rs. 1,000 towards the purchase of oil-engines in the economically backward areas. Under another scheme they are supplied with agricultural implements and 49 persons have benefited to the extent of Rs. 1.500 in 1961-62. The department also gives an aid of Rs. 300 comprising Rs. 150 as loan and Rs. 150 as grant-in-aid towards the purchase of cows and buffaloes to the needy persons belonging to scheduled tribes and *vimukta jatis*. In 1960-61, the department spent Rs. 1.500 on this item. The department also gives financial assistance towards the purchase of bullock-carts. In 1961-62, 11 persons received an assistance of Rs. 3,500 for the purpose. The scheduled caste persons are given each Rs. 300 of which Rs. 150 forms grant-in-aid and Rs. 150 loans to be repaid after 15 months in 50 instalments. In 1959-60, 4 persons, in 1960-61, 5 persons and in 1961-62, 7 persons received Rs. 1,200, Rs. 1,400 and Rs. 750, respectively, as assistance. This facility can be availed of by persons belonging to scheduled tribes also. But in their case they have to repay the loan after 18 months. In 1960-61, 5 persons got an assistance of Rs. 1,100 and in 1961-62, 12 persons, of Rs. 1,100.

The families belonging to scheduled castes and tribes also get assistance and loans not only in agricultural pursuit but for cottage industries also. The financial assistance by way of loan up to 75 per cent, and assistance of 25 per cent is given to tailors, pan shopkeepers, pipers, umbrella-repairers, brick-makers, hawkers and transport workers. The loan is to be repaid after 18 months in 50 instalments. The advantage of this scheme was taken of by 11 persons belonging to scheduled castes who were paid in aggregate Rs. 2,000 in 1960-61. In 1961-62, 10 persons belonging to scheduled tribes and two persons belonging to *vimukta jatis* took advantage of the scheme. The aggregate expenditure on the same during that period came to Rs. 1,000.

To put a stop to the existing practice of clearing human waste the department gives a grant-in-aid of 75 per cent of the expenditure for the purchase of hand-carts or wheel-barrows to the municipalities and village panchayats. In case of those municipalities in whose case the income exceeds Rs. one lakh per year, the grant is limited to 50 per cent of the expenditure on this behalf. In 1958-59, Pen and Uran municipalities received Rs. 6,000 and Rs. 600, respectively, on this account. Roha-Ashtami municipality and Khopoli village panchayat also received a grant of Rs. 600 each for the purchase of wheel-barrows.

Generally people belonging to scheduled tribes stay in the hilly regions and very rarely do they come in contact with civilised parts. That contributes to their backwardness. The department gives grant-in-aid for the construction of small bridges, aqueducts and *sakus* to the organisers who undertake the work so as to facilitate their contracts with the civilized world. The grant-in-aid given in this behalf in 1959-60, 1960-61, and 1961-62 amounted to Rs. 15,000, Rs. 46,964 and Rs. 42,600, respectively.

The 'abolition of untouchability' week is observed throughout the State since 1958. Two prizes are awarded to the first two villages that have done the best work in this behalf. In 1961-62 the first prize was shared by Pabhare in Mhasla Peta and Pimpalbhat in Alibag taluka and the second prize was awarded to Pali in Sudhagad taluka.

The caste system is deep rooted in Hindu minds. One of the ways to eradicate the caste system is marriages between the caste Hindus and scheduled caste Hindus which will definitely be a step forward. The Government encourages such marriages and spends Rs. 300 at the time of reception during such marriages. In 1960-61, one such marriage took place in Kolaba district for the reception of which the Government paid Rs. 300. One more step that the Government proposes to take towards the eradication of untouchability is to encourage caste Hindu landlords to rent their premises to scheduled castes. If there is any such landlord, he gets 50 per cent of the house rent as aid from the Government. In 1960-61, Rs. 42.50 were distributed as aid to such landlords. They were also given an additional aid of Rs. 250.

So as to give good cultural training to the children belonging to the scheduled castes, scheduled tribes and *vimukta jatis*, Balwadis are established which receive grant-in-aid. Such a *Balwadi* had been established at Pali in Sudhagad taluka in 1959. During 1961-62, it received a grant-in-aid of Rs. 1,759.75. During the same period the number of students stood at 24 (15 males + 9 females). The Kolaba Zilla *Adivasi Seva Mandal* has established a *Balwadi* at Dahigaon in Sudhagad taluka. It received a grant-in-aid of Rs. 668.75 in 1961-62. Forty-one *Balwadis* have been established at different places under the guidance of the Social Welfare department in different development blocks. *Samskar kendras* have also been established at Alibag during 1958-59 and at Pali in Sudhagad taluka in 1960-61. Up to 1962, Rs. 2,873.33 have been spent over these *samskar kendras*. Another *samskar kendra* for the children belonging to *vimukta jatis* received a grant-in-aid of Rs. 2,593 during 1961-62. These *samskar*

kendras provide training facilities in tailoring and embroidering along with the medical facilities. Though the *samskar kendra* is meant for *vimukta jatis* the advantage is taken of by the children belonging to all the communities. The families belonging to scheduled castes, scheduled tribes and *vimukta jatis* are provided such medicines free of cost as are not available in a Government dispensary. In 1961-62, the expenditure incurred in this behalf by the department amounted to Rs. 300. They are also given financial assistance if they have to undertake travels for medical attention. For this purpose the department spent Rs. 100 in 1961-62.

Many schemes for the housing of the families belonging to scheduled tribes have also been drawn up by the department. According to one scheme the department gives financial assistance of Rs. 750 to a family which is ready to add Rs. 250 either by way of cash or by way of *Shramadan* so that the value of the house should be Rs. 1,000. From 1956-57 to 1961-62, 345 houses have been constructed for which the Government aid came to Rs. 2,63,375 for scheduled tribe families. For scheduled castes also, 41 houses have been constructed through the grant of about Rs. 10,000 during 1958-59 and 1961-62. Under the same scheme a model housing colony will also be established for both scheduled castes as well as scheduled tribes. At Vavloli in Sudhagad taluka 15 families belonging to scheduled tribes will form a model colony. They are being supplied with agricultural land, bullocks, seeds and agricultural implements, etc. A co-operative society has also been formed by them. The department also gives an aid up to Rs. 100 to the families belonging to scheduled tribes. In 1961-62, 66 families belonging to scheduled castes received financial assistance to the tune of Rs. 6,000.

Generally the district faces an acute water shortage. It is, at times, necessary to fetch water from a distance of about two miles. To provide adequate drinking-water facilities twenty wells have been constructed at a cost of Rs. 44,638.75 in the district. Of these ten wells have been constructed in the backward areas at a cost of Rs. 8,750.

A shelter house for destitute women run at Panvel by the department accommodates 25 women.

So as to seek employment for scheduled castes and tribes and other backward communities, their names are enrolled in Zilla Parishad. Out of 310 registered so far, 64 were provided with jobs.

It is expected that all schemes described above will lead to amelioration of backward class communities.

PANCHAYAT SAMITIS.

Besides the departments of the Zilla Parishad, the Panchayat Samitis formed at the Block level have to undertake the development activities in their respective Blocks. In what follows is given a short description of development works carried out in these Blocks.

Karjat Block.

The Development Block started at Karjat on October 2, 1952 was turned into its second intensive phase on October 1, 1956. In Karjat taluka 850 acres of uncultivable land was brought under cultivation by using bulldozers. Additional land of 200 acres was also brought under cultivation by way of *Shramadan*. The agriculturists in the Block were given Rs. 22,191 as *tagai*. The Rajanala Irrigation Project costing about Rs. 16 lakhs will irrigate 3,300 acres of land which will lead to an increase in the production of rice by one and a quarter lakhs of B. maunds worth Rs. 18 lakhs. In the experimental rice cultivation scheme are included 103 villages and 12 co-operative societies. Under the cashewnut development scheme, Rs. 2,900 have been distributed as *tagai*. The co-operative societies were paid Rs. 16,800 towards the purchase of agricultural implements and Rs. 10,000 were distributed by way of *tagai* to milk suppliers. A long-term loan of Rs. 1,30,000 was granted to Karjat Village Panchayat towards the supply of electricity for milk scheme.

A veterinary dispensary has been started at Karjat along with sub-centres at Neral, Kalamb, Kashe and Kondiwade. For breeding purposes a few *dangi* bulls were supplied to agriculturists. A poultry farm has also been established at Karjat. The development of fisheries (fish farms) has been undertaken in 16 tanks in the Block thus creating a new avenue of revenue to the village panchayats in the Block.

In the Block, steps are being taken to put an end to the oppression by money-lenders. The agriculturists are supplied loans in various forms such as manures, seeds, etc. There are 59 co-operative societies in the Block. The number of multi-purpose and service societies in the Block, stands at 32 with a membership of 5,200. These societies supply credit to the tune of Rs. 10 lakhs a year. The Government loan and aid of Rs. 74,000 received by nine societies was utilized towards the construction of warehouses. These societies got 8,070 B. maunds of rice against the credit which they had supplied during the last year. It helps towards sale of rice to the benefit of the agriculturist. The Government have contributed Rs. 61,520 towards the share capital of 12 multi-purpose societies. Nine societies have received a loan of Rs. 25,700 for the construction of grain depots for scheduled tribes (*adivasis*). Twelve multi-purpose co-operative societies under experimental rice cultivation scheme have supplied credit to the tune of Rs. 5 lakhs by way of cash loans and manure supply. Agricultural implements have been supplied to 12 co-operatives. The Government gives cash grants to the societies in paddy pilot scheme towards their establishment and warehousing expenditure. Four dairies and a district milk producers' association have been established with a view to augmenting supply of milk on co-operative basis. Three *adivasi* forest labour co-operative societies with a membership of 400 have received Rs. 3,000 each as Government contribution. The first co-operative umbrella production centre in Maharashtra has been established in the Block which produces about 5,000 umbrellas per year. It has a membership of 28 and a share capital of Rs. 3,650. A co-operative cart-manufacturing society, tailoring society and a leather workers' society

have been working in full swing. In the Block, 105 schools have been constructed at a cost of Rs. 3,96,732. Each school has been supplied with requisite materials worth Rs. 320. The construction of 115 schools is under way. Adult education classes are conducted in 20 villages. The children's associations in the district received Rs. 90 each as grant from Government. The Block has 33 libraries including 11 mobile libraries.

To remove the acute water scarcity in the region, 54 new wells were constructed and 25 old ones repaired. Construction of 23 roads was undertaken of which 15 have been completed. *Sakus* were constructed at Kalamb, Neral and Pangalas and bunds at Kalamb, Tamnath and Neral. A building to site the primary health centre and maternity home was constructed at Karjat at a cost of Rs. 34,000.

Murud Block.

This Block also aims at development in agriculture and with this in view, 269 B. maunds of improved seeds, 1,372 B. maunds of chemical fertilizers and 71 improved agricultural implements were distributed in the block. There was one veterinary dispensary in the Block and one poultry farm. One school and a basic school were opened in the Block. In the Block were working 40 youth associations, 50 agriculturists' associations, 16 women's associations, 30 *bhajan* associations and one drama association. There were 13 libraries along with 17 radio sets installed in the Block. Since the establishment of the block 746 illiterate adults received education through 109 adult education classes. The total number of co-operative societies in the Block was 20 of which five were industrial co-operatives, 5 multi-purpose co-operatives, one consumers' co-operative, four service societies, two fishing societies, one housing society and one co-operative union.

Mangaon Block.

In this Block crop competition was held only at the village level with only four villages participating in it in 1961-62. Attempts were made to produce better quality fertilizers, both chemical and ordinary. Improved quality seeds were also distributed. *Varkas* land measuring 400 acres was brought under cultivation, bunding was done over 20,000 acres and cashewnut was planted over 1,500 acres.

In the Block 159 backward class students received scholarships worth Rs. 2,892. The hostel for backward class pupils in the Block was situated at Mangaon.

Many attempts were made towards economic development of backward classes. The backward class population at Mauje Medhe and *Katkari* population (a scheduled tribe) at Nibi were provided with two bullocks and four milch goats. To improve the existing communications a road is under construction from Nibi to Indapur.

In the Block, 20 schools have been constructed at a cost of Rs. 25,000. Towards the purchase of requisite materials for the middle schools at Indapur and Talashet, Rs. 1,250 have been sanctioned.

A cottage hospital has been opened at Mangaon along with a dispensary at Shiravali. They are supplemented by three subsidised medical practitioner centres in the Block. A primary health centre has been inaugurated at Nizampur. The co-operative societies cover a population of 5,000 and have provided credit worth Rs. 3,62,000.

Panvel Block.

In Panvel Block 116 construction works were undertaken comprising 61 school buildings, 2 veterinary dispensaries, 6 libraries and Panchayat offices, 3 roads, 2 *sakus,* 30 wells and tanks, 2 *samaj mandirs* and 10 quarters for *gram sevaks.* Of these, 47 works have been completed. The primary health centre has been established at Nere and the construction of the building for the same is under way. It is also proposed to construct quarters to house the staff of the Block. A warehouse for storing seeds, fertilizers and manures has also been proposed. Besides, financial assistance has been given to libraries Rs. 2,023.08; youth associations, Rs. 1,766.41; *Bhajan* associations, Rs. 3,660.89 and women's associations, Rs. 4,416.64. In the Block, five gas plants received subsidy of Rs. 700 each from the Government.

Besides the activities mentioned above many other developmental activities have also been started in the block.

Shrivardhan Block.

Much work for the improvement of agriculture has been done in the Block including distribution of fertilizers. The taluka agriculturists' association along with 80 other agriculturists' associations with a membership of 2,344 try to improve the lot of agriculturists. In the crop competition 270 agriculturists participated at village level, 61 at taluka level and 2 at district level. Agricultural exhibitions were held at Hareshwar and Shrivardhan thrice. A provision of Rs. 6,000 has been made for poultry farming also.

To improve water-supply, 12 new wells have been constructed and 11 old ones were repaired. Under schemes to improve agriculture and irrigation 64 oil-engines have been distributed and installed which irrigate 160 acres of land. Wells also irrigate 12 acres.

Seven adult literacy classes and two libraries were the educational institution in the Block. The advantage of the information centre was taken of on an average by about 250 persons per day. Short courses of three months' duration in tailoring were conducted at Dive Agar and Borli Panchatan, the advantage of which was taken by 60 females. The number at Shrivardhan was 36. The carpentry class at Shrivardhan trained 15 students. Training classes in leather works and cane work at Shrivardhan and Bora trained 13 and 14 students, respectively.

Mahad Block.

The pre-extension Block at Mahad was started on October 2, 1959 At present (1962) it is a stage I Block.

The number of co-operative societies which was 26 inclusive of 19 agricultural credit and multi-purpose societies, 4 industrial societies and 3 miscellaneous societies in 1959 rose to 52 comprising 43 agricultural credit and multi-purpose societies, 5 industrial societies and 4 miscellaneous societies in 1962. There is an increase in membership, share capital and credit supply also with the increase in the number of societies. Birth control and vasectomy camps were conducted in the Block, the benefit of which was taken by 115 persons. Fourteen radio sets were installed in the Block. Attempts were made towards the amelioration of backward classes. Construction of wells and roads was also undertaken in the Block.

Primary health centres have been proposed to be established at Birwadi and Dasgaon with sub-centres at Varandh, Mangrun and, Vinhere and Nate Konzar and Telange respectively, from development grants. A branch veterinary dispensary will be established at Birwadi with stockmen at Konzar and Vinhere. It is proposed to construct 30 school buildings in the initial stages at a cost of Rs. 22,500 and to give a grant of Rs. 4,000 to 40 primary schools for the requisite materials required for teaching. Improvement of communications at an estimated cost of Rs. 20,000 of which Rs. 10,000 will be spent on constructing 10 approach roads, Rs. 5,000 on 10 *sakus*, and Rs. 3,000 on miscellaneous items, it also planned. To improve the sanitation and health in the block it is planned to construct 30 wells at a cost of Rs. 15,000 with miscellaneous expenditure amounting to Rs. 5,000.

ROHA BLOCK.

The Development Block at Roha which started functioning in 1957 is at present (1962) in the second stage.

Many measures have been taken to improve the lot of agriculturists in the Block. The various measures undertaken to make more land available for rice cultivation are to give the farmers loans for the purpose, to cultivate more vegetables, to distribute improved variety of seeds, etc.

A veterinary dispensary is located at Roha with veterinary aid centres at Panore and Kolad. A veterinary sub-centre is also constructed at Wanera.

During 1961-62, Rs. 15,000 were distributed amongst 200 scheduled tribe families for the construction of houses. The Government also gave financial assistance for poultry-farming, purchasing agricultural implements and bullocks, etc.

The main primary health centre at Nagothana has three branches, one each at Kolad, Kokban and Ghosala.

In the block, 17 school buildings were constructed. They were given a grant of Rs. 5,000 towards purchase of requisite materials. Adult literacy classes were also conducted in the Block. Under the rural housing scheme 11 families at Kharapati received Rs. 5,000 as the first instalment of loan. By way of *kaul tagai* Rs. 76,500 were given to 306 persons for repairs to their houses.

There were 82 co-operative societies, including 42 multi-purpose, 20 industrial, seven agricultural and three tenant-farming societies.

KHALAPUR BLOCK

The Development Block at Khalapur formed part of Thana-Kolaba-Karjat project from October 1, 1952 to September 30, 1956. From October 1, 1956 to March 31, 1958, it was working as a post-intensive Block. It was converted into second and third stage Block, respectively, from April 4, 1958 and October 1, 1961.

Of the total area of 1,00,483 acres in the Block, about 20,000 acres are under paddy cultivation. The yield of rice averages 20 to 30 B. maunds per acre. Summer crop of rice is taken on 400 acres of land. Besides, 800 acres are utilized for *Nagli* and 600 acres for *vari* along with 1,200 acres which are utilized for the production of *rabi* crops like *val* and different pulses, etc. The 2,652 members are distributed among 114 agriculturists' associations. It is also contemplated to increase the production of milk, vegetables and flowers. The only veterinary dispensary in the Block is located at Khalapur.

At Shil and Vasrang small dams have been put across the river Patalganga which receives the tail water from the power-house at Khopoli. Two canals have also been constructed which irrigate about 450 acres of land. The reclamation of land was undertaken and 500 acres of *varkas* land was converted into rice-growing land. Ten gas plants are working in the Block. Rupees 6,100 have been loaned towards the cashewnut development scheme in the Block.

The construction of school buildings was also undertaken in the Block and 59 schools have been constructed and 12 school buildings have been extended. The construction of six school buildings at Khanar, Nadode, Jambhivli, Khalapur, Jambrung Thakurwadi and Chinchvali Shekin is also proposed.

To improve water-supply, 64 new wells have been constructed and 14 old ones repaired. Construction of five roads and two approach roads has been completed in the block.

A tailoring class is conducted at Khopoli, advantage of which was taken of by ten males and five females. So far Rs. 12,775.72 have been spent on the scheme. Besides, small duration courses in tailoring were conducted at Khalapur, Savaroli, Vavoshi, Khopoli, Saymal and Devnhave through women's associations the benefit of which has been taken by 122 women. A full course of one year's duration was conducted at Chauk. A loan of Rs. 7,400 was given to rural and newly trained tailors for the purchase of sewing machines.

An amount of Rs. 20,900 was spent towards the construction of 35 new houses. For backward classes 10 houses were constructed costing Rs. 7,500. At Koyna Jambruk 45 families received Rs. 2,000 each for house construction.

There are 23 agricultural credit, multi-purpose and service societies in the block with a membership of 3,587 and a share capital of Rs. 2,22,165. It has supplied credit to the tune of Rs. 4,31,500 of which 82 per cent. has already been recovered. All the villages in the block have been covered by these co-operatives. Besides, there were various types of other societies as well.

POLADPUR BLOCK.

The pre-extension Block was started at Poladpur from April 1, 1960. Rupees 6,000 have been sanctioned for the Block. Of these Rs. 2,900 have been spent on agricultural development.

There are 24 co-operative societies in the Block with a share capital of Rs. 16,000. These societies have provided credit to the tune of Rs. 51,000.

Under the local development scheme construction of seven roads was undertaken of which five have been completed and two are under way. Under the paddy pilot scheme Rs. 42,000 have been distributed to the agriculturists as loans.

During the year 1962 construction of 15 school buildings estimated to cost Rs. 36,000 was under way. About Rs. 43,000 were to be spent to improve water-supply to the population. It was proposed to open five libraries and supply requisite materials to schools and gymnasia. The schemes for the encouragement of village handicrafts were proposed to be undertaken under the guidance of Khadi and Village Industries Commission.

ALIBAG BLOCK.

This Block inaugurated on April 1, 1960 has so far completed survey reports of 204 revenue villages in the Block along with the consolidated report. It has selected some progressive agriculturists from the Block and has given them training in intensive and improved methods of agriculture. The plans for the improved agriculture have been prepared for all the villages in the Block. It has so far distributed improved seeds of rice, 392 B. maunds; of *Val*, 20 B. maunds; of grams, 5 B. maunds and of Lakshmi cotton, 25 lbs. The Block arranged 102 demonstrations and dug 793 compost pits. Chemical and green manures have been distributed on an extensive scale. The betel-nut in Revdanda and Chaul divisions was affected by *Kola* disease. To check the disease bordeaux mixture was spread on 42 acres and gardens covering 161 acres were cleaned. The Block made arrangements through Revdanda village panchayat to supply preventive medicines where the disease persisted. There is one agricultural farm and one nursery farm at Mauje-Veshvi in the Block under the control of Agriculture Department.

In the Block 133 agricultural unions have been established with a membership of 2,120. A taluka agricultural union has also been established on October 28, 1961. In 1962 there were 23 youth associations, 8 drama associations, 9 *Bhajan* associations, 2 associations for discussions on different topics and 11 women's associations in the Block. The department had distributed 1,980 lbs. of cashew-nut seed which was spread over 100 acres of land for the maintenance of which a loan of Rs. 4,000 was also granted. Grafting of alphonso mangoes was done on 190 ordinary mango trees. Improved variety of Indian cherry plum (Bor) was also grafted on 250 ordinary trees. In the Block, were also distributed many plants of betel-nut, mangoes, coconut and lemons for grafting purposes. There were 100 primary schools and eight middle schools in the Block. Buildings were constructed for 12 primary

schools. In the Block social education classes were conducted in 88 villages. Four villages which were successful in eradicating illiteracy completely were rewarded. In 1960-61, 41 local development schemes were under way of which 27 were completed. Of the total expenditure of Rs. 1,72,000 on these works, Rs. 87,580 were contributed by the village populace by way of *shramadan.*

PEN BLOCK.

This Block which started functioning from October 2, 1960 has surveyed all the villages in its jurisdiction and the compilation of a consolidated report was under way, in 1962. Plans for improvement of agriculture were prepared for all the villages in the Block and 230 agriculturists were selected and were given training in improved agricultural methods. Two hundred and thirty-six pits for the preparation of manures have been dug in the Block. Chemical and green fertilizers have been extensively used in the Block. To show to the agriculturists the improvement in the crop yield, 15 demonstrations were also conducted. Forty-one youth associations have been established. All the villages in the Block have been covered by 48 co-operative societies in the district. Cashewnut was planted on 3 acres of land. Cashewnut seed was also distributed. Many local development schemes were undertaken in the Block. School buildings were constructed at Chole and Kodoli. An approach road was under construction joining Mauje Tarankhop, a village at a distance of four miles from Bombay-Konkan-Goa State Highway.

In 1962-63 it was proposed to take up the construction of school buildings at Ambivli, Shedoshi, Khartombi, Nidhanti, Tarankhop, Tilore, Vashikali, Gagotekh, Shehi, Jamboshi, Pabal, Tenwale, Kharpale and Balavali.

SUDHAGAD BLOCK.

Like other blocks, steps were taken in this Block too, to improve agricultural production. Many demonstrations were given in the use of improved agricultural implements and seeds. Crop competitions were held at village level and taluka level wherein 150 agriculturists participated at the village level competitions.

A veterinary dispensary is situated at the taluka headquarters with two sub-centres.

For the amelioration of backward class population, 43 houses for *adivasis* (scheduled tribes) and 2 for *harijans* (scheduled castes) have been constructed and five are under construction. Harijanwadi has been established at Pali with *samskar kendras* at Kumbharshet, Dahigaon and Parali.

Construction of 61 rooms for housing schools was undertaken, of which 46 have been completed. The grant-in-aid was given to 17 schools. A dispensary and three sub-centres along with primary health centre in the block treated the sick. Three approach roads were under construction. Twenty-four, new wells were constructed and 15 old ones repaired. In the Block two pumps were supplied, which have resulted in doubling crops on 15 acres of land and also made cultivation

of vegetables possible. A tailoring class attended by 16 males was conducted. The number of persons learning carpentry and blacksmithy stood at 14.

The number of social education classes conducted in the Block was 20. Fifty-five youth associations, 28 *bhajan* associations and 27 women's associations were formed in the Block.

Uran Block.

The Uran Block started functioning on October 29, 1960. The work regarding village survey has been completed in all the 69 villages in the Block. Rice cultivation on 4,500 acres has been undertaken by 40 agriculturists' associations (*shetkari sangh*) in the district. Bunding was done on 1,000 acres. *Tagai* loan of Rs. 1,000 has been distributed in the Block. From the Block were selected 42 agriculturists who were given training in agriculture on scientific basis.

The improved variety of seeds of rice (72 B. maunds) and cashewnut (650 lbs.) were distributed in the Block. Cashewnut was planted over 500 acres. Compost-making was also undertaken in the Block and 1,124 compost pits were dug. Demonstrations and crop competitions were held. A competitors from the Block secured second prize at the district level competitions and 133 agriculturists participated in the village level competitions. Seventy wells irrigated 350 acres of land.

The work regarding rural health and sanitation has also been done in the Block. Five buildings housing schools have been constructed. Roads measuring ten miles have been completed to improve road communications in the Block.

There were 40 agriculturists' associations (*shetkari sangh*), 27 *bhajan* associations, 27 youth associations and three women's associations in the Block. Nine libraries catered to the needs of the readers in the Block. As many as fifteen adult literacy classes helped to eradicate illiteracy in the Block.

The Block has made great progress in small savings too. The amount invested in small savings in the Block was about Rs. 23,000.

Much progress has been made in the co-operative movement in the Block. Especially the working of multi-purpose co-operative society at Mauje Sarade is so well that it has secured two prizes for efficient working. The number of co-operative societies, which was 30 on October 2, 1969, that is, before the functioning of the Block, rose to 40 by August, 1962. Its field of activity was also extended to 42 villages in 1962, from 22 villages in 1960. The number of members rose from 4.293 in 1960, to 6,014 in 1962. This has also resulted in augmenting the share capital of the co-operatives in the Block. The share capital of co-operatives in the Block was Rs. 4,21,393 in 1962 as against Rs. 3,91,284 in 1960.

With the increase in number of co-operative societies and their membership it was obvious that the supply of credit by these societies should also increase. These societies provided short-term credit of Rs. 1,26,155 in 1962 as against that of Rs. 42,103 in 1960. In 1962 they provided credit to the tune of Rs. 30,118 for Japanese method of paddy cultivation.

Mhasla Block.

The pre-extension Block was started at Mhasla on April 1, 1959, which was converted into first stage Block on October 2, 1960, and subsequently into Development Block on April 1, 1961.

In the survey of the area undertaken it was found that there is much scope in the region for the development of fruit-gardening and work in that respect was undertaken and 52 agriculturists were given loans of Rs. 26,900. Grafting of 5,000 mango trees was done on 123 acres. The cultivation of cashewnut was also undertaken and it was planted on 1,250 acres for which purpose Rs. 5,250 were distributed amongst 23 agriculturists. The grafts of Sapodilla-plum (*chiku*) (120) and fresh lemon (200) were also distributed amongst the members of the agriculturists' association (*shetkari sangh*).

The conversion of *varkas* land into cultivable land is the major task undertaken in the Block and 450 agriculturists received Rs. 1,98,985 as loan. The experiment of growing Lakshmi cotton also proved successful. Chemical and other fertilizers were distributed in the Block. All the 70 villages in the Block were covered by 64 agriculturists' associations with a membership of 1,349. A taluka agriculturists' association was also established. In the *kharif* rice crop competition 301 agriculturists took part at village level and 25 at the taluka level. The district level competitions were also held. Experiments were undertaken for the production of more vegetables also. A branch veterinary dispensary was located in the Block along with two sub-centres. Encouragement was given to poultry farming. Loans were given to agriculturists for the purchase of milch cattle. An experiment in fish farming was carried out at Gondghar tank. There were two District Board dispensaries alongwith a Government dispensary at Mhasla. For the supply of drinking water seven wells were constructed.

There were 67 (56 Marathi and 11 Urdu) schools in the taluka with five basic schools. The construction of 13 schools was completed and 6 were under way. Under the schemes of supplying school requisites, Rs. 4,000 were collected by the people and 46 schools were provided with the necessary requisites. Basic craft schools in carpentry and cardboard making were proposed to be opened at those villages.

There were many institutions working for the improvement of the people such as youth associations, *bhajan* associations, women's associations, etc. Eighty-eight adult education classes provided education to 775 adults. By the end of March, 1962, 900 adults were given education.

In 1961 the number of co-operative societies in the Block stood at 26, comprising 21 service co-operatives, one weaving co-operative, one leather workers' co-operative, one taluka development board and two neera societies. These societies covered 70 villages.

The total length of roads constructed in the Block was 12 miles and all the work was done by way of *Shramadan*. Seventeen radio sets were installed in the Block.

APPENDIX II

POPULATION FIGURES—1961 CENSUS

RURAL AND URBAN POPULATION, DISTRICT KOLABA, 1961

Taluka or Peta	Rural		Urban		Total	
	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1. Alibag	51,544	56,581	8,234	7,915	59,778	64,496
2. Karjat	37,973	35,726	7,324	6,265	45,297	41,991
3. Khalapur	27,493	25,883	..	..	27,493	25,883
4. Mahad	48,837	56,219	5,699	5,384	54,536	61,603
5. Mangaon	58,407	65,963	..	..	58,407	65,963
6. Mhasla	16,712	22,186	..	..	16,712	22,186
7. Murud	16,358	18,040	4,930	5,125	21,288	23,165
8. Panvel	49,013	48,235	9,528	8,602	57,541	56,837
9. Pen	36,239	37,413	4,975	4,574	41,214	41,987
10. Poladpur	17,903	20,850	..	..	17,903	20,850
11. Roha	35,599	36,496	3,864	3,689	39,463	40,185
12. Shrivardhan	19,141	25,336	5,001	5,343	24,142	30,679
13. Sudhagad	21,018	20,776	..	..	21,018	20,776
14. Uran	23,381	22,852	5,361	4,868	28,742	27,720
District Total ..	459,618	492,556	54,916	51,765	514,534	544,321

AREA, HOUSES AND INMATES, 1961 URBAN AND RURAL, KOLABA DISTRICT

Taluka or Peta	Area in sq. miles		Number of houses		Number of house-holds		Total number of persons enumerated (including inmates of institutions and houseless persons) — Persons		Males		Females	
	Urban	Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban	Rural
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
(1) Alibag	5·7	190·2	3,328	20,890	3,385	22 015	16,149	108,125	8,234	51,454	7,915	56,581
(2) Karjat	7·8	233·7	2,665	12,527	2,844	13,889	13,589	73,699	7,324	37,973	6,265	35,726
(3) Khalapur	..	156·8	..	9,334	..	10,480	..	53,376	..	27,493	..	25,883
(4) Mahad	1·6	310·7	2,045	18,088	2,136	21,090	11,083	105,056	5,699	48,837	5,384	56,219
(5) Mangaon	..	368·6	..	21,496	..	25,565	..	124,370	..	58,407	..	65,963
(6) Mhasla	..	128·5	..	7,816	..	8,577	..	38,898	..	16,712	..	22,186
(7) Murud	4·8	128·4	1,835	6,577	1,855	6,939	10,055	34,398	4,930	16,358	5,125	18,040
(8) Panvel	4·7	210·6	3,505	16,785	3,548	18,136	18,130	97,248	9,528	49,013	8,602	48,235
(9) Pen	3·8	195·8	1,867	13,618	1,913	14,888	9,549	73,652	4,975	36,239	4,574	37,413
(10) Poladpur	..	146·8	..	7,925	..	8,162	..	38,753	..	17,903	..	20,850
(11) Roha	8·0	250·3	1,449	12,663	1,491	14,882	7,553	72,095	3,864	35,599	3,689	36,496
(12) Shrivardhan	4·2	100·4	1,821	8,123	1,979	9,651	10,344	44,477	5,001	19,141	5,343	25,336
(13) Sudhagad	..	175·7	..	7,539	..	8,385	..	41,794	..	21,018	..	20,776
(14) Uran	0·8	74·4	2,049	7,533	2,081	8,861	10,229	46,233	5,361	23,381	4,868	22,852
District Total	41·4	2,670·9	20,564	170,914	21,232	191,520	106,681	952,174	54,916	459,618	51,765	492,556

AGE AND CIVIL CONDITION, KOLABA DISTRICT, 1961

Age Group	Married		Unmarried		Widowed and divorced or Separated		Unspecified Status	
	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
0—9	..	..	165,305	165,399	..	..	..	..
10—14	998	6,552	059,981	48,147	9	46	37	25
15—19	6,516	30,974	31,464	13,244	51	375	6	20
20—24	20,838	45,494	14,319	2,391	326	876	8	24
25—29	33,262	46,171	5,986	458	685	1,703	18	19
30—34	29,886	35,174	3,308	174	1,013	2,668	9	16
35—39	28,901	27,822	945	92	1,283	4,050	13	7
40—44	22,093	20,305	587	70	1,495	5,757	7	5
45—49	20,453	15,495	747	23	1,952	7,503	14	4
50—54	16,516	9,533	281	34	2,472	9,297	6	11
55—59	12,460	5,300	173	17	2,405	8,496	8	3
60—64	9,315	3,271	110	11	2,907	10,350	8	5
65—69	4,579	1,427	63	30	1,629	5,416	1	1
70 and above	5,639	1,162	65	24	3,184	8,681	6	4
Age not stated	25	16	159	143	4	6	4	..
All Ages (Total)	211,481	248,696	283,493	230,257	19,415	65,224	145	144

POPULATION PRINCIPALLY ENGAGED IN AGRICULTURE, 1961, KOLABA DISTRICT

Livelihood Classes (1)	Males (2)	Females (3)
(1) Cultivators	160,063	169,504
(2) Cultivating labourers and their dependants	26,175	27,858

NUMBER OF PERSONS PRINCIPALLY ENGAGED IN TRANSPORT AND COMMUNICATIONS, 1961, KOLABA DISTRICT

Transport (1)	Air (2)	Railway (3)	Road (4)	Water (5)	Post and Telegraph (6)
Persons	7	1,947	3,092	2,392	488

NUMBER OF PERSONS PRINCIPALLY ENGAGED IN TRADE, 1961, KOLABA DISTRICT

Category of Trade (1)	Number of persons engaged in (2)
(1) Textiles	810
(2) Skins and leather	13
(3) Wood	96
(4) Pottery, bricks and tiles (including building materials)	24
(5) Chemical Products	65
(6) Food-stuffs	6,674
(7) Clothing and Toilet articles	170
(8) Furniture	74
(9) Other building materials	1
(10) Means of Transport and storage equipments	8

POPULATION BY RELIGION, 1961, KOLABA DISTRICT

Religion (1)	Males (2)	Females (3)
Hindus	458,825	483,135
Sikhs	83	44
Jains	2,088	1,649
Buddhists	21,925	24,220
Zoroastrians	67	53
Muslims	29,567	33,433
Christians	842	676
Jews	1,124	1,099
Others	13	12
Total ..	514,534	544,321

APPENDIX III

CONVERSION FACTORS

LENGTH

1 inch= 2·54 centimetres
1 foot= 30·48 centimetres
1 yard= 91·44 centimetres
1 mile= 1·61 kilometres
1 nautical mile (UK)= 1853·18 metres
1 nautical mile (international) = 1852 metres

AREA

1 square foot= 0·093 square metre
1 square yard= 0·836 square metre
1 acre= 0·405 hectare

VOLUME

1 cubic foot= 0·023 cubic metre

CAPACITY

1 gallon (Imperial)= 4·55 litres
1 seer (80 tolas)= 0·937 litre
1 Madras measure= 1·77 litres

WEIGHT

1 tola= 11·66 grams
1 chhatak= 58·32 grams
1 seer= 933·10 grams
1 maund= 37·32 kilograms
1 palam= 34·99 grams
1 seer= (24 tolas)= 279·93 grams
1 viss= 1·40 kilograms
1 maund (Madras)= 11·20 kilograms
1 candy= 223·94 kilograms
1 ounce= 28·35 grams
1 pound= 453·59 grams
1 hundredweight= 50·80 kilograms
1 ton= 1016·05 kilograms

TEMPERATURE

T° Fahrenheit= 9/5 (T° centigrade) + 32

METRIC WEIGHTS AND MEASURES

LENGTH

10 millimetres= 1 centimetre
100 centimetres= 1 metre
1,000 metres= 1 kilometre
1,852 metres= 1 nautical mile (international)

AREA

100 square millimetres= 1 square centimetre
10,000 square centimetres= 1 square metre or centiare
100 square metres= 1 are
100 ares= 1 hectare
100 hectares or 1,000,000 square metres= 1 square kilometre

VOLUME

1,000,000 cubic centimetres= 1 cubic metre

CAPACITY

1000 millilitres= 1 litre
1000 litres= 1 kilolitre

WEIGHTS

1000 milligrams= 1 gram
1000 grams= 1 kilogram
100 kilograms= 1 quintal
1000 kilograms= 1 tonne
200 milligrams= 1 carat

ABBREVIATIONS FOR METRIC UNITS

(1) Decimal Multiples and Submultiples

Prefix	Value in Terms of Unit	Abbreviation
kilo	1000	k
centi	0·01 (10^{-2})	c
milli	0·001 (10^{-3})	m
micro	0·000001 (10^{-6})	u

(2) Weights

Denomination	Value	Abbreviation
tonne	1000 kg	t
quintal	1000 kg	q
kilogram	1 kg	kg
gram	1 g	g
milligram	1 mg	mg
carat	200 mg	c

(3) Capacity

Denomination	Value	Abbreviation
kilolitre	1000 l	l
litre	1 l	l
millimetre	1 ml	ml

Denomination	Value	Abbreviation
(4) Volume		
cubic centimetre	cm^3	cm^3
cubic millimetre	mm^3	mm^3
(5) Length		
kilometre	1000 m	km
metre	1 m	m
centimetre	1 cm	cm
millimetre	1 mm	mm
micron	1/1000 mm or—10^{-3} mm	um
(6) Area		
square kilometres	1 000 000m^2	km^2
square metre	1 m^2	m^2
square centimetre	1 cm^2	cm^2
square millimetre	1 mm^2	mm^2
(7) Land Measure		
are	100 m^2	a
hectare	100 a	ha
contiare	m^2	ca

PLATES

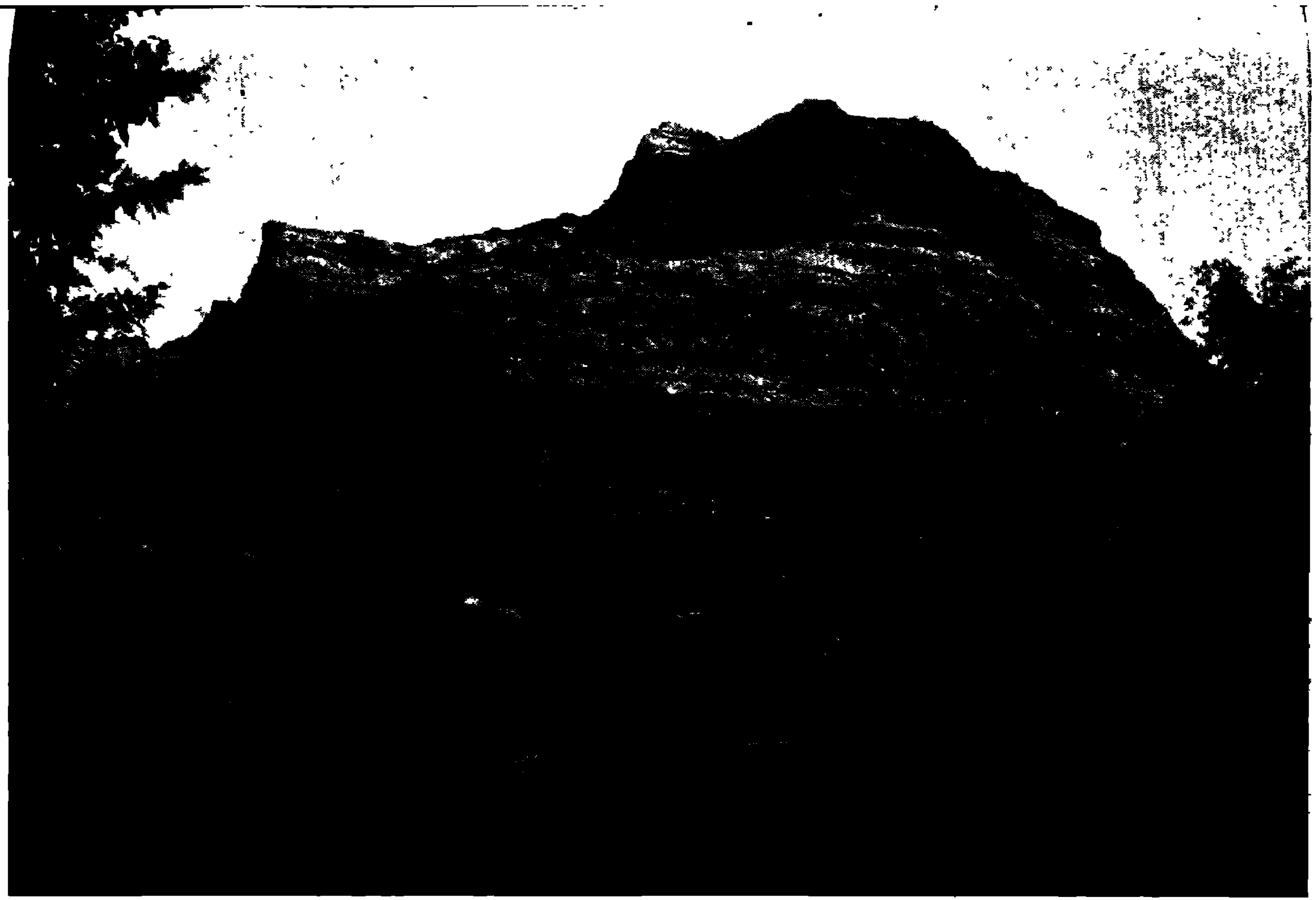


Samadhi of Chhatrapati Shivaji, Raygad

Kolaba Fort, Alibag.



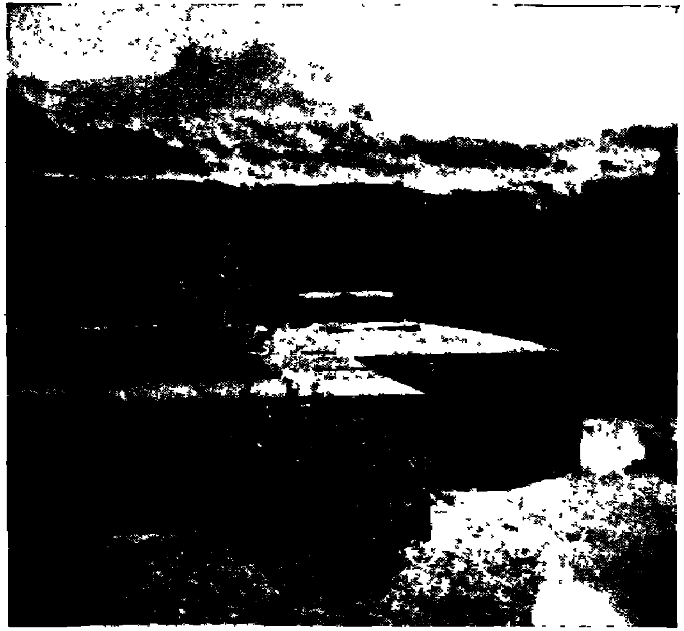




Raygad.



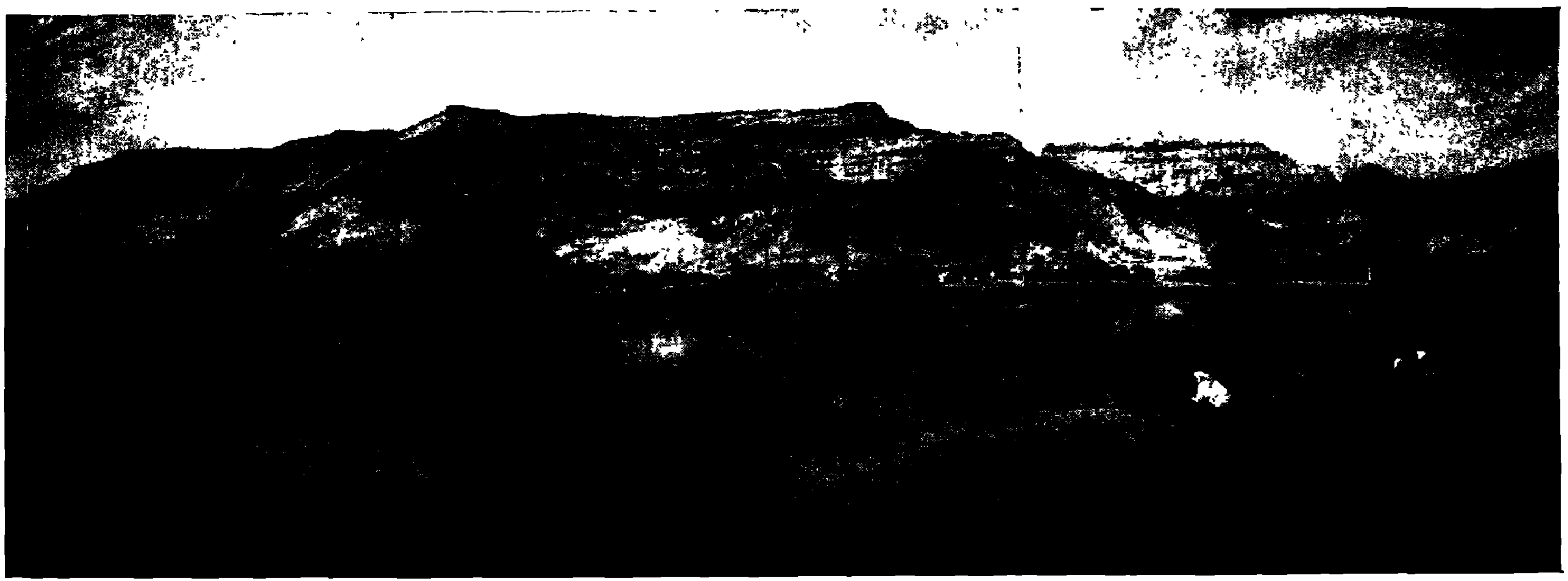
A View of Prabalgad Fort from Matheran; in the foreground is Louisa Point.



Chhatrapati's Seat at Pachad.

Khafi Khan, the noted Persian Historian has to say this about Chhatrapati Shivaji's seat at Pachad. "Shivaji had a well dug near his abode. A pavement was laid down round the mouth, and a stone seat was erected. Upon this bench Shivaji would take his seat and when the women of the traders and poor people came to draw water, he would give their children fruit and talk to women as to his mothers and sisters."

ELLIOT & DOWSON
Vol. VII p. 342.



A Panoramic View of Matheran from the outskirts of Neral.

INDEX

NAGPUR: PRINTED AT THE GOVERNMENT PRESS.